महानिर्वाणतन्त्रम्

MAHĀNIRVĀṆA TANTRA

Sanskrit & Romanized text with
English Translation, Notes & Index

Pushpendra Kumar

About the book

The Tantra is a system knowledge that will be of much assistance in realizing the ideal of life. It stands for a code of Sādhanā for attaining the knowledge of the self, the twenty-four Tattvas, ten senses of perception and action, five Prānas, mind, buddhi, cit and Ahāṅkara. Besides the Tantras discuss among other Sādhanas, the method of initiation, sitting postures, paths of yoga, worship of deity, meditator and siddhis. Tantras discuss the centre of energy known as chakras in the body of human beings. They are concerned with the Parā Vidyā, a knowledge of the ultimate Reality, responsible for the creation, maintenance and destruction of the world.

The tantric religion is as old as any other form of Religion. It must have undergone a tremendous change while passing through the stages. In fact the ritual side of the Vedas and the practical Kriyas of the Mahayanists for the attainment of spiritual upliftment constitute the present tantras. The tantras are considered by their adherents as Śāstra supreme for the current age of Kali, when mankind is living under a heavy load of Adharma, untruth and unrightiousness. Its not practicable in this age to practise all the rituals and austrities enjoined in

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(Sanskrit Text with Romanize, Commentary, English Translation, Notes and Index)

Volume I

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by
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Edited by
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PREFACE

The Tantra is a system of knowledge that will be of much assistance in realizing the ideal of life. It stands for a code of Sādhanā for attaining the knowledge of the self, the twenty-four Tattvas, ten senses of perception and action, five Prānas, mind, buddhi, cit and Ahāṅkara. Besides the Tantras discuss among other Sādhanas, the method of initiation, sitting postures, paths of yoga, worship of deity, meditator and siddhis. Tantras discuss the centre of energy known as chakras in the body of human beings. They are concerned with the Parā Vidyā, a knowledge of the ultimate Reality, responsible for the creation, maintenance and destruction of the world.

The tantric religion is as old as any other form of Religion. It must have undergone a tremendous change while passing through the stages. In fact the ritual side of the Vedas and the practical Kriyas of the Mahayanists for the attainment of spiritual upliftment constitute the present tantras. The extent tantric texts are later in forms, though their contents may go to pretty old times.

The tantras are considered by their adherents as Śāstra supreme for the current age of Kali, when mankind is living under a heavy load of Adharma, untruth and unrightiousness. Its not practicable in this age to practise all the rituals and austrities enjoined in the Vedic system. Neither the individual capacity of man nor the condition of the collective environment of modern societies is favourable to their practice. For the people of this age the Tantra Shāstra provides the most practicable and sure guide for the achievement of the goal of life. These

preach not only for liberation from the hold of ignorance. Mukti, the basic usages for self-existence, self-affirmation and the delight of fulfilment of worldly enjoyment-Bhakti :

The Tantras have certain special features which give it a wider appeal than the systems of the Veda. Firstly tantrism is catholic and open to all irrespective of their class or sex. No one is excluded from the shelter of Tantras because of his birth. Even a chandala has a right to be initiated.

The Mahānirvāṇa Tantra declares, "That he is a low Kaul who refusses to initiate a chandala or a yavana into the Tantric Dharma or the Kaula Dharma, considering them to be inferior or a woman, out of disrespect for her, goes the downword way. All the human beings in this world, from the Vipra to the inferior castes are compitent to be initiated into Tantrism. Women are as eligible for initiation as men are. Not only that, the Tantras lay down that initiation taken from a lady-guru is more effective than from a man-guru because the woman represents directly the world mother who is the object of all worship.

Secondly, one need not, have to undergo long periods of training as insisted in the Vedic lines of discipline. Not many people are in a position to observe the various Vratas and equip themselves with psychological purity, mental discrimination and detachment. The tantras do not pitch so high in demands. These recognise that men are in all stages of development. There are different natures and temperaments and each is to be led by the path natural to him. For this purpose they classify people into three broad clases viz. Pashu, Vira and Divya or Kaula. The tantras prescribe different modes of description for each of them. Their times of progress—āchāra-differ accordingly. However, their types are not fixed, it is possible by one's effort and progress, to pass into the next higher and eventually the highest stage even to one who starts at the lower end of Pashubhava.

Further the Tantra shāstra is described as a Pratyaksha

Śāstra which, like medicine and astrology, is verifiable at every step. It is a rational science based upon a doctrine or a set of doctrines which lends itself to be tested by any person at any statge. Only faith in the shāstra is not indispensable "Practice what we say and see the results yourself, then faith will he born says the Tantra.

There is, besides, a greater stress here on the Sādhanā viz. the practical side of the Sāstra than knowledge viz. Jñana. Knowledge is of course indispensible but there is needed a discipline which readies the system, a sādhanā with its outer and inner ramifications which prepare and would all the parts of a sādhanā to the utmost degree of receptivity of siddhis and Jnāna. The Tantras provide for a graded system of Sādhnā according to the competence of the person. Pujā, external worship with various upachāras, like flower, incense, offering etc, is the first stage. Next comes Japa of a Mantra, according to prescribed procedure. Then Dhyāna-Meditating on the form of god denoted by the Mantra, Japa should be made in the mind. The last and the highest is the Brahma-Bhāva or Brahma-Sādhanā, attainment of the knowledge and feeling that one is Brahman and all is pervaded by Brahman only.

The Trantras are remarkable also for another reason. They do not ignore the claims of the earth here and preach flight to the heavens of bliss elsewhere. For a Tantrik this world here is as real as the worlds elsewhere. All are manifestations of the one Śakti, one divine. If the Divine is real and can be the sole object of our seeking, equally real is the world manifested by the divine, and to realise its full meaning is the purpose of our human birth. The tantras declare that the universe is not an illusion: it is an expression of Brahman. It is the material and the field for Sādhanā, Rightly perceived it rewards, not veils Brahman.

The Tantras are many, but the essence of their wisdom and teaching is given in the Mahanirvana Tantra. It is said that this Tantra is to all other Āgama as Śiva is there to all other gods. The Mahanirvana Tantra, as now available consists of over 2500

verses in fourteen chapters. It is in the form of replies given by the lord Śiva to the Devi Parvati, On Mount Kailash, in answer to her urgent queries regarding the most appropriate Śāstra for men in the Kaliyuga. These 14 chapters, it is said, constitute only a third of the full text of the Tantra. The remaining portions not being available for publication. In his edition of this tantra, Sir John Woodruffe refers to a complete manuscript about 500-600 years off lying with Nepalese Pandit, who prohibited John woodroffe to publish the later portions of this Tantra. However, even the first part that is printed covers a wide field of the inner and outer life of the individual and his society. Written in simple language the verses have been commented upon by swami Hariharanand, an eminent Tantric scholar of repute.

The instruction begins on the high note of the Supreme reality viz that in Brahman. He is one without a second, who is the lord of all, everflow and self manifest, the goal of all roads in life and afterlife. He is, declares the Tantra, the 'Cause of all beings, the manifestations of whose creative energy in the three worlds is called Brahman, By his will Viśnu protects and Śiva dissolves it. Indra and all other guardian deities of the world depend on him and hold rule in respective regions under his command. Through fear of Him the wind blows, the sun gives heat, the clouds shower seasonable rain and trees in the forest flower. (MNT. II 40-44)

The Brahman is to be meditated upon and invoked. For that purpose the Mahanirvana gives the Mantra, 'Om Sac-chit-Ekam-Brahma for this Mantra, say the Tantra, there is no need of the normal precautions or is necessary to go the usual Sanskāras. It is enough if it is received from a competent guru. It is said that the presiding deity of the Mantra is the omnipresent, eternal, inscrutable, formless, and ineffable Brahman. This is the Mula Mantra around which the worship of Brahman or Brahma-Sādhanā built up as described in the text of M.N.T. The Brahman, however, can he approached not merely as the lord, Parmeshwar, but also as parmeshwari, the Supreme Śakti. For she is none else but himself in another poise.

She is the matrics of all that exists. Whatever there is in this world of things which have and are without Motion, from Mahat to an atom, owes its origin and is dependent on Śhakti, the Parmeswari.

In common with many other texts in the tantric literature the Mahanirvana declares.

त्वमाद्या सर्वविद्यानामस्माकमपि जन्मभूः।
त्वं जानासि जगत्सर्वं न त्वां जानाति कश्चन।। 12।।

त्वमन्नपूर्णा वाग्देवी त्वं देवी कमलालया।
सर्वशास्त्रस्वरूपा त्वं सर्वदेवमयी तनुः।। 14।।

त्वमेव सूक्ष्मा स्थूला त्वं व्यक्ताव्यक्त-स्वरूपिणी।
निराकारापि साकारा कस्त्वां वेदितुमर्हति।। 15।।

उपासकानां कार्यार्थं श्रेयसे जगतामपि।
दानवानां विनाशाय धत्से नानाविधास्तनुः।। 16।।

The Śakti Mantra is expected to be used in the practice of Śakti-Sādhnā with Kulachara rites with five Makaras. It is only when one rises and functions as a representative of the Śakti that one can truly enter into the spirit of the Sādhanā and perform fruitfully. It is an important part of the ritual to burn up the sinful inclinations of the body. i.e. to burn the Pāpa-Purusha before stepping into the central ritual with a new Deva-body.

देहं नवीनं देवतामयम्'।

As we approach the end of the last chapter the tone of the teaching changes. There is a notable shift of emphasis from ceremonial worship and religious rites to an inner-self-knowledge, to the necessity of an inner discipline to gain the freedom of the soul. The Tantra says :—

आत्मज्ञानमिदं देवि परं मोक्षैकसाधनम्।
जानन्निहैव मुक्तः स्यात् सत्यं सत्यं न संशयः। XIV-135

कुलाचारेण देवेशि ब्रह्मज्ञानं प्रजायते।
ब्रह्मज्ञानयुतो मर्त्यो जीवन्मुक्तो न संशयः।। IV-21

त्वं सर्वरूपिणी देवी सर्वेषां जननी परा।
तुष्टायां त्वयि देवेशि सर्वेषां तोषणं भवेत्।। IV 24

I am very happy to present in the hands of devotees of Śakti and the scholars of Śaktism this edition of Mahanirvan Tantra with woodroffe's English Translation. It is one of the celebrated Tantra giving us full detail of the Śakti-worship and the Brahma-Jnāna. Mostly the other Tantras give us the minute details of Sakti-worship without the identification of Brahman. But this Tantra is peculiar stressing on Śakti-sadhanā as well as Brahma-sādhnā. I congratulate Shri Subhash Jain for this new edition in a new get up. May Śakti or Parameśvarī bless him for more good publications. In the end I pray to Parameśvarī to bless all people including me.

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INTRODUCTION

The Indian Tantras, which are numerous, constitute the Scripture *(Śāstra)* of the Kaliyuga, and as such are a voluminous source of present and practical orthodox "Hinduism". The Tantra Śāstra is, in fact, whatever be its historical origin, a development of the *Karmakāṇḍa* (using that term in the general sense of ritual section of the scripture), promulgated to meet the needs of that age. Śiva says : "For the benefit of men of the Kali age, men bereft of energy and dependent for existence on the food they eat, the Kaula doctrine, O auspicious one! is given" (Ch. IX, verse 12). To the Tantras we must therefore look if we would understand aright both ritual, *yoga*, and *sādhanā* of all kinds as they exist to-day, as also the general principles of which these practices are but the objective expression.

Yet of all the forms (if Indian Śāstra, the Tantra is that which is least known and understood, a circumstance in part due to the difficulties of its subject-matter and to the fact that the key to much of its terminology and method rests with the initiate. The present translation is, in fact, the first published in Europe of any Indian Tantra. An inaccurate version rendered in imperfect English was published in Calcutta by a Bengali editor some twelve years ago, preceded by an Introduction which displayed insufficient knowledge in respect of what it somewhat quaintly described as "the mystical and superficially technical passages" of this Tantra. A desire to attempt to do it greater justice has in part prompted its selection as the first for publication. Another reason for such selection is that this Tantra has been the subject of Indian Commentary and Bengali

translation. This Tantra is, further, one which is well known and esteemed, though perhaps more highly so amongst that portion of the Indian public which favours "reformed Hinduism" than amongst some Śākta Tāntrikas, to whom, as I have been told, certain of its provisions appear to display unnecessary timidity. The former admire it on account of its noble exposition of the worship of the Supreme Brahman, and in the belief that certain of its passages absolutely discountenance the orthodox ritual. Nothing can be more mistaken than such belief, even though it be the fact that "for him who has faith in the root, of what use are the branches and leaves". This anyone will discover who reads the text. It is true that, as Ch. VII, verse 94, says : "In the purified heart, knowledge Brahman grows," and *Brahmajñāne samutpanne kṛtyākṛtyaṅg na vidyate.* (When Brahman knowledge has arisen there is no longer distinction of what should or should not be done.) But the statement assumes the attainment of *Brahmajñāna*, and this, the Śāstra says, can be attained, not by Vedāntic discussions nor mere prayer, after the manner of Protestant systems of Christian worship, but by the *Sādhanā* which is its main subject-matter. I have referred to Protestant systems, for the Catholic Church possesses an elaborate ritual and a *sādhanā* of its own which is in many points strikingly analogous to the Hindu system. The section of Tāntrikas to whom I have referred are, I believe, also in error. For the design of this Tantra appears to be, whilst conserving commonly-recognised Tāntrik principles, to secure that, as has sometimes proved to be the case, they are not abused. Pārvatī says (Ch. I, verse 67) : "I fear, O Lord! that even that which Thou hast ordained for the good of men will, through them, turn out for evil."

Hitāya yāni karmāni kathitāni tvayā prabho
Manye tāni mahādeva viparītāni mānave.

It is significant, in connection with these observations, to note that this particular Tantra was chosen as the subject of commentary by Śrīmad Hariharānanda Bhāratī, the Guru of

the celebrated Hindu "reformer," Raja Ram Mohun Roy. As to this see Chapter V of *"Śakti and Śākta"*.

The Tantra has been assigned by one of my informants to the division known as Viṣṇukrāntā and the eclectic Vilāsa Sampradāya. According to the Mahāsiddhasāra it belongs to Rathakrāntā. It was first published by the Ādi-Brāhma-Samāja in 1798 Śakābda (A.D. 1876), and was printed in Bengali characters, with the notes of the Kulāvadhūta Śrīmad Hariharānanda Bhārati under the editorship of Ānandacandra Vidyāvāgīśa. The preface to this edition stated that three MSS., were consulted; one belonging to the library of the Samāja; the second supplied by Durgādāsa Caudhurī, and the third taken from the library of Raja Ram Mohun Roy. This text appears to be the basis of subsequent publications. It was again printed in 1888 by Śrī Kṛṣṇa Gopāla Bhakta since when there have been several editions with Bengali translations, including that of Śrī Prasanna Kumāra Śāstrī. The late Paṇḍit Jīvānanda Vidyāsāgara published an edition in Devanāgara character, with the notes of Hariharānanda; and the Veṅkateśvara Press at Bombay have issued another in similar character with a Hindi translation.

The translation published is that of the first part only. It is commonly thought (and was so stated by the author of the Calcutta edition in English to which I have referred) that the second portion is lost. This is, however, not so, though copies of the complete Tantra are rare enough. The full text exists in manuscript, and I hope that an opportunity may some day be given of publishing a translation of it. I came across a complete manuscript some two years ago in the possession of a Nepalese Paṇḍit. The exact date of the MSS., I forget. It was about Śakābda 1,300 or say some 500 years old. He would, however, only permit me to make a copy of his manuscript on the condition that the *Ṣaṭkarma* Mantras were not published. For, as he said, virtue not being a condition precedent for the acquisition of *siddhi* in, that is, power to work, such Mantras, their publication might enable the evilly disposed to harm others, a crime which, he added, was, in his own country, where the Tantra Śāstra

was current punishable by the civil power. I was unable to persuade him even with the observation that the mere publication of the Mantra without knowledge of what is called the *Prayoga* (which cannot be learned of books) would in any case be ineffectual. I could not give an undertaking which would have involved the publication of a mutilated text, and the reader must therefore for the present be content with a translation of the first part of the Tantra, which is generally known, and has, as stated, been several times printed. The incident has further value than the direct purpose for which I have told it. There are some to whom "the Tantra," is "nothing but black magic," and all its followers are "black magicians". This is of course absurd. In this connection I cannot avoid interposing the observation that certain practices are described in Tantra which, though they are alleged to have the results described therein, yet exist "for delusion". The true attitude of the higher Tāntrika is illustrated by the action of the Paṇḍit who, if he disappointed my expectations, at any rate by his refusal afforded an answer to these too general allegations.

The second portion of the manuscript in his possession contained over double the number of Ślokas to be found in the first part here published.

The edition which has been used for the translation is that edited and published at Calcutta by Śrī Kṛṣṇa Gopāla Bhakta in Caitra 1295 Bengali era (April, 1888), with Commentary of Śrīmad Hariharānanda Bhāratī, and with additional notes by the learned and lately deceased Paṇḍit Jaganmohana Tarkālaṅkāra. A new edition of the same work has been published with further notes by the latter's son, Paṇḍit Jñānendranātha Tantraratna since deceased.

This valuable Commentary alone is not, however, suitable for the general reader; for it assumes a certain amount of knowledge on his part which he does not possess. I have accordingly, whilst availing myself of its aid, written my own commentary. For the first edition I also wrote an Introduction explaining certain matters and terms referred to or presupposed

by the text which, as they required a somewhat more extended treatment, could not be conveniently dealt with in the footnotes. Some of the matters there explained were, though common and fundamental, seldom accurately defined. Nothing, therefore, was lost by a re-statement of them with an intention to serve such accuracy. Other matters were of a special character, either not generally known or misunderstood. The Introduction, however, did not profess to be an exhaustive treatment of that with which it dealt. On the contrary, it was but an extended note written to help some way towards a better understanding of the text by the ordinary reader. Since however the date of the first edition I have published a number of works on the Śāstra both of a popular and technical nature. These more fully deal with the matters treated of in the former introduction which is therefore no longer needed.[1] To the reader who would understand this work I would recommend the books *"Śakti and Śākta"* where in a popular manner the author has explained the doctrine and ritual of the Śākta Tantras of which the present volume is one; *"The Garland of Letters"* (Varṇamālā) dealing with "Sound" (Śabda) and the technique of Mantra which forms so important a part of the Tantraśāstra that its other and common name is Mantra-Śāstra; and the *" Serpent Power,"* which has as its subject Yoga and in particular that portion of it which is done by the arousing of Kuṇḍalinī Śakti, famous in all Tantras. The reader who desires to come into the closest contact with the Indian written spirit in these matters will find what he wants in the two volumes *"Principles of Tantra"*[2] under which title I have published a translation of the Tantratattva by Pandit Śivacandra Vidyārṇava. Other works on the Tantraśāstra which I have published will be found in the advertisement at the end of this book. Further ritual detail is given in the English Introductions to my series of "Tantrik Texts". There are, however, some matters in the *Śāstra* or its accompanying oral tradition which the reader must, and if disposed thereto will, find out

1. Since published as " Introduction to Tantra Śāstra" Fourth Edn., 1963.
2. Now published in one volume Third Edn., 1960.

for himself. This, too, is implied by the saying in this Tantra that it is by merit acquired in previous births that the mind inclines to Kaula doctrine (Chapter VII, verse 99). However this may be, no one will understand the Śāstra who starts his inquiry with a mind burdened with the current prejudices against it, whatever be the truth some of them may possess by reason of actual abuse of Śāstric principles. I have taken advantage of the present edition which supersedes the last to correct mistakes and to improve the translation generally. Working in a new field it is difficult to escape error.

In conclusion, I wish to thank my Indian friends for the aid they have given me in the preparation of this and other kindred works, and to whom I am indebted for much information gathered during many pleasant hours which we have spent together in, the study of a subject of common interest to them and myself. The Tantras generally are in comparatively simple Sanskrit. For their rendering, however, a working knowledge of their terminology and ritual is required, which can be only fully found in those to whom it is familiar through race, upbringing, and environment, and in whom there is still some regard for their ancient inheritance. As for others, they must learn to see through the Indian eye of knowledge until their own have been trained to its lines of vision. In this way we shall be in the future spared some of the erroneous presentments of Indian beliefs common in the past and even now too current.

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महानिर्वाणतन्त्रम्

THE GREAT LIBERATION
(Mahānirvāṇa Tantra)[1]

प्रथमोल्लासः

CHAPTER I

THE LIBERATION OF BEINGS

गिरीन्द्रशिखरे रम्ये नानारत्नोपशोभिते।
नानावृक्षलताकीर्णे नानापक्षिरवैर्युते।। १।।

ओं नमो ब्रह्मणे।

ओं अहं ब्रह्मास्मि ब्रह्मैवाहमस्मि।

girīndraśikhare ramye nānāratnopaśobhite/
nānāvṛkṣalatākīrṇe nānāpkṣiravairyute//
oṁ namo brahmaṇe/
oṁ ahaṁ brahmāsmi brahmaivāhamasmi/

कृत्वा षडाम्नाययमेयशक्तिः सदाशिवः प्रेरित आदिशक्त्या।
जगाद सेतुं कुलवारिराशेर्निर्वाणतन्त्रं महता समस्तम्।।

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1. Bhāratī says that Sadāśiva of limitless power (Ameyaśakti) after having framed the Six Āmnāyas (see Woodroffe's *Śakti and Śākta*) was moved by the Mother, the Ādiśakti, to reveal this Tantra which is mighty and the Bridge across the Ocean of Kula (Kulavārirāśi). When the Kali age, the uprooter of all acts of merit and the instigator of endless hateful sins, commenced then Pārvatī, the Mother, became anxious for the salvation of men who are averse to meditation upon the Supreme (Paramātmā) and other religious practices and on the other hand are addicted to sinful acts. She therefore questioned Śiva who abides on Mount Kailāsa concerning the means whereby they may be saved.

स्मारं स्मारं परंब्रह्म नामं नामं गुरोः पदम्।
निरपेक्षं वचः शम्भोर्विवृणोमि यथामति।

वेदादिबोधितसमस्तपुण्यकर्म्मोच्छेदकातिनिन्दितानन्तपापकर्मप्रवर्त्तककलियुगागमे सति परमात्मचिन्तनाद्यननुरक्तानुं नानाविधपापकर्म्मप्रसक्तानां नराणां कथं निस्तारो भविष्यतीति सञ्चिन्तयन्ती पार्वती कैलासशिखरे तिष्ठन्तं कारुण्यवन्तं सदाशिवं प्रति तेषां निस्तारोपायमप्राक्षीदेतत्तदेवाह–गिरीन्द्र शिखर इत्यादिभिः। तत्र तस्मिं गिरीन्द्रशिखरे पर्वताधिराजस्य कैलासस्य शृङ्गे स्थितं मौनधरं मौनिनं शिवं वीक्ष्य विलोक्य लोकानां हितकाम्यया जनानां हितेच्छया पार्वती देवी विनयावनता सती शिवमब्रवीदित्येकादशश्लोकस्थितैः पदैरन्वयः। मौनधरमित्यनेन कथानवसरो दर्शितः। रम्ये इत्यादीनि सप्तम्यन्तानि त्रयोदशपदानि गिरीन्द्रशिखरे इत्यस्य विशेषणानि। चराचरजगद्गुरुमित्यादीनि द्वितीयान्तानि पदानि तु शिवमित्यस्येति बोद्धव्यम्। रम्यते क्रीड्यते सिद्धचारणादिभिर्यत्र तद्रम्यं तस्मिन्। पोरदुपधादित्यधिकरणे यत्। नानारत्नोपशोभिते अनेकैः पद्मरागमरकतादिभि रत्नैर्विराजिते। नानावृक्षलताकीर्णे अनेकैर्वृक्षैरनेकाभिर्लताभिश्च व्याप्ते। नानापक्षिरवैर्युते नानाविधानां पक्षिणां शब्दैर्युक्ते।

सर्वर्त्तुकुसुमामोदमोदिते सुमनोहरे।
शैत्यसौगन्ध्यमान्द्याढ्यमरुद्भिरुपवीजिते ।। २।।

sarvarttukusumāmodamodite sumanohare/
śaityasaugandhyamāndyāḍhyamarudbhirupavījite//

सर्वर्त्तुकुसुमामोदमोदिते सकलवसन्ताद्यृतसम्बन्धिपुष्पसम्बन्धिभिरतिमनोहारिभिर्गन्धैः सुरभीकृते अतएव सुमनोहरे अतिमनोहारके शैत्येन सौगन्ध्येन मान्द्येन चाढ्यैः युक्तैः मरुद्भिर्वायुभिरुपवीजिते।

अप्सरोगणसङ्गीकलध्वनिनिनादिते ।
स्थिरच्छायद्रुमच्छायाच्छादिते स्निग्धमञ्जुले।। ३।।

apsaroganasaṅgīkaladhvninināādite /
sthiracchāyadrumacchāyācchādite snigdhamañjule//

अप्सरोगणेत्यादि। अप्सरसां गणैः समूहैः सङ्गीतो यः कलध्वनिर्गम्भीरः शब्दस्तेन निनादिते शब्दिते। स्थिरा अचञ्चला छाया येषां द्रुमाणां तेषां छायाभिश्छादिते छन्ने। स्निग्धं चिक्कणञ्च तन्मञ्जुलं सुन्दरञ्चेति स्निग्धमञ्जुलं तस्मिन्।

मत्तकोकिलसन्दोहसङ्घुष्टविपिनान्तरे ।
सर्वदा स्वगणैः सार्द्धमृतुराजनिषेविते।। ४।।

mattakokilasandohasaṅghuṣṭvipināntare /
sarvadā svagaṇaiḥ sārddhamṛturājaniṣevite//

मत्तेत्यादि। मत्तानां कोकिलानां सन्दोहेन समूहेन सङ्घुष्टं संशब्दितं विपिनान्तरं वनमध्यं यस्मिन् तस्मिन्। सर्वदा सर्वस्मिन् काले स्वगणैर्भ्रमरादिभिः सार्द्धमृतुराजेन वसन्तेन निषेविते।

सिद्धचारणगन्धर्वगाणपत्यगणैर्वृते ।
तत्र मौनधरं देवं चराचरजगद्गुरुम्।।५।।

siddhacāraṇagandharvagāṇapatyagaṇairvṛte /
tatra maunadharaṁ devaṁ carācarajagadgurum//

सिद्धेत्यादि। देवयोनिभिः सिद्धै चारणैगन्धर्वैः गाणपत्यगणैर्गणपतिस्वामिकैर्गणैश्च। वृते रुद्धे। देवं दीप्तिमन्तं। चराचरजगद्गुरुं चराणां जङ्गमानामचराणां स्थावराणाञ्च जगतां पितरम्।

The enchanting summit of the Lord of Mountains[1], resplendent with all its various jewels, clad with many a tree and many a creeper, melodious with the song of many bird, scented with the fragrance of all the season's flowers, most beautiful, fanned by soft, cool, and perfumed breezes, shadowed by the still shade of stately trees;[2] where cool groves resound with the sweet-voiced songs of troops Apsarās[3] and in the forest depths flocks of Kokila[4] madened with passion sing; where (Spring)[5] Lord of the Seasons with

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1. Mount Kailāsa, the Paradise of Śiva. Esoterically, the Sahasrāra Padma (see Tripurā-sāra, cited in Bhāskararāya's Commentary of *Lalitā-sahasra-nāma*, v. 17). *Kulārṇava* says that there is Kailāsa where His worshippers are gathered. The first few lines on this page are somewhat freely rendered.
2. Literally; covered by the shadows of great trees, the shadows of which are motionless; that is, the trees are so great and so close to one another that there is perpetual shade.
3. Beautiful and voluptuous Deva-yoni *(vide post)* of Indra's heaven, wives of the Gandharvas, produced at the churning of the ocean.
4. Or Koel, the black or Indian cuckoo *(Cuculus Indicus)*.
5. Vasanta, whose followers are the Koel bird *(supra)*, the vernal breeze, the black bee, etc. *(see Raghuvaṁśa* of Kālidāsa, Sarga, ix, verses 24 *et seq.*)

his followers ever abides—the Lord of Mountains (Kailāsa); peopled by troops of[1] Siddha,[2] Cāraṇa,[3] Gandharva,[4] and Gāṇapatya[5].

सदाशिवं सदानन्दं करुणामृतसागरम्।
कर्पूरकुन्दधवलं शुद्धसत्त्वमयं विभुम्।। ६।।

sadāśivaṁ sadānandaṁ karuṇāmṛtasāgaram/
karpūrakundadhavalaṁ śuddhasattvamayaṁ vibhum//

सदेत्यादि। यदा सर्वदा शिवं कल्याणं यस्य यस्माद्वा तं। सदा आनन्दः सत् सर्वदास्थायी वा आनन्दो यस्य तं। सतः साधून् वा आनन्दयति यः तं। करुणामृतसागरं दयारूपस्य पीयूषस्य समुद्रं। कर्पूरकुन्दधवलं कर्पूरकुन्दवत् शुभ्रं। शुद्धसत्त्वमयं विमल-सत्त्वगुणप्रधानं। विभुं व्यापकम्।

दिगम्बरं दीननाथं योगीन्द्रं योगिवल्लभम्।
गङ्गाशीकरसंसिक्तजटामण्डलमण्डितम् ।। ७।।

digambaraṁ dīnanāthaṁ yogīndraṁ yogivallabham/
gaṅgāśīkarasaṁsiktajaṭāmaṇḍalamaṇḍitam //

दिगित्यादि। दिगेवाम्बरं वस्त्रं यस्य तं वस्त्ररहितमित्यर्थः। दीननाथं दरिद्राणां

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1. Hence the Mountain Kailāsa—the residence of Śiva—is called Gaṇa-parvata (frequented by troops of Spirits), because peopled and surrounded by enormous hosts of attendant Spirits and Deva-yoni begotten by the Deva (Devas eva yoniḥ—nidāna-bhūtāḥ—yasya), who are, according to the definition of the *Amara-kośa*, Vidyādhara, Apsarā, Yakṣa, Rākṣasa, Gandharva Kinnara, Piśāca, Guhyaka, Siddha, and Bhūta.
2. Beneficent Deva-yoni of great purity, possessing the eight magical powers (Siddhi), inhabiting, according to soem, the Bhuvar-loka. To them (according to the *Gāyatrī Tantra*, chap. x) Gaṇeśa first preached the Tantras after he himself had received them from the mouth of Śiva.
3. Celestial dancers, singers, and bards or panegyrists of the Devas.
4. Deva-yoni, who, according to the Viṣṇu Purāṇa, were sons of Brahmā, "born imbibing melody"; celestial musicians and choristers, who play and sing at the banquets of the Devas belonging, together with the Apsarās—their wives—to Indra's heaven.
5. The Vināyakas. Aspects and followers of Gaṇeśa, one of whose names is Gaṇa-pati.

जनानां भर्त्तारं। योगीन्द्रं योगः परमात्मचिन्तनं तद्वत्सु श्रेष्ठं। योगिवल्लभं योगिनान्दयितं। योगिनो वल्लभाः प्रिया यस्येति वा तं। गङ्गयाः शीकरैरितस्ततो विक्षिप्तैरम्बुकणैः संसिक्तेन जटामण्डलेन जटासमूहेन मण्डितम्।

विभूतिभूषितं शान्तं व्यालमालं कपालिनम्।
त्रिलोचनं त्रिलोकेशं त्रिशूलवरधारिणम्।। ८।।

vibhūtibhūṣitaṁ śāntaṁ vyālamālaṁ kapālinam/
trilocanaṁ trilokeśaṁ triśūlavaradhāriṇam//

विभूतीत्यादि। विभूतिभूषितं भस्मभिरलङ्कृतं। शान्तं संयतान्तःकरणं। व्यालाः सर्पा एव माला यस्य तं। कपालिनं नृकपालशालिनं। लोच्यते दृश्यते यैस्तानि लोचनानि नेत्राणि तानि त्रीणि यस्य तं। त्रिलोकेशं त्रयाणां लोकानामधिष्ठातारं। त्रिशूलवरधारिणं त्रिशूलेषु वरं त्रिशूलञ्च वरञ्च वा धर्त्तुं शीलं यस्येति त्रिशूलवरधारी तम्।

आशुतोषं ज्ञानमयं कैवल्यफलदायकम्।
निर्विकल्पं निरातङ्कं निर्विशेषं निरञ्जनम्।। ९।।

āśutoṣaṁ jñānamayaṁ kaivalyaphaladāyakam/
nirvikalpaṁ nirātaṅkaṁ nirviśeṣaṁ nirañjanam//

आश्वित्यादि। आशु शीघ्रं तोषस्तुष्टिर्यस्य तम्। ज्ञानमयं ज्ञानं तत्त्वतः समस्त-पदार्थावबोधस्तदात्मकम्। कैवल्यफलदायकं निर्वाणरूपस्य फलस्य दातारम्। निर्विकल्पं निगतो विकल्पो विविधा कल्पना यस्मात् तम्। निरातङ्कं निर्गतः आतङ्कः तापशङ्का यस्मात् तम्। निर्विशेषं नानाविधभेदरहितम्। निरञ्जनं अविदुषामप्रत्यक्षम्।

सर्व्वेषां हितकर्त्तारं देवदेवं निरामयम्।
प्रसन्नवदनं वीक्ष्य लोकानां हितकाम्यया।
विनयावनता देवी पार्वती शिवमब्रवीत्।। १०।।

sarvveṣāṁ hitakarttāraṁ devadevaṁ nirāmayam/
prasannavadanaṁ vīkṣya lokānāṁ hitakāmyayā/
vinayāvanatā devī pārvatī śivamabravīt//

सर्वेषामित्यादि। निरामयं निर्गत आमयो व्याधिर्यस्मात्तम्।

It was there that Pārvatī,[1] finding Śiva, Her gracious Lord,

1. Spouse, or Śakti, of Śiva, so called as being the Daughter of Parvata, the Mountain (Himvat, Himālaya, that which has, or is, the abode of snow). Hence she is called Giri-jā, Giri-sutā, Haimavatī.

in mood serene, with obeisance bent low and for the benefit of all the worlds questioned Him, the Silent Deva,[1] Lord of all things movabie and immovable,[2] the ever Beneficent[3] and ever Blissful One,[4] the nectar of Whose mercy abounds as a great ocean, Whose body is Pure Sattva Guṇa,[5] He Who is white as camphor and the jasmine flower,[6] the Omnipresent One, Whose raiment is space[7] itself, Lord of the poor and the beloved and

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1. Because then observing the vow of silence (Mauna-vrata), Deva= luminous One. Devam=Dīptimantam (Bhāratī).
2. The organic and inorganic world. He is Carācarajagadguru, that is, the Father (Pitā) of all that move and are motionless.
3. Sadāśiva, the Ever Gracious One from whom all that is good and auspicious issues.
4. Sadānanda: He who is all-bliss and who is the delight of the good (Sat).
5. Śuddha-sattva-maya—that is, whose body is predominantly composed of the first of the three Guṇas or qualities in things, Sattva, Rajas, and Tamas. And so Śiva is stated to be Sāttvika. The Guṇas are never disassociated. Rajas and Tamas are always operating in relation to Sattva but here Sattva is predominant (Sattva-pradhāna). In the experience of Parameśvara during cosmic life all is presented (this is Sattva). Sattva goes on (this is the effective force because nothing is veiled or suppressed in Īśvara Experience. He is Sarvajña and Sarvavit. Still everything may be veiled during Laya or Cosmic Suṣupti, so that there is a tendency to veiling. Here Śiva is referred to as the Supreme Lord, in His Sattva aspect, called Sadāśiva, the Cause of Release, the Conferrer of Blessing (Anugrahada), the ever Blissful One *(vide post)*, and (later) Jñānamaya. Śiva, in His Sāttvika quality, is also called Mṛḍa (Happiness) in the *Mahimnaḥ-stava*. He has other aspects *(see post)*.
6. Kunda *(Jasminum multifloram* or *pubescens)*. Similar descriptions of the Deva to that which follows are found in almost all the Tantras, as in *Śāradā-tilaka* (chap. xviii) The *Nibandha Tantra* describes Him as of a vermilon colour (Sindūra-varṇa): "I salute Iśa, gem-crowned, Whose head ornament is the shining beauty of the Moon, with smiling lotus-face, from Whose forehead on eye looks forth; Whose body is beautified by bright ornament; Who, holding a trident and Ṭaṅka, places the palm of His hand on the high and rounded breast of His Beloved (Spouse), Who Herself places one hand on His left high and holds a red night-lotus (Kuvalaya) in the other." The night lotus, "the wife of the moon," is also generally white.
7. Exoterically, he is represented naked as the Yogīs are. In the esotoric

loving Master of all Yogsī,[1] Whose coiled and matted hair[2] is wet with the spray of Gaṅgā[3] and (of Whose naked body) ashes are the adornment[4] only; the passionless One[5] Whose neck is garlanded with snakes and skulls of men, the three-eyed One,[6] Lord of the three worlds,[7] with one hand wielding the trident and with the other bestowing blessings[8]; easily appeased,

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sense he is Digaṁbara, or "clothed with space," in the sense that He is Omnipresent. The infinity of space or the points of the compass clothe Him.

1. Ascetic followers of, and adepts in, the Yoga doctrine. Śiva, by his great austerities, is the Lord and Exemplar of all ascetic. He is Yogīndra. Yoga is Paramātmacintana (Bhāratī). Yogī-vallabha which is rendered "beloved of Yogīs" may also mean "He whose loved ones are the Yogīs".
2. Jaṭā, as worn by ascetics in serpentine coils (jaṭājūṭa).
3. Hence, He is called Gaṅgā-dhara. When the Ganes descended from heaven He intercepted it by his dead, so that the eath might not be crushed by the weight of the falling stream. It is said that the Ganges was first held in the water-jar (Kamaṇḍalu) of Brahmā, then in the hair of Śiva, and lastly in the body of Jahnu, whence it is called the Jāhnavī (see Śaṅkarācārya's *Gaṅgaṣṭakam* in *Hymns of the Goddess).*
4. Vibhūti-bhūṣita, which Bhāratī translated as in text, but, as pointed out (ed. Bhakta), Vibhūti may here also refer to the eight Siddhis which Śiva possesses, viz., Aṇimā, Laghimā, Prāpti, Prākāmya, Mahimā, Iśitva, Vaśitva, Kāmāvsāyitā. Vibhūti is also halo or aura.
5. Śānta (the tranquil) and Atīta (the transcedent), are aspects of Śiva. In man Śānta is he who has controlled his Antaḥkaraṇa. As Śruti says : "This fire is verily Rudra Himself; of Him there are two bodies, one fierece and the other gentle" *(Taittirīya saṁhitā,* 5-7-3)
6. Tri-locana : one eye (symbolically the inner eye of wisdom) being in the forehead. From this eye flashed the light which consumed the body of the Deva of Love—Kāma-deva—and at the expiration of a Kalpa, the Devas. According to Arian, the Indian Bacchus (Bhaga, or Śiva) was called Thriambus, possibly a corruptin of Tryambaka, "three-eyed". The Devī is called Tryambakī, because She is the Mother of the Three-Brahmā, Viṣṇu, and Rudra. And this also is the esoteric meaning of Tryambaka as applied to Śiva, the "Father of the Three" (see the Mṛtyuñjaya-mantra, chap. v, 211).
7. Tri-loka, *i.e.*, The heavenly, earthly and nether world.
8. Triśūla-vara-dhāriṇam which Bhāratī says may also mean "He who carries the excellent Triśūla" (trident).

Whose very substance is unconditioned Knowledge;[1] the Bestower of eternal Liberation,[2] uncondi-tioned,[3] from whom comes no Fear,[4] Changeless, Stainless,[5] One without defect,[6] the Benefactor of all, and, the Deva of all Devas[7].

श्रीपार्वत्युवाच

देवदेव जगन्नाथ मन्नाथ करुणानिधे।
त्वदधीनाऽस्मि देवेश तवाऽऽज्ञाकारिणी सदा।। ११।।

विनाऽऽज्ञया मया किञ्चिद्भाषितुं नैव शक्यते।
कृपावलेशो मयि चेत् स्नेहोऽस्ति यदि मां प्रति।
तदा निवेद्यते किञ्चिन्मनसा यद्विचारितम्।। १२।।

śrīpārvatyuvāca

devadeva jagannātha mannātha karuṇānidhe/
tvadadhīnā'smi deveśa tavā''jñākāriṇī sadā//
vinā''jñayā mayā kiñcidbhāṣituṁ naiva śakyate/
kṛpāvaleśo mayi cet sneho'sti yadi māṁ prati/
tadā nivedyate kiñcinmanasā yadvicāritam//

पार्वती शिवं प्रति किमब्रवीदित्यपेक्षायामाह–श्रीपार्वत्युवाच। देवदेवेत्यादि। हे देवेश देवानामिन्द्रादीनामपि नियन्तः यतोऽहं त्वदधीनां तव वशीभूता सदा सर्वस्मित्

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1. Jñāna-maya, that is who is Samvit itself. Jñāna is here, according to Hariharānanda, experience of the true nature of all that is (Tattvataḥ samasta-padārthāvabodhaḥ).
2. Kaivalya-phala-dāyaka: the giver of the fruit of Sāddhana and Yoga which is Kaivalya or Videha-mukti, the bodiless, Liberaton or Nirvāṇa of the Advaitins.
3. Nirvikalpaḥ=Nirgato vikalpo vividhā kalpanā yasmāt; that is He who is free of all Kalpanā, the dual experience in which there is "this" and "that".
4. Nirātaṅka. There is no need to fear Him.
5. Nirañjana (Añjana-Collyrium), which, however, Hariharānanda Bhāratī translates as "incomprehensible to ignorant". The *Śabda-kalpa-druma* gives the definiton as Nirgatam añjanam iva ajñānam yatra (one in whom no ignorance like a black stain exists) : "the perfect Knower".
6. Nirāmaya. He is Health iteself.
7. Devadeva=Deveśa: that is He rules over the Devas, Indra and others.

काले त्वाऽऽज्ञाकारिणी चाऽस्मि। अतस्तवाज्ञया विना किञ्चिदपि भाषितुं कथयितुं नैव मया शक्यते।।

त्वदन्यः संशयस्याऽस्य कस्त्रिलोक्यां महेश्वर।
छेत्ता भवितुमर्हो वा सर्वज्ञः सर्वशास्त्रवित्।। १३।।

tvadanyaḥ saṁśayasyā'sya kastrilokyāṁ maheśvara/
chettā bhavitumarho vā sarvajñaḥ sarvaśāstravit//

त्वदन्य इति। त्वत्तोऽन्यस्त्वदन्य इति पञ्चमीतत्पुरुषः। त्वदिति पञ्चम्यन्तं भिन्नं वा पदम्।

Śrī Pārvatī said :

O Deva of the Devas, Lord of the world, jewel of Mercy, my Husband, Thou art my Lord, on Thee I am ever dependent and to Thee I am ever obedient. Nor can I say ought without Thy word. If Thou host affection for me, I crave to lay before Thee that which passes in my mind. Who else but Thee, O Great Lord[1] in the three worlds is able to solve these doubts of mine, Thou Who knowest all and all the Scriptures.

श्रीसदाशिव उवाच

किमुच्यते महाप्राज्ञे कथ्यतां प्राणवल्लभे।
यदकथ्यं गणेशेऽपि स्कन्दे सेनापतावपि।। १४।।

śrīsadāśiva uvāca
kimucyate mahāprājñe kathyatāṁ prāṇavallabhe/
yadakathyaṁ gaṇeśe'pi skande senāpatāvapi//

पार्वत्या प्रष्टव्यमर्थमभिजिज्ञासुः श्रीसदाशिव उवाच। किमुच्यते इत्यादि। गणेशेऽपि स्कन्दे कार्त्तिकेये सेनापतावपीति व्याहरता भगवता महादेवेन तयोर्महावीरत्वेन मदतिप्रियत्वादतिगुह्यस्याप्यर्थस्य बलात्कारेणाप्यभिधायने योग्यत्वमस्तीति सूचितम्।

तवाग्रे कथयिष्यामि सुगोप्यमपि यद्भवेत्।
किमस्ति त्रिषु लोकेषु गोपनीयं तवाग्रतः।। १५।।

tavāgre kathayiṣyāmi sugopyamapi yadbhavet/
kimasti triṣu lokeṣu gopanīyaṁ tavāgrataḥ//

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1. Maheśvara, or Great Lord, and Supreme Person.

तवाग्रे इति। तवाग्रतस्त्वदग्रे गोपनीयं त्रिष्वपि लोकेषु किं वस्त्वस्ति अपितु न किञ्चिदित्यर्थः। अग्रे इत्यग्रतः आद्यादिभ्य उपसंख्यानमिति सप्तम्यन्तात् स्वार्थे तसिः।

मम रूपाऽसि देवि त्वं न भेदोऽस्ति त्वया मम।
सर्वज्ञा किं न जानासि त्वनभिज्ञेव पृच्छसि।। १६।।

mama rūpā'si devi tvaṁ na bhedo'sti tvayā mama/
sarvajñā kiṁ na jānāsi tvanabhijñeva pṛcchsi//

Śrī Sadāśiva[1] said :

What is that Thou sayest, O Thou Great Wise One[2] and Beloved of My heart, I will tell Thee anything, be it ever so bound in mystery, even that which should not be spoken of before Gaṇeśa[3] and Skanda[4] Commander of the Hosts of Heaven. What is there in all the three worlds which should be concealed from Thee? For Thou, O Devī, art My very Self. There is no difference between Me and Thee.[5] Thou too art omnipresent. What is it then that Thou knowest not that Thou questionest like unto one who knoweth nothing.

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1. It is Śiva, "the Ever-Auspicious," and Mahāśūnya who here speaks, voluntarily asuming form for the benefit of Hid devotees (see also verse 8 of *Ānanda-laharī* of Śaṅkarācārya, and verses 42-43 of Sureśvarācārya's *Mānasollāsa*, and Bhāskararāya, Commentary on *Lalitā-sahasra-nāma*, v. 174).
2. Mahā-prājne.
3-4. Both sons of Śiva, the first being the elephant-headed Deva (for Dhyāna, see *Mantra-mahodadhi*, chap. ii) who—according to the *Gāyatrī Tantra* (chap. x)—wrote down the Tantras at the dictation of Śiva; and the second Kumāra, or Kārtikeya, the War God and Leader of celestial army, who was begotten by Śiva at the request of Devas to destroy the Demon Tāḍakāsura, and so called because brought up by the six celestial Kṛttikās. In begetting Kārtikeya Pārvatī was unable to retain Śiva's seed, which was then thrown into Fire (hence called Kaumāra-tejaḥ, see ch. vi, 148 notes) Who, unable to keep it, threw it into Gaṅgā, who in turn threw it into a reed-forest, where Kārtikeya was born. Hence he is called "Reed-born" (Śara-janmā); and because he shamed Kāma-deva by his beauty, he is called Kumāra (see *matsya Purāṇa*). The reason why these two are referred to is to show the greatness of the mystery revealed. Beloved and powerful as they are they yet know it not.
5. Mama rūpā'si devī tvam na bhedo'sti tvayā mama : for in their ultimate ground both Śiva and Śakti are one. The former is the static

इति देववचः श्रुत्वा पार्वती हृष्टमानसा।
विनयावनता साध्वी परिपप्रच्छ शङ्करम्।। १७।।

iti devavacaḥ śṛtvā pārvatī hṛṣṭamānasā/
vinayāvanatā sādhvī paripapraccha śaṅkaram//

मम रूपेत्यादि। रूप्यते रूपक्रिया विशिष्य विधीयते इति रूपा। कर्मण्यच्। मम रूपा मद्रूपशालिनीत्यर्थः। मत्स्वरूपेति पाठे तु मया सह समानमेकं रूपं यस्याः सा। अनभिज्ञेव अविदुषी इव।

The pure[1] Pārvatī, gladdened at hearing the words of the Deva, bending low made obeisance and thus questioned Śaṅkara[2].

श्रीआद्योवाच

भगवन् सर्वभूतेश सर्वधर्मविदां वर।
कृपावता भगवता ब्रह्मान्तर्यामिना पुरा।। १८।।

śrīādyovāca

bhagavan sarvabhūteśa sarvadharmavidāṁ vara/
kṛpāvatā bhagavatā brahmāntaryāminā purā//

---

aspect of the Supreme Consciousness (Samvit) and the latter its kinetic aspect as Creative Powers. Power (Śakti) and Possessor of power (Śaktimān) are one. It isa commonplace of the Śākta Tanras that there is no Śiva without Śakti nor Śakti without Śiva. In the *Sanatkumāra Sam.*, speaking of devotion to Pārvatī, it is said : "Janārdhana (Viṣṇu) is thus in the form of Devī as well as in His own form, for the hunsband and wife being one, the only One is worshipped as two." Rūpa is form and function. Rūpyate rūpakriyāviśiṣṭā vidhīyate, iti, rūpā. They are one in the ground and one in the manifestation. Some read Mastyarūpā for Mama rūpā, that is, myself.

1. Sādhvī, fem. of Sādhu, good, virtuous, pure. The *Devī-bhāgavata Purāṇa* says : "Thou art praised as Sādhvī (the virtuous One) on account of uneuqlled fidelity (to Thy Lord)." Also *Lalitā-sahasranāma*, v. 43, where the Commentator Bhāskarāya cites the Ācārya *(Saundaryalaharī)*, 96 : "How many poets share the wife of Brahmā? Cannot every one by means of wealth become the lord of Śrī (wife of Viṣṇu)/ But, O Virutous One (Sādhvī)! First amongh faithful women, They breasts are untouched save by Mahā-deva, and not even by the paste of Kuruvaka" (made of the leaves of the red amaranath, and used to redden the cheeks, breasts, palms, and soles of Indian women).
2. Śiva the "Blissgiver" is as Hara the creator; as Śaṅkara protector, and as Rudra, destroyer.

पार्वती शङ्करं किं परिपप्रच्छेत्याकाङ्क्षायामाह श्रीआद्योवाच भगवन्नित्यादि। हे भगवन् ऐश्वर्य्यादिशालिन्। सर्वभूतेश सर्वेषां भूतानां नियन्तः। यथा श्रुतिस्मृतिसंहिताद्युपदेशेन सत्यत्रेतादौ भवता लोका निस्तारिता एवं दुष्टकर्मप्रवर्त्तके पापिनि कलावपि केनाप्युपायेन दयावता भवतैव मनुष्या उद्धर्त्तव्या इत्याशयेनाह–कृपावतेत्यादि।

प्रकाशिताश्चतुर्वेदाः सर्वधर्मोपबृंहिताः।
वर्णाश्रमादिनियमा यत्र चैव प्रतिष्ठिताः।। १९।।

prakāśitāścaturvedāḥ sarvadharmopavṛṁhitāḥ/
varṇāśramādiniyamā yatra caiva pratiṣṭhitāḥ//

प्रकाशिता इत्यादि। सर्वे धर्मा उपबृंहिता वर्द्धिता येषु ते।

Śrī Ādyā[1] said :

O Bhagavān![2] Lord of all, Greatest among those who are versed in Dharma,[3] Thou in former ages in Thy mercy[4] didst through Brahma[5] reveal the four Vedas[6] which are the propa-

1. Pārvatī, so called as being the Ādyā, or Primordial Śakti, or Power of the Deva symbolished as Her Spouse.
2. Bhagavān—that is, one possessed of the six, Aiśvaryas : Śrī (asupiciousness), Vīrya (power), Jñāna (wisdom), Vairāgya (dispassion), Kīrti (glory), and Māhātmya (greatness). See Wilson's *Viṣṇu Purāṇa*, vol. v, p. 212. All these are in the Devī, Who is hence called Bhagavatī *(see Devī-bhāgavata Purāṇa,* Śakti-rahasya, Bhāskararāya, *loc cit* v. 65).
3. Law of form and rule of right living.
4. Apeal is made to the pity of the Lord so that as he hed liberated the men of the Satya and Tretā and Dvāpara ages (Yuga) by the teachings of Śruti, Smṛti and Purāṇa, so He may save the men of the Kali age by revealing this Tantra.
5. Brahmāntaryāminā, that is, He as the Supreme Brahman inspired Brahmā. The Sacred Scripture of the Hindus was communicated by the Supreme to, and revealed by, Brahmā, called in the *Śrīmadbhāgavata* "the Primeval Poet". The *Śrimadbhāgavata* says : "Let the sage be pleased with Me, Who am the remembrancer of the sublime Śruti unto the mind of Aja (Brahmā), Who sent Brahmā, from Whose mouth issued the Word (Sarasvatī)" (Book II, chap. iv, verse 22). In the text Śiva is thus spoken of as the Supreme, The Veda is Brahman. Brahmā was not is Author, but Revealer (*Bṛhannīla Tantra*, chap. iv). It came out of Brahman as His breathing *(Yāmala Tantra).*
6. Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda, which are breathed forth by Brahman (*Bṛhadāraṇyaka Upaniṣad*, chap. xi, 1, 4, v. 10). These are known as Śruti.

gators of all Dharma[1] and which ordain the rules of life for all the varying castes[2] of men and for the different stages[3] of their lives.

तदुक्तयोगयज्ञाद्यैः कर्मभिर्भुवि मानवाः।
देवान् पितॄन् प्रीणयन्तः पुण्यशीलाः कृते युगे।। २०।।

taduktayogayajñādyaiḥ karmabhirbhuvi mānavāḥ/
devān pitṝn prīṇayantaḥ puṇyaśīlāḥ kṛte yuge//

तदुक्तेत्यादि। कृते युगे सत्ययुगे। भुवि पृथिव्याम्। पुण्यशीला मानवाः तदुक्तयोग-यज्ञाद्यैर्वेदभाषितैर्निस्तारोपायभूतैर्यज्ञादिभिः कर्मभिर्देवान् पितॄंश्च प्रीणयन्तस्तर्पयन्त आसन्निति पञ्चमश्लोकस्थितेन पदेनान्वयः।

In the First Age,[4] men by the practice of Yoga[5] and Yajña[6] prescribed by Thee were virtuous and pleasing to Devas and Pitṛs[7].

स्वाध्यायध्यानतपसा दयादानैर्जितेन्द्रियाः।
महाबला महावीर्य्या महासत्त्वपराक्रमाः।। २१।।

svādhyāyadhyānatapasā dayādānairjitendriyāḥ/
mahābalā mahāvīryyā mahāsattvaparākramāḥ//

स्वाध्यायेत्यादि। स्वाध्यायो वेदाध्ययनं ध्यानं परमात्मचिन्तनं तपः कृच्छ्रचान्द्रायणादि दया निष्कारणपरदुःखनाशेच्छा दानं न्यायार्जितस्य धनादेः पात्रेऽर्पणं

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1. Sarvadharmopabṛṁhitāḥ.
2. Varṇa.
3. Āśrama.
4. Kṛta, or Satya Yuga. This and the following verses deal with the characteristics of the different Yugas, or Ages.
5. Yoga is defined in chap. xiv, verse 123, as the union of the individual and the Supreme Ātmā (Jīvātmanor aikyam). *Cf.* Patañjali—Yogaḥ citta-vṛtti-nirodhaḥ and *Śāradātilaka*, ch. xxv.
6. In a particular sense sacrifice and in a general sense worship.
7. Mean the human Ancestors, generally up to the seventh generation, to whom Piṇḍa and water are offered, and whose food is Svadhā; and then the lunar Ancestors of the human race. From Brahmā, the first Pitā, issued Marīci, Atri, Āṅgiras, Pulastya, Pulaha, Kratu, Pracetas, the mental sons, and thence the Agniṣvāttāḥ, Saumyāḥ, Haviṣmantaḥ Uṣmapāḥ, Ājyapāḥ.

तैः सर्वैर्विशिष्य मानवा आसन्। जितेन्द्रिया इत्यादीनां सर्वेषां जसन्तानां पदानामा-सन्नित्यत्रान्वयो विधातव्यः। जितेन्द्रिया वशीकृतचक्षुरादयः। महाबला महासामर्थ्याः। स्थौल्यसामर्थ्यसैन्येषु बलमित्यमरः। महावीर्य्या महाप्रभावाः महातेजसो वा। वीर्य्यं प्रभावे शुक्रे च तेजःसामर्थ्ययोरपीति मेदिनी। महान्तौ सत्त्वपराक्रमौ व्यवसायशौर्य्यं येषान्ते महासत्त्वपराक्रमाः।

देवायतनगा मर्त्त्या देवकल्पा दृढव्रताः।
सत्यधर्मपराः सर्वे साधवः सत्यवादिनः।। २२।।

devāyatanagā marttyā devakalpā dṛḍhavratāḥ/
satyadharmaparāḥ sarve sādhavaḥ satyavādinaḥ//

देवायतनेत्यादि। देवायतनगा देवतामन्दिरगामिनः। मर्त्त्या मरणशीला अपि देवकल्पा ईषदूना देवाः देवतुल्या इत्यर्थः। दृढं व्रतं नियमो येषान्ते। साधवः स्वस्वधर्मवर्त्तिनः। सत्यवादिनः सत्यं यथार्थाभिधानं तस्य वक्तारः।

By the study of the Vedas, by Dhyāna and Tapas,[1] and the conquest of the senses, by acts of mercy[2] and charity[3] men were of exceeding power[4] and courage,[5] industry[6] and prowess,[7] adherents of the true Dharma,[8] good[9] and truthful,[10] and,

1. Meditation and austeries. The term Tapas is also used in a very wide sense such as here observance of the Cāndrāyāṇa and other rites which involve mortification of the body for self-descipline and worship generally. It is of three kinds, bodily (Śarīra), by speech (Vācika), and in mind (Mānasa). Each of these again may be Sāttvika, Rājasika or Tāmasika. Dhyāna is meditation on the supreme Spirit (Paramāma-cintana).
2. Dayā : that is the desire to relieve the distress of others without being moved thereto by hope of reward.
3. Dāna is gift to the deserving of money and other things honestly acquired by the giver, that is, they were not covetous.
4. Mahābalāḥ. Amara defined Bala=Sthaulya-sāmarthya-sainyeṣu, that is material or physical power or soldiery.
5. Mahāvīryāḥ or valour of which *Medinī* says : Vīryam prabhāvo Śukre ca tejaḥ-sāmarthyayorapi.
6. Mahāsattvaparākramāḥ : Sattva=Vyavasāya or industry.
7. Parākrama=Śaurya, might or prowess.
8. Satyadharmaparāḥ.
9. Sādhavaḥ which Bhāratī says—Svasvadharmavartinaḥ, that is, they followed their respective Dharmas.
10. Satyasaṅkalpaḥ.

mortals though they were, they were yet like Devas and went to the abode of the Devas.

राजानः सत्यसङ्कल्पाः प्रजापालनतत्पराः।
मातृवत् परयोषित्सु पुत्रवत् परसूनुषु।। २३।।

rājānaḥ satyasaṅkalpāḥ prajāpālanatatparāḥ/
mātṛvat parayoṣitsu putravat parasūnuṣu//

Kings then were faithful to their engagements and were ever concerned with the protection of their people, upon whose wives they were wont to look as if upon their mothers, and whose children they regarded as their very own.

लोष्टवत् परवित्तेषु पश्यन्तो मानवास्तदा।
आसन् स्वधर्मनिरताः सदा सन्मार्गवर्त्तिनः।। २४।।

loṣṭavat paravitteṣu paśyanto mānavāstadā/
āsan svadharmaniratāḥ sadā sanmārgavarttinaḥ//

राजान इत्यादि। सत्यः सङ्कल्पो मानसं कर्म येषान्ते। परयोषित्सु परस्त्रीषु परसूनुषु अन्यपुत्रेषु।

The people, too, did then look upon a neighbour's property as if it were mere lumps of clay, and, with devotion to their Dharma,[1] kept to the path of righteousness.

न मिथ्याभाषिणः केचित् न प्रमादरताः क्वचित्।
च चौरा न परद्रोहकारका न दुराशयाः।। २५।।

na mithyābhāṣiṇaḥ kecit na pramādaratāḥ kvacit/
ca caurā na paradrohakārakā na durāśayāḥ//

नेत्यादि। न प्रमादरताः सावधाना इत्यर्थः। न दुराशया न दुष्टाभिप्रायाः।

न मत्सरा नातिरुष्टा नातिलुब्धा न कामुकाः।
सदन्तः करणाः सर्वे सर्वदाऽऽनन्दमानसाः।। २६।।

na matsarā nātiruṣṭā nātilubdhā na kāmukāḥ/
sadantaḥ karaṇāḥ sarve sarvadā''nandamānasāḥ//

नेत्यादि। न मत्सरा नान्यशुभद्वेषिणः। नातिरुष्टा न बहुक्रोधशालिनः। सर्वदा आनन्दो यत्र एवम्भूतं मानसं हृदयं येषान्ते।

1. Satyadharmaparāḥ.

भूमयः सर्वशस्याढ्याः पर्ज्जन्याः कालवर्षिणः।
गावोऽपि दुग्धसम्पन्नाः पादपाः फलशालिनः।। २७।।

bhūmayaḥ sarvaśasyāḍhyāḥ parjjanyāḥ kālavarṣiṇaḥ/
gāvo'pi dugdhasampannāḥ pādapāḥ phalaśālinaḥ//

भूमय इति। पर्ज्जन्या मेघाः।

There were then no liars, none who were selfish, thievish, malicious, foolish, none who were evil-minded, envious, wrathful, gluttonous, or lustful, but all were good of heart and of ever blissful mind. Land then yielded in plenty all kinds of grain, clouds showered seasonable rains, cows gave abundant milk, and trees were weighted with fruits.

नाऽकालमृत्युस्तत्रासीत् न दुर्भिक्षं न वा रुजः।
हृष्टाः पुष्टाः सदारोग्यास्तेजोरूपगुणान्विताः।
स्त्रियो न व्यभिचारिण्यः पतिभक्तिपरायणाः।। २८।।

nā'kālamṛtyustatrāsīt na durbhikṣaṁ na vā rujaḥ/
hṛṣṭāḥ puṣṭāḥ sadārogyāstejorūpaguṇānvitāḥ/
striyo na vyabhicāriṇyaḥ patibhaktiparāyaṇāḥ//

नेत्यादि। तत्र कृतयुगे। रुजो रोगाः। सदा आरोग्यं येषान्ते। तेजोरूपगुणान्विताः तेजसा रूपेण अन्यैश्च गुणैर्युक्ताः।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राः स्वाचारवर्तिनः।
स्वैः स्वैर्धर्मैर्यजन्तस्ते निस्तारपदवीं गताः।। २९।।

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāḥ svācāravartinaḥ/
svaiḥ svairdharmairyajantaste nistārapadavīṁ gatāḥ//

ब्राह्मणा इत्यादि। यजन्तः परमेश्वरमर्च्चयन्तः।

No untimely death there was, nor famine nor sickness. Men were ever cheerful, prosperous and healthy, and endowed with all qualities of beauty and brilliance. Women were chaste and devoted to their husbands. Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras[1] kept to and followed the Dharma[2] of their

1. The four varṇas, or castes.
2. See p. 12, n. 3. They used to worship Parameśvara according to their respective Dharmas or in other practices suited to each of these castes.

respective castes in their worship and attained the final Liberation.

कृते व्यतीते त्रेतायां दृष्ट्वा धर्मव्यतिक्रमम्।
वेदोक्तकर्मभिर्मर्त्त्या न शक्ताः स्वेष्टसाधने।। ३०।।

बहुक्लेशकरं कर्म्म वैदिकं भूरिसाधनम्।
कर्तुं न योग्या मनुजाश्चिन्ताव्याकुलमानसाः।। ३१।।

त्यक्तुं कर्तुं न चार्हन्ति सदा कातरचेतसः।
वेदार्थयुक्तशास्त्राणि स्मृतिरूपाणि भूतले।। ३२।।

kṛte vyatīte tretāyāṁ dṛṣṭvā dharmavyatikramam/
vedoktakarmabhirmarttyā na śaktāḥ sveṣṭasādhane//
bahukleśakaraṁ karmma vaidikaṃ bhūrisādhanam/
kartuṁ na yogyā manujāścintāvyākulamānasāḥ//
tyaktuṁ kartuṁ na cārhanti sadā kātaracetasaḥ/
vedārthayuktaśāstrāṇi smṛtirūpāṇi bhūtale//

After the Kṛta[1] Age had passed away, Thou didst in the Tretā Age[2] perceive Dharma to be in disorder, and that men were no longer able by Vedic rites to accomplish their desires. For men, through their anxiety and perplexity, were unable to perform these rites in which much trouble had to be overcome, and for which much preparation had to be made.[3] In constant distress of mind they were neither able to perform nor yet were willing to abandon the rites.

तदा त्वं प्रकटीकृत्य तपः स्वाध्यायदुर्बलान्।
लोकानतारयः पापात् दुःखशोकामयप्रदात्।। ३३।।

tadā tvaṁ prakaṭīkṛtya tapaḥ svādhyāyadurbalān/
lokānatārayaḥ pāpāt duḥkhaśokāmayapradāt//

कृते इत्यादि। कृते सत्ययुगे व्यतीते विगते सति त्रेतायां चायातायां सत्यां यदा

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1. The First, or Satya Yuga.
2. The Second Age.
3. *E.g.*, Austeries which accompany the singing of the Sāmaveda and the Soma-yajña—the Kṛchra-prāyaścitta, the Ati-kṛchraprāyaścitta, and the kṛchra, and the like.

वेदोक्तकर्मभिर्मर्त्त्या मनुष्याः स्वेष्ठसाधने आत्मनोऽभीष्टसम्पादने शक्ताः समर्था न बभूवुः। यदा च भूरीणि बहूनि साधनानि यस्य तद् भूरिसाधनम्। अतएव बहुक्लेशकरं बहूनां क्लेशानां जनकम्। अथवा बहुभिः क्लेशैः क्रियते निष्पाद्यते यत्तद् बहुक्लेशकरम्। बाहुलकात् कर्म्मण्यच्। अतएवेदृशं वैदिकं कर्म्म कर्त्तुं चिन्ताव्याकुलमानसा मनुजा मनुष्या योग्या न बभूवुः। यदा च सदा कातरचेतसः सर्वदा अधीरस्वान्ता मनुजा वैदिककर्मत्यागे नानादोषश्रवणात् तत् कर्म्म त्यक्तुं बहुक्लेशसाध्यत्वात् कर्त्तुञ्च नार्हन्ति स्म तदा धर्म्मव्यतिक्रमं धर्म्मोल्लङ्घनं धर्म्मविपर्य्ययं वा दृष्ट्वा स्मृतिरूपाणि वेदार्थयुक्तशास्त्राणि भूतले प्रकटीकृत्य तपःस्वाध्यायदुर्बलान् लोकान् जनान् पापात् त्वमतारयः तारितवानित्यन्वयः।

त्वां बिना कोऽस्ति जीवानां घोरसंसारसागरे।
भर्त्ता पाता समुद्धर्त्ता पितृवत् प्रियकृत् प्रभुः।। ३४।।

tvāṁ binā ko'sti jīvānāṁ ghorasaṁsārasāgare/
bharttā pātā samuddharttā pitṛvat priyakṛt prabhuḥ//

त्वामिति। यतस्त्वमेवम्भूतोऽतस्त्वां विनेत्येवं योजनीयम्। घोरसंसारसागरे भयानकसंसारसमुद्रे। प्रभुर्जगत्पतिः।

Having observed this, Thou didst make known on earth the Smṛti Scripture[1] which explains the meaning of the Vedas, and thus delivered from sin, which is cause of all pain, sorrow, and sickness, men too feeble for the practice of Tapas[2] and the study of the Vedas. For men in this terrible ocean of the world,[3] who is there but Thee to be their Cherisher, Protector, Saviour, their fatherly Benefactor, and Lord?

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1. Such as the Dharmaśāstra of Manu and other books on family and social duty prescribing for Pravṛtti-Dharma as the Upaniṣads reveal Nivṛtti-Dharma. Each of the four ages has its special Śāstra, differing presentments of the Truth revealed by Śruti : in Satya yuga, Śruti; in Treta, Smṛti; in Dvāpara, Purāṇa; in Kaliyuga the Āgama to Tantra Śāstra. See *Tārā-pradīpa*, ch. I, and Introduction to *Principles of Tantra*.
2. Ibid. and *ante*, p. 14, n. 1.
3. Ghora-saṁsāra-sāgara—that is, the world is an ocean, in the waters of which are things of terror and evil, causing sorrow and pain. For a safe crossing there is need of the guidance of the Lord, and so in the Stotra in chap. III, verse 63, He is called the "Vessel of Safely in the Ocean of Being."

ततोऽपि द्वापरे प्राप्ते स्मृत्युक्तसुकृतोज्झिते।
धर्मार्द्धलोपे मनुजे आधिव्याधिसमाकुले।
संहिताद्युपदेशेन त्वयैवोद्धारिता नराः।। ३५।।

tato'pi dvāpare prāpte smṛtyuktasukṛtojhite/
dharmārddhalope manuje ādhivyādhisamākule/
saṁhitādyupadeśena tvayaivoddhāritā narāḥ//

तत इत्यादि। स्मृत्युक्तसुकृतोज्झिते स्मृतिभिरुक्तानि यानि सुकृतानि पुण्यानि तैरुज्झिते त्यक्ते। धर्मार्द्धलोपे धर्मस्यार्द्धं लुम्पतीति धर्मार्द्धलोपस्तस्मिन्। स्मृत्युक्त-सुकृतोज्झिते इति धर्मार्द्धलोपे इति च द्वापरे इत्यस्य विशेषणं मनुजे इत्यस्य वेति बोध्यम्। आधिर्मानसी व्यथा।

आयाते पापिनि कलौ सर्वधर्मविलोपिनि।
दुराचारे दुष्प्रपञ्चे दुष्टकर्मप्रवर्त्तके।। ३६।।

āyāte pāpini kalau sarvadharmavilopini/
durācāre duṣprapañce duṣṭakarmapravarttake//

आयाते इत्यादि। दुराचारे दुष्ट आचारो यत्र तस्मिन्।

Then, in the Dvāpara Age,[1] when men abandoned the good works prescribed in the Smṛtis, and were deprived of one half of Dharma[2] and were afflicted by ills of mind and body they were yet again saved by Thee, through the instructions of the Saṁhitās[3] and other religious lore.[4]

न वेदाः प्रभवस्तत्र स्मृतीनां स्मरणं कुतः।
नानेतिहासयुक्तानां नानामार्गप्रदर्शिनाम्।। ३७।।
बहुलानां पुराणानां विनाशो भविता विभो।
तदा लोका भविष्यन्ति धर्मकर्मवहिर्मुखाः।। ३८।।

na vedāḥ prabhavastatra smṛtīnāṁ smaraṇaṁ kutaḥ/
nānetihāsayuktānāṁ nānāmārgapradarśinām//

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1. The Third, or Dvāpara Yuga.
2. That is, had but one-half of the religious merit of the First Age.
3. The term literally means collection and varies as Tarkālaṅkāra says according to the age to which it is applied. Thus in Tretā it means Manu and other Smṛtis, in Dvāpara the Purāṇas and in Kali the Āgamas, Nigamas and 64 Tantras for each of the Krāntās.
4. The Purāṇas and the like.

bahulānāṁ purāṇānāṁ vināśo bhavitā vibho/
tadā lokā bhaviṣyanti dharmakarmavahirmukhāḥ//

नेत्यादि। प्रभवः समर्थाः।

उच्छृङ्खला मदोन्मत्ताः पापकर्मरताः सदा।
कामुका लोलुपाः क्रूरा निष्ठुरा दुर्मुखाः शठाः।। ३९।।

ucchṛṅkhalā madonmattāḥ pāpakarmaratāḥ sadā/
kāmukā lolupāḥ krūrā niṣṭhurā durmukhāḥ śaṭhāḥ//

उच्छृङ्खला इत्यादि। उद्गतं शृङ्खलं वेदादिरूपनिगडो येषां ते उच्छृङ्खला बन्धनरहिता इत्यर्थः। लोलुपाः अतिलुब्धाः। क्रूराः निर्दयाः। निष्ठुराः परुषवादिनः। दुर्मुखाः अबद्धमुखाः। शठाः अनृजवः।

स्वल्पायुर्मन्दमतयो रोगशोकसमाकुलाः।
निःश्रीका निर्बला नीचा नीचाचारपरायणाः।। ४०।।

svalpāyurmandamatayo rogaśokasamākulāḥ/
niḥśrīkā nirbalā nīcā nīcācāraparāyaṇāḥ//

स्वल्पेत्यादि। स्वल्पायुषश्च ते मन्दमतयश्चेति कर्मधारयः।

नीचसंसर्गनिरताः परवित्तापहारकाः।
परनिन्दापरद्रोहपरिवादपराः खलाः।। ४१।।

nīcasaṁsarganiratāḥ paravittāpahārakāḥ/
paranindāparadrohaparivādaparāḥ khalāḥ//

नीचेति। खला दुर्जनाः।

परस्त्रीहरणे पापशङ्काभयविवर्जिताः।
निर्धना मलिना दीना दरिद्राश्चिररोगिणः।। ४२।।

विप्राः शूद्रसमाचाराः सन्ध्यावन्दनवर्जिताः।
अयाज्ययाजका लुब्धा दुर्वृत्ताः पापकारिणः।। ४३।।

parastrīharaṇe pāpaśaṅkābhayavivarjitāḥ/
nirdhanā malinā dīnā daridrāścirarogiṇaḥ//
viprāḥ śūdrasamācārāḥ sandhyāvandanavarjitāḥ/
ayājyayājakā lubdhā durvṛttāḥ pāpakāriṇaḥ//

परस्त्रीत्यादि। परस्त्रीहरणे पापशङ्काभयविवर्जिताः परस्त्रीहरणनिमित्तकपापे उद्वेगसाध्वसरहिताः। मलिनाः मलदूषिताः। दीनाः खेदवन्तः। दरिद्राः दुर्गतिमन्तः।

असत्यभाषिणो मूर्खा दाम्भिका दुष्प्रपञ्चकाः।
कन्याविक्रयिणो व्रात्यास्तपोव्रतपराङ्मुखाः।। ४४।।

asatyabhāṣiṇo mūrkhā dāmbhikā duṣprapañcakāḥ/
kanyāvikrayiṇo vrātyāstapovrataparāṅmukhāḥ//

असत्येत्यादि। दाम्भिकाः दम्भो धर्मध्वजित्वं तद्वन्तः। व्रात्याः षोडशवर्ष-पर्य्यन्तमप्यसंस्कृता भ्रष्टगायत्रीका विप्रा भविष्यन्तीति पूर्वेणान्वयः।

लोकप्रतारणार्थाय जपपूजापरायणाः।
पाषण्डाः पण्डितम्मन्याः श्रद्धाभक्तिविवर्जिताः।। ४५।।

lokapratāraṇārthāya japapūjāparāyaṇāḥ/
pāṣaṇḍāḥ paṇḍitammanyāḥ śraddhābhaktivivarjitāḥ//

लोकेत्यादि। पाषण्डाः वेदवाह्यरक्तपटमौञ्जादिव्रतचर्य्याशालिनः। श्रद्धाभक्ति-विवर्जिताः श्रद्धा वेदादौ दृढप्रत्ययः भक्तिः प्रीतिजनकव्यापारः ताभ्यां हीनाः।

कदाहाराः कदाचारा भृतकाः शूद्रसेवकाः।
शूद्रान्नभोजिनः क्रूरा वृषलीरतिकामुकाः।। ४६।।
दास्यन्ति धनलोभेन स्वदारान्नीचजातिषु।
ब्राह्मण्यचिह्नमेतावत् केवलं सूत्रधारणम्।। ४७।।
नैव पानादिनियमो भक्ष्याभक्ष्यविवेचनम्।
धर्म्मशास्त्रे सदा निन्दा साधुद्रोही निरन्तरम्।। ४८।।

kadāhārāḥ kadācārā bhṛtakāḥ śūdrasevakāḥ/
śūdrānnabhojinaḥ krūrā vṛṣalīratikāmukāḥ//
dāsyanti dhanalobhena svadārānnīcajātiṣu/
brāhmaṇyacihnametāvat kevalaṁ sūtradhāraṇam//
naiva pānādiniyamo bhakṣyābhakṣyavivecanam/
dharmmaśāstre sadā nindā sādhudrohī nirantaram//

कदाहारा इत्यादि। भृतकाः भरणायत्तजीवनाः अतएव शूद्राणामपि सेवकाः। क्रूराः कठिनाः। वृषलीरतिकामुकाः शूद्ररतिकामयितारः।

सत्कथालापमात्रञ्च न तेषां मनसि क्वचित्।
त्वया कृतानि तन्त्राणि जीवोद्धारणहेतवे।। ४९।।

satkathālāpamātrañca na teṣāṁ manasi kvacit/
tvayā kṛtāni tantrāṇi jīvoddhāraṇahetave//

सदित्यादि। सत्कथालापमात्रं चेत्यत्र च शब्दः तु इत्यर्थे।

Now the sinful Kali Age[1] is upon them, when Dharma[2] is destroyed, an Age full of evil customs and deceit. Men pursue evil ways. The Vedas have lost their power, the Smṛtis are forgotten, and many of the Purāṇas,[3] which contain stories[4] of the past, and show the many ways (which lead to Liberation), will, O Lord! be destroyed. Men will become averse from religious rites, without restraint, maddened wide pride, ever given over to sinful acts, lustful, gluttonous, cruel, heartless, harsh of speech, deceitful, shortlived, poverty-stricken, harassed by sickness and sorrow, ugly, feeble, low, stupid, mean, and addicted to mean habits, companions of the base, thievish, calumnious, malicious, quarrelsome, depraved, cowards, and ever-ailing,[5] devoid of all sense of shame and

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1. The Fourth, or worst of the Ages. It is for this age that the Tantra Śāstra is prescribed. So it is said in the *Kulārṇava Tantra :*
   Kṛte śrutyudito dharmas tretāyāṁ smṛti-saṁbhavaḥ.
   Dvāpare tu purāṇoktaḥ kalavāgamasammataḥ.
   In the Satys or Kṛta Age Dharma is as taught in Śruti. In Tretā Smṛti is followed. The Dharma of the Dvāpara Age is as spoken of in the Purāṇas and in the Kali Age it is as approved in the Āgama. That is these are the respective Scriptures for the Ages, differing presentments of the means for attainment of the one Truth which all Ages seek.
2. See *ante*, p 12, n. 3.
3. Sacred Books of the Hindus.
4. Itihāsa (histories).
5. In *Śrīmad-bhāgavata* (chap. i, verse 10) it is said : "Verily, O Righteousness, in the Kali Age men are generally short-lived, indolent, of short understanding, unfortunate, and afflicted." On which Viśvanātha Chakravartin's gloss is : "Men in this age are generally short-lived, yet, if they live a little longer, they care not to know about the Supreme Being. Where persons are somewhat active in this respect, yet they are very short of understanding, and therefore unable to understand the nature of the Supreme Being. Even if they be intelligent and endeavour to understand such things, they are unfortunate, and fail to secure the company of righteous men; and even if they do they are subject to disease, pain, and sorrow" (ed. Mahendranath Chatterjee, p. 34).

sin, shameless seducers of others' wives.[1] Vipras will live like the Śūdras,[2] and whilst neglecting their own Sandhyā[3] will yet officiate at the sacrifices of the low.[4] They will he greedy, given over to wicked and sinful acts, liars, hypocrites, ignorant, deceitful, mere hangers-on of others, the sellers of their daughters,[5] degraded,[6] averse to all Tapas and Vrata.[7] They will he false in doctrine and practice, and yet think themselves wise. They will be without faith or devotion,[8] and will do Japa[9] a and Pūja[8] a with no other end than to dupe the people. They will cat unclean food and follow evil customs, they will serve and eat the food of the Śūdras, be dependent on others[10] and lust after low women,[11] and will be wicked and ready to barter for money even their own wives to the low. In short, the only sign that they are Brāhmaṇas will be the thread[12] they wear. Observing no rule in eating or drinking or in other matters, scoffing at the Dharma Scriptures, no thought of pious speech

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1. That is devoid of the sense of the depravity in so doing, Pāṣaṇḍa : followers of Non-Vaidik sects.
2. The lowest caste. Vipras are Brāhmaṇas. *(Veda-pāṭhād bhaved viprah).*
3. Saṁdhyā-vendana, for Saṁdhyā is also a Devī. The prayers said therice daily by the Brāhmaṇas.
4. A yājya-yājaka. Ayājya is a person for whom by reason of his habits in life religious rites cannot be performed, and incompetent to employ a Brāhmaṇa. A superior Brāhmaṇa will not perform sacrifices in thier houses. Degraded (Patita) Brāhmaṇas do so.
5. That is, demanding money for giving their daughters (or sons) in marriage.
6. Vrātya : One fallen from his Dharma. One who is ignorant of the Gāyatrī and has not been invested with the sacred thread before completion of his sixteenth year.
7. A part of the ritual called Naimittika Karma.
8. Śraddhā-bhakti-parāṁmukha, that is, devoid of belief in the Vedas.
9. Recitation of Mantra and worship.
10. Bhṛtakāḥ-Bharaṇāyatta-jīvanāḥ, *i.e.*, dependent on others for their support.
11. Vṛṣalī-rati-kāmukāḥ : Vṛsali is a low Śūdra woman, with usually strong animal passions.
12. That is, the Yajñā-sūtra, or sacrificial thread. Brāhmaṇyacihnaṁ etāvat kevalam sūtra-dhāraṇaṁ.

ever so much as entering their minds, they will be but bent upon the injury of the good.

निगमागमजातानि भुक्तिमुक्तिकराणि च।
देवीनां यत्र देवानां मन्त्रयन्त्रादिसाधनम्।
कथिता बहवो न्यासाः सृष्टिस्थित्यादिलक्षणाः।।५०।।

nigamāgamajātāni bhuktimuktikarāṇi ca/
devīnāṁ yatra devānāṁ mantrayantrādisādhanam/
kathitā bahavo nyāsāḥ sṛṣṭisthityādilakṣaṇāḥ//

निगमेत्यादि। यत्र तन्त्रादिषु। सृष्टिस्थित्यादिलक्षणाः सृष्टिस्थित्यादिस्वरूपाः।

बद्धपद्मासनादीनि गदितान्यपि भूरिशः।
पशुवीरदिव्यभावा देवता मन्त्रसिद्धिदाः।।५१।।

baddhapadmāsanādīni gaditānyapi bhūriśaḥ/
paśuvīradivyabhāvā devatā mantrasiddhidāḥ//

बद्धपद्मेत्यादि। यत्रेत्यनुषज्यते आदिना मुक्तपद्मासनादेः संग्रहः।

By Thee also have been spoken for the good and Liberation of men the Tantras, a mass of Āgamas and Nigamas,[1] which bestow both Enjoyment and Liberation,[2] containing Mantras[3] and Yantras[4] and rules as to the

1. See Introduction to Author's *Principles of Tantra*. The Āgama is that form of Tantra in which Śiva is the Guru and the Devī the Śiṣya (disciple), wiilst in the Nigama the converse is the case. Gaṇeśa wrote down both these and gave them to the Siddhas. Sometimes the two terms are used in the same sense.
2. Tantrāṇi bhukti-mukti-karāṇi. Bhoga, as enjoyment, is of five kinds, pleasant sound (Śabda), pleasure of touch (Sparśa), the sight of beautiful things (Rūpa), the pleasure arising from the faculties of taste (Rasa), and smell (Gandha). The Tantra gives both Enjoyment and Liberation.
3. See *Śakti and Śākta*.
4. Diagrams used for worship, as to which *see ibid. Kaulāvalī Tantra* says :
   Yantraṁ mantra-mayaṁ proktaṁ, mantrātmā devataiva hi,
   Dehātmanor yathā bhedo, yantra-devatayos tathā.
   (The substance of Yantra is Mantra; the Devatā is Mantra. The distinction between Yantra and Devatā is of that between the body and the Ātmā or Self). As to the great Śrī Yantra of which the *Yoginī-hṛdaya* says (Ch. I) : "When the Supreme Śakti of Her own will assumes

Sādhana[1] of both Devīs and Devas. By Thee, too, have been described many forms of Nyāsa,[2] such as those called Sṛṣṭi, Sthiti (and Saṁhāra).[3] By Thee, again, have been described the various seated positions[4] (of Yoga), such as that of the "tied"[5] and " loosened" lotus;[6] the Paśu, Vīra, and Divya classes of men,[7] (the knowledge of which, leads to the attainment of Siddhi in the Mantras of the Devatās[8].

शवासनं चितारोहो मुण्डसाधनमेव च।
लतासाधनकर्माणि त्वयोक्तानि सहस्त्रशः।।५२।।

śavāsanaṁ citāroho muṇḍasādhanameva ca/
latāsādhanakarmāṇi tvayoktāni sahasraśaḥ//

And yet again it is Thou Who past made known

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the from of the Universe and sees Her own becoming then the Śrīcakra (Yantra) comes into being." See Introduction to *Tantrarāja Tantra.*

1. Ritual worship, etc., see as to all the above *Śakti and Śakta,* and *Garland of Letters.*
2. A rite, as to which see *Ibid.*
3. Antar-mātṛkā-nyāsa, which consists in mentally placing the Mātṛkas in the six Cakras, is called Sthiti (existence, maintenance) Nyāsa. Bāhya-mātṛkā-nyāsa is of two kinds—the external placing by voice and hand of the letters of the alphabet from A to Kṣa, which is called Śṛṣṭi (creation) Nyāsa; and the placing of letters in the reverse order from Kṣa to A, is called Saṁhāra (dissolution) Mātṛkā.
4. Āsanas are positions in Yoga practice, as to which see Arthur Avalon's *Serpent Power.*
5. Baddha-padmāsana.
6. Mukta-padmāsana.
7. This refers to the threee characteristic dispositions of men—Paśubhāva Vīra-bhāva, Divya-bhāva—as to which see *Śakti and Śākta.* Tarkālaṅkāra refers the reader to *Kaulāvalī* (p. 34), *Hara-tattvadīdhiti* (p. 364) and *Prāṇatoṣiṇī* (p. 544, 2nd Ed.), also to *Kaulikārcanadīpikā.* The *Bhāvacūḍāmaṇi* and *Sarvollāsa* give these distinctions in greater detail.
8. Devatā-mantrasiddhidāḥ, that is, grant Siddhi or mastery in the Mantras of the Devatās. All men cannot worship alike, all men cannot realise the supreme experience by one and the same process. So different aspects of Divinity (Iṣṭadevatī) and forms of worship are prescribed by the Gurus to men of different temperaments. Thus the *Kulārṇava Tantra* says that the Guru must ascertain what the disciple is qualified for before he initiates him.

in a thousand ways rites relating to the worship with woman,[1] and the rites which are done with the use of skulls,[2] a corpse,[3] or when seated on a funeral pyre[4].

पशुभावदिव्यभावौ स्वयमेव निवारितौ।
कलौ न पशुभावोऽस्ति दिव्यभावः कुतो भवेत्।। ५३।।

paśubhāvadivyabhāvau svayameva nivāritau/
kalau na paśubhāvo'sti divyabhāvaḥ kuto bhavet//

शवासनमिति। अत्रापि यत्रेत्यस्यानुषङ्गः। शवासनं मृतशरीरासनम्।

By Thee, too, have been forbidden both Paśu-bhāva and

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1. Latā-sādhana, the fifth Tattva. Latā, which litreally means a creeper, is a Tāntrika term for woman, who is thus thought of embracing man as the creeper clings to a tree. And so the *Yoga-Vāśiṣṭha* describes (Nirvāṇa Prakaraṇa, chap. xviii); Gaurī, the half of the body (Ardhāṅgī) of Śiva, "embracing Him as the Mādhavī creeper clasps the young Āmra-tree with Her bosom like a cluster of blossom, and her eyes resembling the lines of black bees fluttering in the summer sky." In *Śākuntalam* the Mādhavī is described as married to the Sahakāra (mango-tree).
   Tarkālaṅkāra says that Latāsādhana is that Sādhana in which the Sādhaka is assisted by his Śakti. Rules relating to it are given in the *Kaulāvalī*, p. 29, *Praṇatoṣiṇī*, p. 618, 2nd edition, *Gandharva Tantra*, p. 60. The Yoga method is different in *Śivasaṁhitā*, p. 75, also *Haṭhapradīpika* and *Yoga Cintāmaṇi*.
2. Muṇḍa-sādhana, one of the Tāntrika Āsanas.
   Muṇḍāsana is of differing kinds. The Sādhaka sits in manner enjoined over the head of a Caṇḍāla, or on the heads of a Caṇḍāla, a jackal or a monkey or on the heads of a jackal, a monkey, a snake and two Caṇḍālas or on a hundred heads. All these heads are put inside a raised mud platform on which the Sādhaka sits.
3. Śavāsana. This is another Tāntrika Āsana.
   In Śavāsana in the Mantra method the Sādhaka sits on the corpse of a Caṇḍāla and does Japa of his Mantra (see *Kaulāvalī*, p. 52). In the Yoga method the Sādhaka lies on his back and practises Yoga acording to the instructions of his Guru. See the accoung given in the *Gheraṇḍa Saṁhitā, Haṭhapradīpikā*.
4. Citāroha, a Tāntrika Āsana.
   In Citāroha or Citāsādhana the Sādhaka sits on an extinguished but not purified pyre and does Japa of his Mantra in manner enjoined (see *Kaulāvalī*, p. 48).

Divya-bhāva.[1] If in this Age the Paśu-bhāva cannot exist, how can there be Divya.

पत्रं पुष्पं फलं तोयं स्वयमेवाहरेत् पशुः।
न शूद्रदर्शनं कुर्य्यात् मनसा न स्त्रियं स्मरेत्।। ५४।।

patraṁ puṣpaṁ phalaṁ toyaṁ svayamevāharet paśuḥ/
na śūdradarśanaṁ kuryyāt manasā na striyaṁ smaret//

कलौ युगे पशुभावदिव्यभावयोरसत्त्वे हेतुं दर्शयितुं प्रथमतः पशुदिव्ययोर्विधेयानि यानि कर्माणि तानि दर्शयति द्वाभ्याम्। पत्रमित्यादि। आहरेत् आनयेत्।

For the Paśu must with his own hand[2] collect leaves, flowers, fruits, and water, and should not look at a Śūdra[3] or even thick of a woman[4].

दिव्यश्च देवताप्रायः शुद्धान्तःकरणः सदा।
द्वन्द्वातीतो वीतरागः सर्वभूतसमः क्षमी।। ५५।।

divyaśca devatāprāyaḥ śuddhāntaḥkaraṇaḥ sadā/
dvandvātīto vītarāgaḥ sarvabhūtasamaḥ kṣamī//

दिव्यश्चेति। भवेदित्यध्याहार्य्यम्। देवताप्रायः देवतुल्यः। द्वन्द्वातीतः सुखदुःख-शीतोष्णादियुगलानि द्वन्द्वानि तान्यतीतोऽतिक्रान्तः तत्सहनशील इत्यर्थः। वीतरागः वीतो विशेषेण गतो रागः प्रीतिर्मात्सर्यं वा यस्य यस्माद्वा सः। रागोऽनुरागे मात्सर्ये इति कोशः। सर्वभूतसमः सर्वेषु भूतेषु समः रागद्वेषादिशून्यः। क्षमी परेणापकारे कृते तस्य प्रत्यपकारानाचरणं क्षमा तद्वान्।

On the other hand, the Divya is all but a Deva, ever pure of heart, and to whom all opposites are alike,[5] free from attachment

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1. Paśu-bhāva-divya-bhāvau svayam eva nivāritau. As to these dispositions, see *Śakti and Śākta*. For the apparent meaning of this passage, *vide* Introduction by A. Avalon to vol. vi, Tāntrik Texts.
2. In Smārta worship, or that prescribed by Smṛti, the worshipper (or his wife) must with his own hand collect the materials for his worship, and with his own hand cook his food, which he dedicates to the Deity. The meaning of the text is that in this Age this is impossible or difficult.
3. The follower of Smṛti (Paśu) should not at worship see the face of a Śūdra, or think of woman for his mind is weak.
4. As to the "Pañca-tattva" in which woman is worshipped, see *Śakti and Śākta*.
5. Dvandvātīta, beyond all contraries. He to whom heat and cold, pain and pleasure, etc., are the same.

to worldly things,[1] the same to all creatures[2] and forgiving.

कलिकल्मषयुक्तानां सर्वदाऽस्थिरचेतसाम्।
निद्रालस्यप्रसक्तानां भावशुद्धिः कथं भवेत्।। ५६ ।।

kalikalmaṣayuktānāṁ sarvadā'sthiracetasām/
nidrālasyaprasaktānāṁ bhāvaśuddhiḥ kathaṁ bhavet//

एवं पशुदिव्ययोर्विधेयानि कर्म्माणि प्रदर्श्येदानीं सर्वदा चञ्चलचित्तानां निद्रालस्य-प्रसक्तानां नानाविधदुष्कृतशालिनां पशुदिव्यविधेयकर्म्मसाधनायोग्यानां कलिजन्मनां मनुष्याणां पशुभावदिव्यभावौ न सिध्यत इति प्रतिपादयितुमाह। कलीत्यादि।

How can men with the taint of this Age upon them, who are ever of restless mind, prone to sleep and sloth, attain to purity of disposition[3].

वीरसाधनकर्म्माणि पञ्चतत्त्वोदितानि च।
मद्यं मांसं तथा मत्स्यमुद्रामैथुनमेव च।
एतानि पञ्चतत्त्वानि त्वया प्रोक्तानि शङ्कर।। ५७।।

vīrasādhanakarmmāṇi pañcatattvoditāni ca/
madyaṁ māṁsaṁ tathā matsyamudrāmaithunameva ca/
etāni pañcatattvāni tvayā proktāni śaṅkara//

वीरेत्यादि। हे शङ्कर लोककल्याणकर्तः पञ्च मद्यादीनि तत्त्वानि उदितान्युक्तानि येषु। एवम्भूतानि वीरसाधनकर्म्माणि मद्यमांसादीनि पञ्चतत्त्वानि च त्वया प्रोक्तानीत्य-न्वयः।

कलिजा मानवा लुब्धाः शिश्नोदरपरायणाः।
लोभात्तत्र पतिष्यन्ति न करिष्यन्ति साधनम्।। ५८ ।।

kalijā mānavā lubdhāḥ śiśnodaraparāyaṇāḥ/
lobhāttatra patiṣyanti na kariṣyanti sādhanam//

कलिजा इति। तत्र मद्यादिपञ्चतत्त्वेषु।

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1. Vītarāga=free from both love and hate. He is not attracted or repelled by anything.
2. Sarvabhūte samaḥ—nothing worldly is pleasing or displeasing to him. He is the same to all men and animals.
3. Having in the preceding verses described the characteristics of the Paśu and Divya Bhāvas, He now proceeds to show that they do not avail for the lazy and evil men of the Kaliyuga.

O Śaṅkara[1] by Thee, too, have been spoken the rites of Vīra-sādhana,[2] wherein are used the Pañcatattva[3]—namely, wine,[4] meat,[5] fish,[6] parched grain[7] and sexual union of man and woman[8].

इन्द्रियाणां सुखार्थाय पीत्वा च बहुलं मधु।
भविष्यन्ति मदोन्मत्ता हिताहितविवर्जिताः।।५९।।

indriyāṇāṁ sukhārthāya pītvā ca bahulaṁ madhu/
bhaviṣyanti madonmattā hitāhitavivarjitāḥ//

इन्द्रियाणामिति। मधु मद्यम्।

परस्त्रीधर्षकाः केचिद्दस्यवो बहवो भुवि।
न करिष्यन्ति ते मत्ताः पापायोनिविचारणम्।।६०।।

parastrīdharṣakāḥ keciddasyavo bahavo bhuvi/
na kariṣyanti te mattāḥ pāpāyonivicāraṇam//

But since the men of the Kali Age are full of greed, lust and gluttony, they will on that account neglect Sādhana[9] and will

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1. One of the names of Śiva. The meaning of which is "the beneficent one". Śaṁ=Kalyāṇam= Good : Karoti=does. He who does good.
2. Sādhana of Vīra-bhāva, practised by Vāmācārīs and some Kaulas. See *Śakti and Śākta.*
3. Next described (see *Ibid.).*
4. Madya. This Tantra substitutes in certain cases Madhu-traya (see chap. viii, 175-178).
5. Māṁsa *(vide Ibid.).*
6. Matsya *(vide Ibid.).*
7. Mudrā, which has been spoken of as follows : Devānām moda-dā mudrā, tasmāt tāṁ yatnataścaret; ("That which gives pleasure to the Devas is Mudrā. Therefore should it be done with care,") and see chap. ii of *Nirvāṇa Tantra.*
8. Maithuna, vv. 172 and 173 of chap. viii, however, state that, owing to the limited intelligence and lust of the men of the Kali Age, they cannot recognise women to be manifestations of Śakti or Divine Power and for them, therefore, the worship of the feet only of the Devī is prescribed, just as Madhu-traya is substituted in lieu of wine. In the Sāttvika Sādhana, this and the preceding terms have another and esoteric meaning (see *Śakti and Śākta).* There is Kiśorī-Sādhana amongst Vaiṣṇavas.
9. See *Ibid.*

fall into sin, and having drunk much wine for the sake of the pleasure of the senses, will become mad with intoxication, and bereft of all notion of right and wrong[1].

Some men will violate the wives of others, some will become robbers, and others sinful men, in the indiscriminating rage of lust, will go (whoever she be)[2] with any woman.

अतिपानादिदोषेण रोगिणो बहवः क्षितौ।
शक्तिहीना बुद्धिहीना भूत्वा च विकलेन्द्रियाः।। ६१।।

ह्रदे गर्त्ते प्रान्तरे च प्रासादात् पर्वतादपि।
पतिष्यन्ति मरिष्यन्ति मनुजा मदविह्वलाः।। ६२।।

atipānādidoṣeṇa rogiṇo bahavaḥ kṣitau/
śaktihīnā buddhihīnā bhūtvā ca vikalendriyāḥ//
hrade gartte prāntare ca prāsādāt parvatādapi/
patiṣyanti mariṣyanti manujā madvihvalāḥ//

परस्त्रीत्यादि। परस्त्रीधर्षकाः परस्त्र्यभिभवकर्त्तारः। दस्यवश्चौराः। ह्रदे अगाध-जलाधारे। प्रान्तरे ग्रामस्य दूरे वृक्षलतादिशून्येऽध्वनि।

Excessive drinking and the like will disease many and deprive them of strength and sense. Disordered by madness, they will meet death, falling into lakes, pits, or in-impenetrable forests, or from hills or house-tops.

केचिद्विवादयिष्यन्ति गुरुभिः स्वजनैरपि।
केचिन्मौना मृतप्राया अपरे बहुजल्पकाः।। ६३।।

अकार्य्यकारिणः क्रूरा धर्म्ममार्गविलोपकाः।
हिताय यानि कर्म्माणि कथितानि त्वया प्रभो।। ६४।।

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1. Kali-jā mānavālubdhāḥ śiśnodara-parāyānāḥ:
Lobhāt tatra patiṣyanti, na kariṣyanti sādhanaṁ.
Indriyāṇāṁ sukhārthāya pītvā ca bahulaṁ madhu.
Bhaviṣyanti madonmattā hitāhita-vivarjitāḥ.
That is owing to the lusts of men of this Age, the latter are likely to partake of the Pañca-tattva (wine, meat etc.) rather for the mere gratification of the senses than in the manner and for the object for which they were prescribed. As to drinking see chap. xi, vv. 105-122 *post*.
2. Indicative of incest. Na Kariṣyanti te mattāḥ pāpā yonivicāraṇam.

kecidvivādayiṣyanti gurubhiḥ svajanairapi/
kecinmaunā mṛtaprāyā apare bahujalpakāḥ//
akāryyakāriṇaḥ krūrā dharmmamārgavilopakāḥ/
hitāya yāni karmmāṇi kathitāni tvayā prabho//

While some will be as mute as corpses, others will be for ever on the chatter,[1] and yet others will quarrel with their kinsmen and elders. They will be evil-doers, cruel, and the destroyers of Dharma[2].

मन्ये तानि महादेव विपरीतानि मानवे।
के वा योगं करिष्यन्ति न्यासजातानि केऽपि वा।। ६५।।

manye tāni mahādeva viparītāni mānave/
ke vā yogaṁ kariṣyanti nyāsajātāni ke'pi vā//

I fear, O Lord! that even that which Thou halt ordained for the good of men will through them turn out for evil[3].

स्तोत्रपाठं यन्त्रलिपिं पुरश्चर्य्यां जगत्पते।
युगधर्म्मप्रभावेण स्वभावेन कलौ नराः।
भविष्यन्त्यतिदुर्वृत्ताः सर्वथा पापकारिणः।। ६६।।

stotrapāṭhaṁ yantralipiṁ puraścaryyāṁ jagatpate/
yugadharmmaprabhāveṇa svabhāvena kalau narāḥ/
bhaviṣyantyatidurvṛttāḥ sarvathā pāpakāriṇaḥ//

केचिदिति। गुरुभिः पित्रादिभिः। मौनाः न किञ्चिदपि व्याहरन्तः। योगं तन्त्रादिप्रयुक्ततत्तत्पुण्यकर्मरूपमुद्धारोपायम्। पुरश्चर्य्यां पुरश्चरणम्।

O Lord of the World! who will practise Yoga[4] or the many

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1. Tarkālaṅkāra here quotes the following verse from the *Kulārṇava* (ch. xi).
   Parihāsaṁ pralāpañca vitaṇḍaṁ bahu-bhāṣaṇaṁ.
   Audāsīnyaṁ bhayaṁ krodhaṁ cakramadhya vivarjayet.
   When traced in the Cakra or circle of worship jest, purposeless talk, recrimination, garrulity, indifference and anger should be avoided.
2. Dharmamārgavilopakāḥ; that is destroyers of the true meaning of the injunctions of Dharma.
3. Hitāya yāni karmāṇi kathitāni tvayā Prabho!
   Manye tāni mahādeva viparītāni mānave.
   In the even a true prophecy.
4. Yoga (see A. Avalon's *Serpent Power*).

kinds of Nyāsa,[1] who will sing the hymns and draw the Yantra[2] and make Puraścaraṇa[3]?.

Under the influences of the Kali Age man will of his nature become indeed wicked and bound to all manner of sin.

तेषामुपायं दीनेश कृपया कथय प्रभो।
आयुरारोग्यवर्चस्यं बलवीर्य्यविबर्द्धनम्।। ६७।।

teṣāmupāyaṁ dīneśa kṛpayā kathaya prabho/
āyurārogyavarcasyaṁ balavīryyavibarddhanam//

तेषामित्यादि। तेषां नराणाम्। आयुरारोग्यवर्चस्यम् आयुष आरोग्याय वर्चसे तेजसे च हितम्।

विद्याबुद्धिप्रदं नृणामप्रयत्नशुभङ्करम्।
येन लोका भवियन्ति महाबलपराक्रमाः।। ६८।।

शुद्धचित्ताः परहिता मातापित्रोः प्रियङ्कराः।
स्वदारनिष्ठाः पुरुषाः परस्त्रीषु पराङ्मुखाः।। ६९।।

देवतागुरुभक्ताश्च पुत्रस्वजनपोषकाः।। ७०।।

vidyābuddhipradaṁ nṝṇāmaprayatnaśubhaṅkaram/
yena lokā bhaviyanti mahābalaparākramāḥ//
śuddhacittāḥ parahitā mātāpitroḥ priyaṅkarāḥ/
svadāraniṣṭhāḥ puruṣāḥ parastrīṣu parāṅmukhāḥ//
devatāgurubhaktāśca putrasvajanaposakāḥ//

विद्येत्यादि। येन उपायेन।

ब्रह्मज्ञा ब्रह्मविद्याश्च ब्रह्मचिन्तनमानसाः।
सिद्ध्यर्थं लोकयात्रायाः कथयस्व हिताय यत्।। ७१।।

कर्त्तव्यं यदकर्त्तव्यं वर्णाश्रमविभेदतः।
विना त्वां सर्वलोकानां कस्त्राता भुवनत्रये।। ७२।।

brahmajñā brahmavidyāśca brahmacintanamānasāḥ/
siddhyarthaṁ lokayātrāyāḥ kathayasva hitāya yat//

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1. Nyāsa (see *Śakti and Śākta*).
2. Diagrams (see *Ibid.*).
3. Puraścaraṇa is the repetition, a specific number of times and under specific conditions, of Mantras (see *Śakti and Śākta* by Woodroffe and *Puraścaryārṇava* by the King of Nepal).

karttavyaṁ yadakarttavyaṁ varṇāśramvibhedataḥ/
vinā tvāṁ sarvalokānāṁ kastrātā bhuvanatraye//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे जीवनिस्तारोपायप्रश्नो नाम प्रथमोल्लासः।। १ ।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde jīvanistāropāyapraśno nāma prathamollāsaḥ//

ब्रह्मज्ञा इति। ब्रह्मविद्याः सर्वं ब्रह्मैवेति प्रज्ञावन्तः। लोकयात्रायाः लोकनिर्वाहस्य।

इति श्रीमहानिर्व्वाणतन्त्रटीकायां प्रथमोल्लासः।

Say, O Lord of all the distressed![1] in Thy mercy, how without great pains men may obtain longevity, health, and energy, increase of strength and courage, learning, intelligence, and happiness; and how they may become great in strength and valour, pure of heart, obedient to parents, devoted to their wives,[2] mindful of the good of their neighbour, reverent to the Devas and to their Gurus[3] cherishers of their children and kinsmen possessing the knowledge of the Brahman,[4] learned in the lore of, and ever meditating on, the Brahman. Say, O Lord! for the good of the world,[5] what men should or should not do according to their different castes[6] and stages[7] of life. For who but Thee is their Protector in all the three worlds?.

End of the First Chapter,[8] of the Mahānirvāṇa Tantra which is the most excellent of all Tantras and wherein is set forth the essence of all Dharma, entitled "Questions[10] relating to the Liberation of Beings".

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1. Dineśa, an epithet of Śiva.
2. Svadāraniratāḥ.
3. Spiritual teachers.
4. The Supreme.
5. Lokayātrāyāḥ siddhyartham, that is, for the accomplishment of the world-harmony which is the realisation of the Dharma of each being.
6. Varṇa.
7. Āśrama.
8. Ullāsa a term which means that which arises or appears; that which is revealed. Ullāsa also indicates joy.
9. The questions of the Devī begin at v. 18 and go on to the end of the Chapter, that is 57 verses in all.

द्वितीयोल्लासः

CHAPTER II

THE WORSHIP OF BRAHMAN

इति देव्या वचः श्रुत्वा शङ्करो लोकशङ्करः।
कथयामास तत्त्वेन महाकारुण्यवारिधिः।। १।।

ओं नमो ब्रह्मणे।

iti devyā vacaḥ śṛtvā śaṅkaro lokaśaṅkaraḥ/
kathayāmāsa tattvena mahākāruṇyavāridhiḥ//
oṁ namo brahmaṇe/

शङ्कर इदानीं कृतजीवनिस्तारोपायप्रश्नां पार्वतीं तत्प्रश्नञ्च स्तुवंस्तां प्रत्युत्तरं दातुमुपक्रमते। इतीत्यादि। लोकशङ्करः जनानां कल्याणस्योत्पादकः। महाकारुण्य-वारिधिः महादयासमुद्रः।

Having heard the words of the Devī, Śaṅkara,[1] Bestower of happiness on the world,[2] great Ocean of Mercy, thus truly spoke.[3]

श्रीसदाशिव उवाच

साधु पृष्टं महाभागे जगतां हितकारिणि।
एतादृशः शुभः प्रश्नो न केनापि कृतः पुरा।। २।।

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1. Śiva (see note to v. 58, ch. I.)
2. Loka-śaṅkaraḥ=Janānāṁ kalyāṇasya utpādakaḥ.
3. Tatvena kathayāmāsa. He spoke of the essentials concerning which he was asked. Here he commences to answer the Devī's questions relating to the saving of creatures.

śrīsadāśiva uvāca

sādhu pṛṣṭaṁ mahābhāge jagatāṁ hitakāriṇi/
etādṛśaḥ śubhaḥ praśno na kenāpi kṛtaḥ purā//

Sadāśiva[1] said :

O Exalted and Holy One![2] Benefactress of the universe, well has it been asked by Thee. By, none has such an auspicious question been asked aforetime.

धन्याऽसि सुकृतज्ञाऽसि हिताऽसि कलिजन्मनाम्।
यद्यदुक्तं त्वया भद्रे सत्यं सत्यं यथार्थतः।। ३।।

सर्वज्ञा त्वं त्रिकालज्ञा धर्म्मज्ञा परमेश्वरि।
भूतं भवद्भविष्यञ्च धर्म्मयुक्तं त्वया प्रिये।। ४।।

dhanyā'si sukṛtajñā'si hitā'si kelijanmanām/
yadyaduktaṁ tvayā bhadre satyaṁ satyaṁ yathārthataḥ//
sarvajñā tvaṁ trikālajñā dharmmajñā parameśvari/
bhūtaṁ bhavadbhaviṣyañca dharmmayuktaṁ tvayā priye//

सर्वज्ञेत्यादि। भवत् वर्त्तमानम्।

यथातत्त्वं यथान्यायं यथायोग्यं न संशयः।
कलिकल्मषदीनानां द्विजादीनां सुरेश्वरि।। ५।।

मेध्यामेध्याविचाराणां न शुद्धिः श्रौतकर्म्मणा।
न संहिताद्यैः स्मृतिभिरिष्टासिद्धिर्नृणां भवेत्।। ६।।

yathātattvaṁ yathānyāyaṁ yathāyogyaṁ na saṁśayaḥ/
kalikalmaṣadīnānāṁ dvijādīnāṁ sureśvari//
medhyāmedhyāvicārāṇāṁ na śuddhiḥ śrautakarmmaṇā/
na saṁhitādyaiḥ smṛtibhiriṣṭāsiddhirnṛṇāṁ bhavet//

कलीति। कलिकल्मषदीनानां कलियुगसम्बन्धिदुष्कृतहेतुकदुर्गतिशालिनां मेध्या-मेध्याविचाराणां पवित्रापवित्रविचारशून्यानाम् अतएव द्विजादीनां ब्राह्मणप्रभृतीनां श्रौतकर्म्मणा वेदोक्तेन कर्म्मणा शुद्धिर्न भवेत्।

Worthy of all honour art Thou, Who knoweth, what is right, O Benefactress of all born in this age![3] O Gentle One! what Thou hast said is verily true. O Parameśvarī, Thou art Omniscient.

1. Śiva.
2. Mahā-bhāge.
3. Kali Yuga.

Thou knowest the past, present and future[1] and Dharma. What Thou hast said about Dharma of the past, present, and future, is without doubt true[2] according to the injunctions[3] and appropriate.[4] O Sureśvarī![5] men whether they be of the twice-born[6] or other castes, afflicted as they are by this sinful Age,[7] and unable to distinguish the pure from the impure, cannot gain purity by the Vedic rituals, or the success of their desired ends or by the Saṁhitās[8] and Smṛtis[9].

सत्यं सत्यं पुनः सत्यं सत्यं सत्यं मयोच्यते।
विना ह्यागममार्गेण कलौ नास्ति गतिः प्रिये।।७।।

satyaṁ satyaṁ punaḥ satyaṁ satyaṁ satyaṁ mayocyate/
vinā hyāgamamārgeṇa kalau nāsti gatiḥ priye//

सत्यमिति। हीत्यवधारणे।

Verily, verily, and yet again verily, I say unto you, O beloved, that in this Age[10] there is no way to Liberation but that proclaimed by the Āgama[11].

श्रुतिस्मृतिपुराणादौ मयैवोक्तं पुरा शिवे।
आगमोक्तविधानेन कलौ देवान् यजेत् सुधीः।।८।।

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1. Tri-kāla.
2. Yathātattva.
3. Yathānyāya.
4. Yathāyogya.
5. Sureśvarī, feminine of Sureśvara, Lord of the Suras or Devas.
6. Referring here to the Brāhmaṇs, Kṣatriyas, and Vaiśyas, who are spiritually reborn on being invested with the sacred thread.
7. Kalikalmaṣadīnānāṁ. As to which Bhāratī says : those who are rendered wretched as a result of sins which are concomitants of the Kali Age.
8. Here Purāṇas (*vide* Ch, I, vv. 30-3).
9. v. *ante*, p. 18, n. 1.
10. Kali Yuga.
11. That is, the Tantra Śāstras (see Introduction to *Principles of Tantra*). Tarkālaṅkāra quotes as from the *Uttara Tantra* the following verse, which also occurs in the *Kulārṇava*.
Sarvācārāt paribhraṣṭaḥ kulācāraṁ samāśrayet
Kulācārātparibhraṣṭo rauravaṁ narakaṁ brajet.
(Let him who is fallen from all other Ācāras seek shelter in Kulācāra but he who is fallen from Kulācāra goes to the Raurava Hell.)

śrutismṛtipurāṇādau mayaivoktaṁ purā śive/
āgamoktavidhānena kalau devān yajet sudhīḥ//

I, O Blissful One,[1] have already foretold in the Vedas,[2] Smṛtis,[3] and Purāṇas,[4] that in this Age the wise shall worship the Devas according to the Method enjoined in the Āgama.

कलावागममुल्लङ्घ्य योऽन्यमार्गे प्रवर्त्तते।
न तस्य गतिरस्तीति सत्यं सत्यं न संशयः।। ९।।

kalāvāgamamullaṅghya yo'nyamārge pravarttate/
na tasya gatirastīti satyaṁ satyaṁ na saṁśayaḥ//

श्रुतीत्यादि। हे शिवे सुधीर्विचक्षणः आगमोक्तविधानेन देवान् यजेत् पूजयेत् इति पुरा पूर्वं श्रुतिस्मृतिपुराणादौ मयैवोक्तमित्यन्वयः।

Verily, verily, and beyond all doubt, I say to you that there is no Liberation for him who in this Age, goes counter to such scripture and follows another.

सर्वैर्वेदैः पुराणैश्च स्मृतिभिः संहितादिभिः।
प्रतिपाद्योऽस्मि नान्योऽस्ति प्रभुर्जगति मां विना।। १०।।

sarvairvedaiḥ purāṇaiśca smṛtibhiḥ saṁhitādibhiḥ/
pratipādyo'smi nānyo'sti prabhurjagati māṁ vinā//

स्वमतप्रामाण्याय प्रथमत आत्मन एव सर्वोत्तमत्वं व्याहर्त्तुमाह सर्वैरित्यादि। यत इत्यध्याहार्य्यम्। प्रतिपाद्यः बोधयितव्यः।

There is no Lord but I in this world, and I alone am He Who is spoken of in the Vedas, Purāṇas, and Smṛtis and Saṁhitās[5].

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1. Śivā, feminine of Śiva.
2. As to the assent of other Śāstras to the authority of the Tantras, see *Principles of Tantra;* the Atharva Veda, the Praśna, Kālikā, Tārā, Nārāyaṇa, Śiva, Nṛsiṁha-tāpanī, Gopālatāpanī Upaniṣads, and other works.
3. See notes under ch. I, 34-36.
4. The *Principles of Tantra loc. cit.*, refers to *Kālikā Purāṇa, Skanda Purāṇa, Bhāgavata Purāṇa,* and others.
5. Here collections of Śāstras other than those named. "He who is spoken of" (Pratipādyo'smi) that I am proved, shown, established in all these scriptures.

आमनन्ति च ते सर्वे मत्पदं लोकपावनम्।
मन्मार्गविमुखा लोकाः पाषण्डा ब्रह्मघातिनः।। ११।।

āmananti ca te sarve matpadaṁ lokapāvanam/
manmārgavimukhā lokāḥ pāṣaṇḍā brahmaghātinaḥ//

आमनन्तीति। सर्वे ते वेदादयो मत्पदं मदीयं स्थानं लोकपावनं लोकानां पूतत्वजनकमामनन्ति बोधयन्ति। ब्रह्मघातिनो भवेयुरिति शेषः।

All these teach that My abode is the Purifier of all the worlds,[1] and they who are averse to My doctrine are unbelievers and sinners, as great as those who slay a Brahmans.

अतो मन्मतमुत्सृज्य यो यत् कर्म्म समाचरेत्।
निष्फलं तद्भवेद्देवि कर्त्ताऽपि नारकी भवेत्।। १२।।

ato manmatamutsṛjya yo yat karmma samācaret/
niṣphalaṁ tadbhaveddevi karttā'pi nārakī bhavet//

Therefore, O Devī! the worship of him who heeds not My precepts is fruitless, and, moreover, such an one goes to hell[2].

मूढो मन्मतमुत्सृज्य योऽन्यन्मतमुपाश्रयेत्।
ब्रह्महा पितृहा स्त्रीघ्नः स भवेन्नात्र संशयः।। १३।।

mūḍho manmatamutsṛjya yo'nyanmatamupāśrayet/
brahmahā pitṛhā strīghnaḥ sa bhavennātra saṁśayaḥ//

अत इत्यादि। उत्सृज्य परित्यज्य। तत् कर्म्म।

The fool who would follow other doctrine heedless of Mine is as great a sinner as the slayer of a Brahmans or of a woman, or a parricide; have no doubt of that.

कलौ तन्त्रोदिता मन्त्राः सिद्धास्तूर्णफलप्रदाः।
शस्ताः कर्म्मसु सर्वेषु जपयज्ञक्रियादिषु।। १४।।

kalau tantroditā mantrāḥ siddhāstūrṇaphalapradāḥ/
śastāḥ karmmasu sarveṣu japayajñākriyādiṣu//

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1. Matpadaṁ lokapāvanaṁ. Pada says Bhāratī=Sthāna=place. That is He is the source of all purity.
2. Naraka, the region of Yama the Judge of men and Ruler of the Hells, in which the wicked suffer (*Viṣṇu Purāṇa*, 207, 286).

अथ वेदोक्तानां मन्त्राणां कलौ निष्प्रभावत्वं तत्तत्फलानिष्पादकत्वञ्च प्रतिपादयं-स्तन्त्रोदितानामेव मन्त्राणां सिद्धत्वात् झटिति तत्तत्फलप्रदातृत्वाच्चातिप्राशस्त्यमाह कलावित्यादिभिः।

In this Age[1] the Mantras[2] of the Tantras are efficacious[3] yield immediate fruit, and are auspicious for Japa,[4] Yajña,[5] and all such practices and ceremonies.[6]

निर्वीर्याः श्रौतजातीया विषहीनोरगा इव।
सत्यादौ सफला आसन् कलौ ते मृतका इव।। १५।।

nirvīryāḥ śrautajātīyā viṣahīnoragā iva/
satyādau saphalā āsan kalau te mṛtakā iva//

निर्वीर्य्या इत्यादि। ये श्रौतजातीया वेदोदिता मन्त्राः सत्यादौ युगे सफलास्तत्तत्फलोत्पादका आसन् ते सर्वे मन्त्राः कलौ युगे विष-हीना उरगाः सर्पा इव निर्वीर्या निष्प्रभा मृतका इव तत्तत्फलानिष्पादकाश्च बोद्धव्या इत्यन्वयः।

The Vedic-rites and Mantras which were efficacious in the First Age[7] have ceased to be so in this. They are now as powerless as snakes, the poison-fangs of which are drawn. They were fruitful in the Satya and other ages but in the Kali Age they are as if dead.

पाञ्चालिका यथा भित्तौ सर्वेन्द्रियसमन्विताः।
अमूरशक्ताः कार्येषु तथान्ये मन्त्रराशयः।। १६।।

pāñcālikā yathā bhittau sarvendriyasamanvitāḥ/
amūraśaktāḥ kāryeṣu tathānye mantrarāśayaḥ//

पाञ्चालिका इत्यादि। भित्तौ स्थिताः सर्वैरिन्द्रियैः समन्विता युता अमूः पाञ्चालिका

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1. Kali Yuga.
2. See Woodroffe's *Garland of Letters.*
3. Siddha.
4. Recitation of Mantras. See *Śakti and Śākta.*
5. Sacrifcial rites.
6. He here says that in the Kali Age the Mantras given in the Vedas (Śrauta-jātīya), are not of efficacy and it is the Mantras given in the Tantras which are efficacious to quickly give the desired object (Bhāratī).
7. Satya Yuga.

वस्त्रदन्तादिभिर्निर्म्मिताः पुत्रिका यथा कार्येष्वशक्ता असमर्था भवन्ति तथैवान्ये तन्त्रोक्तभिन्ना मन्त्रराशयो मन्त्रसमूहाः कलौ तत्तत्कार्यानिष्पादका ज्ञेयाः। पाञ्चालिका पुत्रिका स्याद्वस्त्रदन्तादिभिः कृतेत्यमरः।

अन्यमन्त्रैः कृतं कर्म्म बन्ध्यास्त्रीसङ्गमो यथा।
न तत्र फलसिद्धिः स्यात् श्रम एव हि केवलम्।। १७।।

anyamantraiḥ kṛtaṁ karmma bandhyāstrīsaṅgamo yathā/
na tatra phalsiddhiḥ syāt śrama eva hi karūvalam//

The whole heap of other Mantras have no more power than the organs of sense of some image in a wall. To worship with the aid of other Mantras is as fruitless as it is to cohabit with a barren woman. Nothing is gained and the labour is lost.

कलावन्योदितैर्मार्गैः सिद्धिमिच्छति यो नरः।
तृषितो जाह्नवीतीरे कूपं खनति दुर्मतिः।। १८।।

kalāvanyoditairmārgaiḥ siddhimicchati yo naraḥ/
tṛṣito jāhnavītīre kūpaṁ khanati durmatiḥ//

अन्येत्यादि। यथा वन्ध्यास्त्रीसङ्गमोऽपत्यरूपफलसाधको न भवति एवमन्यमन्त्रैः कृतं यत् कर्म्म। तत्र तस्मिन् कर्म्मणि कृते सति फलसिद्धिः फलनिष्पत्तिर्न स्यात् केवलं श्रम एव स्यात्। हीति निश्चितमेतत्।

He who in this Age[1] seeks salvation by ways prescribed by

1. Kali Yuga. See as to these verses Preface.
On this Tarkālaṅkāra observes as follows : What is the reason by the Vaidik Mantras were formerly fruitful but are no longer so? As a fact the prescribed fruit may be gained by the doing of Vedic rites and following the Vaidika ācāra as also by doing the rites approved in the Smṛtis, Purāṇas, Śaivācāra, Vaiṣṇavācāra, Dakṣiṇācāra, Vāmācāra, Siddhāntācāra and Kaulācāra. The *Uttara Tantra* gives the relative excellences of Vedācāra, Vaiṣṇavācāra, Śaivācāra, Dakṣiṇācāra, Vāmācāra, Siddhāntācāra and Kaulācāra, the highest beyond which there is nothing higher. (Each of these Ācāras is more excellent that that which precedes them—see also *Kulārṇava*, Ch. II, v. 7, 8). Of these Ācāras the first there are included in Paśubhāva. Dakṣiṇūcāra is mid-way between Paśu and Vīra, Vāma and Siddhānta are in Vīrabhāva and Kulācāra, though it is in Vīrācāra, in its highest stage attains to Divyabhāva. The reason why the Paśubhāva is forbidden in this Tantra is that in the Kali age no one can fully observe the rules of

others is like a thirsty fool who digs a well on the bank of the Jahnavī[1].

मद्वक्त्रादुदितं धर्म्मं हित्वाऽन्यद्धर्म्ममीहते।
अमृतं स्वगृहे त्यक्त्वा क्षीरमार्कं स वाञ्छति।। १९।।

madvaktrāduditaṁ dharmmaṁ hitvā'nyaddharmmamīhate/
amṛtaṁ svagṛhe tyaktvā kṣīramārkaṁ sa vāñchati//

मद्वक्त्रादिति। मद्वक्त्रात् मम मुखात् उदितं कथितम्। ईहते वाञ्छति। आर्कम् अर्कवृक्षोद्भवम्।

And he who, knowing My Dharma, craves for any other is as one who with nectar in his house yet longs for the poisonous juice of the Ākanda plant[2].

Vedācāra, Vaiṣṇavācāra and Śaivācāra. If this is not done then the Vaidika, Smārta, and Paurāṇik Mantras, rules and sarifices cannot bear any fruit. Who in the present day is able to observe Vedācāra? Who after his invetiture with the sacred thread lives in the family of the Guru rigidly observing the continent life (Brahmacarya) and who returning therefrom between the ages of 24 and 30 takes a wife and enters the life of a householder? Who again on his attaining the age of 50 years enters the stage of Vānaprastha? Do the Brāhmaṇas of the present day maintain themselves by what they earn by teaching or the performance of sacrifices? If (as is patent) the men of the present age are not observant of the injunctions (Śāsana) of the Vedas then how can they hope that the Vaidika rules will do them good? As a fact it is impossible to observe Paśubhāva. Thus no one can carry out the injunction which says that the Paśu should collect for himself leaves, flowers, fruits and water and should not look on a Śūdra or think of a woman. It is difficult to come across a pure Paśu who is not fallen by association with the wicked—with those who are fallen by keeping the company of Mlecchas, wine-drinking and other bad habits. On this account Śiva has said that there is no Paśubhāva. Therefore under present circumstances no fruit can be gained by the use of Vaidik Mantras and the like which are appropriate for Paśubhāva only. It is on this account that Śiva revealed the Āgamas for the salvation of men who have fallen from their Ācāra. At present there is no path to Liberation outside the Āgama.

1. Gaṅgā, Ganges; so called as coming from out of the thigh of the sage Jahnu.
2. This exudes a white juice like milk but poisonous.

नान्यः पन्था मुक्तिहेतुरिहामुत्र सुखाप्तये।
यथा तन्त्रोदितो मार्गो मोक्षाय च सुखाय च।। २०।।

nānyaḥ panthā muktiheturihāmutra sukhāptaye/
yathā tantrodito mārgo mokṣāya ca sukhāya ca//

No other path is there to salvation and happiness in this life or in that to come like unto that shown by the Tantras which give both happiness and Liberation[1].

तन्त्राणि बहुधोक्तानि नानाख्यानान्वितानि च।
सिद्धानां साधकानाञ्च विधानानि च भूरिशः।। २१।।

tantrāṇi bahudhoktāni nānākhyānānvitāni ca/
siddhānāṁ sādhakānāñca vidhānāni ca bhūriśaḥ//

नान्य इति। अमुत्र परे लोके।

From my mouth have issued the several Tantras with their sacred legends and practices both for Siddhas and Sādhakas[2].

अधिकारिविभेदेन पशुबाहुल्यतः प्रिये।
कुलाचारोदितं धर्म्मं गुप्त्यर्थं कथितं क्वचित्।। २२।।

adhikārivibhedena paśubāhulyataḥ priye/
kulācāroditaṁ dharmmaṁ guptyarthaṁ kthitaṁ kvacit//

अधिकारीत्यादि। हे प्रिये अधिकारिविभेदेनाधिकारिणां विशेषेण पशूनां बाहुल्यतश्च हेतोः क्वचित् कुलाचारोदितं कुलाचारोक्तं धर्म्मं गुप्त्यर्थं कथितम्।

At times, O My Beloved! by reason of the great number of men of the Paśu[3] disposition, as also of the diversity of the qualifications[4] of men, it has in some places been said that the Dharma spoken of in the Kulācāra[5] Scriptures should be kept secret.

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1. Nānyaḥ panthā mukti-hetur ihāmutra sukhāptaye.
2. Or, as it might be said analogically, "for adept and novice".
3. See *Śakti and Śākta.*
4. Adhikāri-vibhedena. Adhikāra means competency, qualification to perfrom a prticular act or worship. Thus that boy is entitled (Adhikārī) to the Upanayana ceremony whose Cūḍākaraṇa (tonsure) ceremony has been performed.
5. The Tāntrika divison or worshippers of that name, who follow the way (Ācāra) of Kula : see Woodroffe's *Śakti and Śākta.*

जीवप्रवृत्तिकारीणि कानिचित् कथितान्यपि।
देवा नानाविधाः प्रोक्ता देव्योऽपि बहुधाः प्रिये।। २३।।

भैरवाश्चैव वेताला वटुका नायिका गणाः।
शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतादयः।। २४।।

jīvapravṛttikārīṇi kānicit kathitānypi/
devā nānāvidhāḥ proktā devyo'pi bahudhāḥ priye//
bhairavāścaiva vetālā vaṭukā nāyikā gaṇāḥ/
śāktāḥ śaivā vaiṣṇavāśca saurā gāṇapatādayaḥ//

जीवेत्यादि। अधिकारिविभेदेनेत्यनुषज्यते। कानिचित् तन्त्राणि। अपीत्यस्य जीवप्रवृत्तिकारीणीत्यत्रान्वयः कर्त्तव्य।

नानामन्त्राश्च यन्त्राणि सिद्धोपायान्यनेकशः।
भूरिप्रयाससाध्यानि यथोक्तफलदानि च।। २५।।

nānāmantrāśca yantrāṇi siddhopāyānyanekaśaḥ/
bhūriprayāsasādhyāni yathoktaphaladāni ca//

नानेत्यादि। सिद्धोपायानि सिद्धाः सिद्धिमन्त उपाया येषु तानि।

And in some places again I have, O Beloved! revealed some Tantras with the object of inclining the minds of men thereto.[1] Various are the Devas and Devīs who have been spoken of as also Bhairavas,[2] Vetālas,[3] Vaṭukas,[4] Nāyikās[5] and forms of

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1. Jīva-pravṛtti-kārīṇi kānicit kathitānyapi—that is, to create some desire in their minds so that they may be inclined towards it. On this Bhāratī says : In the preceding verse He has enjoined secrecy in respect of some practices. in this He says that He has also revealed some Tantras to induce men towards these practices without desclosing their difficulties. In verses 23-24 he further develops the topic of the difference in Adhikāra.
2. Manifestation of Śiva (see following notes).
3. The monkey-faced son of Śiva, born of Gaurī after She had entered into the body of Rāṇī Tārāvatī, wife of Rājā Candra-śekhara. There were two sons born, one Bhairava and another Vetāla. See his history as given by the Muni Aurva to Rājā Sāgara in chap. xlv of the *Kālikā Purāṇa.*
4. One of the terrific manifestations of Śiva, known as Bhairava, whose Vāhana is a dog. There are others, suh as Kāla Bhairava, Nakuleśvara Bhairava.
5. Nāyikās are forms of Śakti, eight in number—Ugracaṇḍā, Pracaṇḍā

worship such as Śāktas,[1] Śaivas,[2] Vaiṣṇavas,[3] Sauras,[4] Gāṇapatyas,[5] and others. In them too, are described various Mantras[6] and Yantras[7] which aid men in the attainment of Siddhi,[8] and which, though they demand great effort, yet yield the desired fruit.

यथा यथा कृताः प्रश्ना येन येन यदा यदा।
तदा तस्योपकाराय तथैवोक्तं मया प्रिये।। २६।।

yathā yathā kṛtāḥ praśnā yena yena yadā yadā/
tadā tasyopakārāya tathaivoktaṁ mayā priye//

As and when questions were asked of me by any one, so O Beloved, did I give as reply which was appropriate and of benefit to him[9].

सर्वलोकोपकाराय सर्वप्राणिहिताय च।
युगधर्मानुसारेण याथातथ्येन पार्वति।। २७।।

त्वया यादृक्कृताः प्रश्ना न केनापि पुरा कृताः।
तव स्नेहेन वक्ष्यामि सारात्सारं परात्परं।। २८।।

sarvalokopakārāya sarvaprāṇihitāya ca/
yugadharmānusāreṇa yāthātathyena pārvati//

Caṇḍogrā, Caṇḍa-nāyikā, Ati-caṇḍā, Cāmuṇḍā Caṇḍā, and Caṇḍavatī.

1. Worshippers of the Devī, as the Śakti or Divine energy.
2. Worshippers of Śiva.
3. Worshippers of Viṣṇu, of which the four chief sects are the Nimbārka, Rāmānuja, Vallabhācārī, and Mādhavacārī.
4. Worshippers of the Sun.
5. Worshippers of Gaṇeśa formerly, but hardly now, a distinct sect. The worship of the Deva is popular in the Mahratta country, and all Hindus invoke this Deva before commencing any work of devotion.
6. See Woodroffe's *Śakti and Śākta* or *Garland of Letters*.
7. *Ibid.*
8. Success, accomplishment, realisation *(Ibid.)*.
9. All these worships lead to the same goal—the Brahman. But, as men vary, so do the forms of worship. Some natures attain spirituality in one way, others in another. For the same reasons the means such as Yantra, Mantra and Upāsanā vary.

tvayā yādṛkkṛtāḥ praśnā na karūnāpi purā kṛtāḥ/
tava snehena vakṣyāmi sārātsāraṁ parātparaṁ//

यथेत्यादि। यथा यथा यादृशा यादृशाः प्रश्नाः तथैव तादृशमेवोत्तरम्। सर्वलोकोपकारायेत्यस्य त्वया यादृक्कृतः प्रश्न इत्यनेनान्वयः करणीयः।

None before has ever questioned Me as Thou halt done for the advantage of all mankind—nay, for the benefit of all that breathes, and that, too, in such detail and with reference to the needs of the present age.[1] Therefore, out of My affection for Thee, O Pārvatī ! I will speak to Thee of the supreme Essence of essences.

वेदानामागमानाञ्च तन्त्राणाञ्च विशेषतः।
सारमुद्धृत्य देवेशि तवाग्रे कथ्यते मया।। २९।।

vedānāmāgamānāñca tantrāṇāñca viśeṣataḥ/
sāramuddhṛtya deveśi tavāgre kathyate mayā//

वेदानामित्यादि। सारं स्थिरांशम्।

O Deveśī! I will state before Thee the very essence distilled from the Vedas and Āgamas,[2] and in particular from the Tantras.

यथा नरेषु तन्त्रज्ञाः सरितां जाह्नवी यथा।
यथाऽहं त्रिदिवेशानामागमानामिदं तथा।। ३०।।

yathā nareṣu tantrajñāḥ saritāṁ jāhnavī yathā/
yathā'haṁ tridiveśānāmāgamānāmidaṁ tathā//

As men versed in the Tantras are to other men, as the Jāhnavī[3] is to other rivers, as I am to all other Devas, so is this *(Mahānirvāṇa)* Tantra to all other Āgamas[4].

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1. Yugadharmānusāreṇa. As to Dharma, special duties exist in each Yuga with reference to its varying circumstances.
2. *Vide Śakti and Śākta.*
3. Ganges, Gaṅgā.
4. Yathā mareṣu tantyra-Jñāḥ saritām jāhnavī yathā,
Yathāhaṁ tridiveśānām āgamānām idam tathā.
Verses 30 and 31, speak of the excellence of this Tantra as each Tantra and in fact each Śāstra does of its own.

किं वेदैः किं पुराणैश्च किं शास्त्रैर्बहुभिः शिवे।
विज्ञातेऽस्मिन् महातन्त्रे सर्वसिद्धीश्वरो भवेत्।। ३१।।

kiṁ vedaiḥ kiṁ purāṇaiśca kiṁ śāstrairbahubhiḥ śive/
vijñāte'smin mahātantre sarvasiddhīśvaro bhavet//

अथ सर्वतन्त्रेभ्यो महानिर्वाणतन्त्रस्य सदृष्टान्तं श्रैष्ठ्यमाह। यथेत्यादिना। तन्त्रज्ञा उत्तमा इति शेषः। इदं महानिर्वाणतन्त्रम्।

O Auspicious One! of what avail are the Vedas, the Purāṇas, or the Śāstras, since he who has the knowledge of this great Tantra is Lord of all Siddhi ?[1]

यतो जगन्मङ्गलाय त्वयाऽहं विनियोजितः।
अतस्ते कथयिष्यामि यद्विश्वहितकृद्भवेत्।। ३२।।

yato jaganmaṅgalāya tvayā'haṁ viniyojitaḥ/
ataste kathayiṣyāmi yadviśvahitakṛdbhavet//

यत इत्यादि। विनियोजितः प्रवर्त्तितः।

Since I have been moved by Thee for the good of the world, I will speak to Thee of that which will lead to the benefit of the universe.

कृते विश्वहिते देवि विश्वेशः परमेश्वरि।
प्रीतो भवति विश्वात्मा यतो विश्वं तदाश्रितम्।। ३३।।

kṛte viśvahite devi viśveśaḥ parameśvari/
prīto bhavti viśvātmā yato viśvaṁ tadāśritam//

ननु विश्वहितोत्पादकोपायकथनाद्भवतः को लाभोऽत आह कृत इत्यादि। हे देवि विश्वहिते कृते सति विश्वेशो विश्वेषामस्मदादीनां सर्वेषां नियन्ता परमेश्वरः प्रीतो भवति। ननु विश्वहितोत्पादनात् परमेश्वरे कथं प्रीतिरुत्पद्यते तत्राह विश्वात्मेति। यतः परमेश्वरो विश्वमात्मनि यस्य तथाभूतो भवति अतो विश्वहितोत्पादनेन तत्र प्रीतिर्जायते इति भावः। ननु तस्य विश्वात्मत्वमेव कथं स्यात्तत्राह यतो विश्वमित्यादि। यतो विश्वं तदाश्रितं तं परमेश्वरमाश्रितं वर्त्ततेऽतो विश्वात्मा स भवति।

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1. Siddhi (*vide* p. 4. no. 3). The Tantra is thus the cream of all previous doctrine extracted for the use of the men of this Age, who may thus, without the learning of the other Śāstras, acquire knowledge of the Brahman.

O Parameśvarī ! should good be done to the universe, the Lord of the universe[1] is pleased, since He is its Self, and it depends on Him.

स एक एव सद्रूपः सत्योऽद्वैतः परात्परः।
स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः।। ३४।।

sa eka eva sadrūpaḥ satyo'dvaitaḥ parātparaḥ/
svaprakāśaḥ sadāpūrṇaḥ saccidānandalakṣaṇaḥ//

अथ सत्यत्वात्तद्ध्यानादेः सर्वेषां प्रीतिजनकत्वान्निर्वाणहेतुत्वाच्च परमात्मैवैको ध्येयः पूज्यः सुखाराध्यश्चेत्यभिधातुं प्रथमतः परमात्मन एवैकस्य सत्यत्वं तदन्यस्याखिलपदार्थस्य मिथ्यात्वमस्तीति प्रतिपादयति स एक एवेत्यादिभिः। सद्रूपः सत्स्वभावः स परमेश्वर एवैकः सत्यः तदन्यस्तु सर्वः पदार्थोऽसत्यो ज्ञेयः। तत्सत्यत्वे हेतून् दर्शयन्नाह अद्वैत इत्यादि। यतोऽद्वैतः सजातीयविजातीयद्वितीयशून्यः अतएव परात् ब्रह्मादेरपि परः श्रेष्ठः। स्वेनैवात्मनैव प्रकाशते इति स्वप्रकाशः चन्द्रसूर्य्यादिप्रकाशनिरपेक्ष इत्यर्थः। सदापूर्ण सर्वदा अखण्डः। सच्चिदानन्दलक्षणः सन्तौ सर्वदा स्थायिनौ यौ चिदानन्दौ ज्ञानानन्दौ तत्स्वरूपः।

He is One. He ever is. He is the Truth. He is the Supreme Unity without a second. He is Ever-full and Self-manifest.[2] He is Eternal Consciousness and Bliss[3].

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1. Viśveśa. That is the Director of all including Śiva himself. (Viśveṣām asmadādīnāṁ sarveṣāṁ niyantā). Now why should doing good to all the pleasing to Him? The answer is that the Viśva (the universe or all, is in Him. Now how is it that you say that He is Viśvātma or Soul of the Universe. The answer is that the Viśva has its support on Him.
2. "Without a second"—that is, every creature is one of a class but the Supreme stands apart, and is unlike any other thing, and threre is none other like Him. "Ever-full" (Sadā-pūrṇa), entire, whole undivided. "Self-manifest" (Sva-prakāśa), self-lustre. He has not to depend on any thing else for His manifestation, such as the Sun, Moon or other Energy. "He is the Truth," and all else is relative to Him unreal.
3. Bhāratī says that v. 34 establishes that the Paramātmā is alone Sat and all else Asat. It alone should be meditated upon and worshipped, since It is Reality, the pleasing subject of meditation and Cause of Liberation. The Lod is Sadrūpa, Sat, Being itself (Svabhāva) the one true Reality (Ekaḥ Satyaḥ). From this it is to be inferred that all else is Asat. The Text proceeds to prove this reality stating that He is Advaita

निर्विकारो निराधारो निर्विशेषो निराकुलः।
गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृग्विभुः।। ३५।।

nirvikāro nirādhāro nirviśeṣo nirākulaḥ/
guṇātītaḥ sarvasākṣī sarvātmā sarvadṛgvibhuḥ//

निर्विकारः प्रकृतेरन्यथाभावो विकारः तद्रहितः। निराधारः आश्रयशून्यः। निर्विशेषः स्वगतभेदरहितः। निराकुलः आकुलताशून्यः। गुणातीतः गुणाः शीतोष्णाः सुखदुःखादयः सत्त्वादयो वा तानतीतोऽतिक्रान्तः। सर्वसाक्षी सर्वेषां शुभाशुभकर्मणां साक्षात् द्रष्टा। सर्वात्मा सर्वस्वरूपः। सर्वदृक् अखिलस्य पदार्थस्यावलोकयिता। विभुः प्राप्तसमस्तैश्वर्य्यः।

गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः।
सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्जितः।। ३६।।

gūḍhaḥ sarveṣu bhūteṣu sarvavyāpī sanātanaḥ/
sarvendriyaguṇābhāsaḥ sarvendriyavivarjitaḥ//

सर्वेषु चराचरेषु भूतेषु गूढः संवृतः। सर्वव्यापी सकलपदार्थव्यापनशीलः। सनातनः आद्यन्तशून्यः। सर्वेन्द्रियगुणाभासः सर्वाणीन्द्रियाणि गुणांश्च तद्विषयानाभासयति यः तथाभूतः। सर्वेन्द्रियविवर्जितः चक्षुरादिसकलेन्द्रियशून्यः।

He is without change,[1] self-existent,[2] and ever the same,[3]

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which is Sajātīya-vijātīya-śūnya, that is, free of both intrinsic and extrinsic distinctions (see n. 3 on p. 47) therefore Parātpara (Parāt Brahmāder api paraḥ, śreṣṭhaḥ), that is, higher than the High such as Brahmā and the rest. He is self-manifesting (Svaprakāśa) and not manifested as objects are by Sun, Moon or other Lights. *Cf*, Na tatra Sūryo bhāti, na candratārakam, etc. He is Sadāpūrṇa, the eternally whole, Sarvadā akhaṇḍa and the eternal Cit (Jñāna) and Ānanda.

1. Nir-vikāra. He is free of Vikāra which means deviation from the primary character (Prakṛti) of any thing. Prakṛter anyathābhāvaḥ vikāraḥ tadrahitaḥ.
2. Nir-ādhāra. That which supports itself and is supported by nothing.
3. Nir-viśeṣa=Svāgatabhedarahita. Bheda or difference and distinction which marks finitized being is of three kinds, *viz.*, instrinsic or Svāgata, such as the distinction which exists between the leaves and branches of the same tree and extrinsic which is Sajātīya, such as the distinction which exists between one kind of tree and another and Vijātīya, the distinction which exists between trees and things which are not trees. The Brahman is free of all Bheda.

serene,[1] above all attributes.[2] He beholds[3] and is the Witness[4] of all that is, Omnipresent,[5] the Self of everything that is.[6] He, the Eternal and Omnipresent, is hidden and pervades all things.[7] Though Himself devoid of senses, He is the Illumi-nator of all the senses and their powers[8].

लोकातीतो लोकहेतुरवाङ्मनसगोचरः।
स वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन।। ३७।।

lokātīto lokaheturavāṅmanasagocaraḥ/
sa vetti viśvaṁ sarvajñastaṁ na jānāti kaścana//

लोकातीतोऽतिक्रान्तलोकः। लोकहेतुः भुवनवीजम्। अवाङ्मनसगोचरः वान्वो मनसश्चाविषयः। सर्वज्ञः स परमात्मा विश्वं सर्वं जगद्वेत्ति जानाति तं परमात्मानन्तु कश्चन अपि न जानाति अतः परमात्मैवैकः सत्यः तद्भिन्नस्त्वखिलः पदार्थोऽनेवम्भूत-त्वादसत्य इत्यर्थः।

The Cause of all the three worlds, He is yet beyond them and the mind of men. Ineffable and Omniscient, He knows the universe, yet none know Him[9].

तदधीनं जगत् सर्वं त्रैलोक्यं सचराचरम्।
तदालम्बनतस्तिष्ठेदवितर्क्यमिदं जगत्।। ३८।।

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1. Nir-ākula.
2. Guṇātīta. The Supreme Being is, in Its ultimate Nir-guṇa aspect, without attribute, though, when It unfolds Itself by Śakti, It apears as One possessing attributes. The Supreme is but One and the Same, but by reason of the various being which It pervades, It appears diffferently according of the characters of such being, and enjoys their attributes (*Śrīmad-Bhāgavata*, chap. ii, verses 30-32). He is beyond the Guṇas, pleasure and pain, etc.
3. Sarva-dṛk.
4. Sarva-sākṣī=witness of all Karma both good and evil.
5. Vibhu or in whom all the Powers (Aiśvarya) are.
6. Sarvātmā=Sarvasvarūpa : the Reality of all.
7. Gūḍaḥ sarveṣu bhūteṣu. Sarvavyāpī Sanātanaḥ.
8. Sarvendriya-vivarjitaḥ, sarvendriya-guṇābhāsaḥ; or it may be translated, "Yet all the sense tell of Him."
9. Tam na jānāti kaścana. The All-knowing Paramātmā knows all but no one knows Him.

तत्सत्यतामुपाश्रित्य सद्वद्भाति पृथक् पृथक्।
तेनैव हेतुभूतेन वयं जाता महेश्वरि।। ३९।।

tadadhīnaṁ jagat sarvaṁ trailokyaṁ sacarācaram/
tadālambanatastiṣṭhedavitarkyamidaṁ jagat//
tatsatyatāmupāśritya sadvadbhāti pṛthak pṛthak/
tenaiva hetubhūtena vayaṁ jātā maheśvari//

He sways this incomprehensible universe, and all that has movement and is motionless in the three worlds depend on Him; and depending on His reality the world of forms appears as true.[1] We too have come from Him as our Cause[2].

कारणं सर्वभूतानां स एकः परमेश्वरः।
लोकेषु सृष्टिकरणात् स्रष्टा ब्रह्मेति गीयते।। ४०।।

kāraṇaṁ sarvabhūtānāṁ sa ekaḥ parameśvaraḥ/
lokeṣu sṛṣṭikaraṇāt sraṣṭā brahmeti gīyate//

तदधीनमित्यादि। यत इति अध्याहार्यम्। यतः सर्वं जगत्तदधीनं परमात्मवशवर्त्ति। सचराचरं जङ्गमस्थावरसहितं त्रैलोक्यं तदालम्बनतः परमात्मावलम्बनतस्तिष्ठेत्। इदमविर्क्यमनूहनीयं जगत् तत्सत्यतां परमात्मसत्यत्वमुपाश्रित्य इयं पृथ्वी इमा आपः अयं वायुरित्यादिरूपेण पृथक् पृथक् सद्वत् सत्यवद्भाति प्रकाशते इत्यन्वयः। वयं शङ्करादयः।

He, the one Supreme Lord,[3] is the Cause of all beings, the Manifestation of Whose creative Energy in the three worlds is called Brahma.

विष्णुः पालयिता देवि संहर्त्ताऽहं तदिच्छया।
इन्द्रादयो लोकपालाः सर्वे तद्वशवर्त्तिनः।। ४१।।
स्वे स्वेऽधिकारे निरतास्ते शासति[4] तदाज्ञया।
त्वं परा प्रकृतिस्तस्य पूज्याऽसि भुवनत्रये।। ४२।।

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1. Tat-styatāṁ upāśritya sadvad bhāti pṛthak pṛthak: that is, the reality of Brahman gives the appearance of reality to the different forms seen in the world such as earth, water and the like. Their apparent reality is really His.
2. Tanaiva hetu-bhūtena vayaṁ jātāḥ. The "We" refers to Śiva Himself considered as an emanation and others.
3. Īśvara, God as creator and Ruler of the universe.
4. वसन्तीति पाठः।

viṣṇuḥ pālayitā devi saṁharttā'haṁ tadicchayā/
indrādayo lokapālāḥ sarve tadvaśavarttinaḥ//
sve sve'dhikāre niratāste śāsati tadājñayā/
tvaṁ parā prakṛtistasya pūjyā'si bhuvanatraye//

कारणमित्यादि। एकः केवलः। तदिच्छया परमेश्वरेच्छया। सृष्टि करणाल्लोकेषु ब्रह्मा स्रष्टेति गीयते शब्द्यते। तदिच्छयैव सृष्टजगत्पालनात् विष्णुः पालयितेति गीयते। तत्संहरणाच्चाऽहं संहर्त्तेति गीयते। इन्द्रादय इत्यादि। तद्वशवर्त्तिनः परमेश्वराधीना ये इन्द्रादयो लोकपालास्ते सर्वे स्वे स्वेऽधिकारे निरताः सन्तस्तदाज्ञया लोकान् शासतीत्यन्वयः।

By His will Viṣṇu protects and I dissolve. Indra and all other Guardian Devas of the world depend on Him and hold rule in their respective regions under His command. Thou His supreme Prakṛti[1] art adored in all the three worlds.

तेनान्तर्यामिरूपेण तत्तद्विषययोजिताः।
स्वस्वकर्म्म प्रकुर्व्वन्ति न स्वतन्त्राः कदाचन।। ४३।।

tenāntaryāmirūpeṇa tattadviṣayayojitāḥ/
svasvakarmma prakurvvanti na svatantrāḥ kadācana//

Each one does his work by the power of Him who dwells within and directs. None is ever independent of Him.

यद्भयाद्वाति वातोऽपि सूर्यस्तपति यद्भयात्।
वर्षन्ति तोयदाः काले पुष्पन्ति तरवो वने।। ४४।।

yadbhayādvāti vāto'pi sūryastapati yadbhayāt/
varṣanti toyadāḥ kāle puṣpanti taravo vane//

तेनेत्यादि। तेन परमात्मना तत्तद्विषययोजिताः तस्मिन् तस्मिन् विषये प्रवर्त्तिताः। न स्वतन्त्राः न स्वाधीनाः।

Through fear of Him[2] the Wind blows, the Sun gives heat, the Clouds shower seasonable rain, and the Trees in the forest flower.

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1. See Woodroffe's *Śakti and Śākta*. His Power as material cause of the universe.
2. That is, in obedience to Him, through fear of disobedience (see Sixth Vallī, *Kaṭhopaniṣad*).

कालं कालयते काले मृत्योर्मृत्युर्भियो भयम्।
वेदान्तवेद्यो भगवान् यत्तच्छब्दोपलक्षितः।। ४५।।

kālaṁ kālayate kāle mṛtyormṛtyurbhiyo bhayam/
vedāntavedyo bhagavān yattacchabdopalkṣitaḥ//

कालमित्यादि। काले प्रलयसमये कालमपि कालयते नाशं गमयति। भियो भयस्य। यत्तच्छब्दोपलक्षितः यत्तच्छब्दाभ्यां बोधितः।

It is He who destroys Time at the Great Dissolution, of whom even Fear and Death itself are afraid.[1] He is Bhagavān,[2] Who is indicated by the words *Yat Tat*[3] in the Vedānta[4].

सर्वे देवाश्च देव्यश्च तन्मयाः सुरवन्दिते।
आब्रह्मस्तम्बपर्यन्तं तन्मयं सकलं जगत्।। ४६।।

sarve devāśca devyaśca tanmayāḥ suravandite/
ābrahmastambaparyantaṁ tanmayaṁ sakalaṁ jagat//

सर्वे इत्यादि। तन्मयाः परमात्मस्वरूपाः। आब्रह्मस्तम्बपर्यन्तं ब्रह्माणमारभ्य तृणादिगुच्छपर्यन्तं सकलं सम्पूर्णं जगत्तन्मयं परब्रह्मस्वरूपं भवति।

O Adored of the Devas! all the Devas and Devīs—nay, the whole universe, from Brahmā to a blade of grass–are His forms[5].

तस्मिंस्तुष्टे जगत्तुष्टं प्रीणिते प्रीणितं जगत्।
तदाराधनतो देवि सर्वेषां प्रीणनं भवेत्।। ४७।।

tasminastuṣṭe jagattuṣṭaṁ prīṇite prīṇitaṁ jagat/
tadārādhanato devi sarveṣāṁ prīṇanaṁ bhavet//

तस्मिन्नित्यादि। अत इति शेषः। तस्मिन् परमात्मनि।

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1. That is, who is not affected by time, fear and death.
2. See note under ch. I, 18.
3. The "That," which all in their essence are, or the Supreme—the One, that is—*Tat Sat*. The *Viśvātman* is without a name, nor is it known how It should be called other than by the designation of "That" in the neuter gender. Though the unconditioned Brahman and the apparently conditioned appear as different (by attributes), yet They are the sameness). The Devī is Cidākāśa-svarūpiṇī (*Lalitā*, verse 80), non-separable from Cit, and denoted by Tat (Tat-pada-lakṣyārthā).
4. Śruti and Darśana (see Introduction to *Principles of Tantra).*
5. Tanmayaṁ=Paramātmasvarūpam, ultimately these forms are Him, see the *Kaṭha Upaniṣad* (ii, 2).

If He be pleased, the Universe is pleased. If aught be done to gratify Him, then the gratification of All is caused.

तरोर्मूलाभिषेकेण यथा तद्भुजपल्लवाः।
तृप्यन्ति तदनुष्ठानात् तथा सर्वेऽमरादयः।। ४८।।

tarormūlābhiṣekeṇa yathā tadbhujapallavāḥ/
tṛpyanti tadanuṣṭhānāt tathā sarve'marādayaḥ//

परब्रह्माराधनतः सर्वेषां प्रीणने दृष्टान्तमाह तरोरित्यादि। तद्भुजपल्लवाः तरोः शाखाः किसलयानि च। तदनुष्ठानात् परमेश्वराराधनात्।

As the pouring of water at the root of a tree satisfies the wants of the leaves and branches, so by worshipping Him all the Deathless Ones[1] are satisfied.

यथा तवार्च्चनाद्ध्यानात् पूजनाज्जपनात् प्रिये।
भवन्ति तुष्टाः सुन्दर्यस्तथा जानीहि सुव्रते।। ४९।।

yathā tavārccanāddhyānāt pūjanājjapanāt priye/
bhavanti tuṣṭāḥ sundaryastathā jānīhi suvrate//

यथेत्यादि। पूजनात् मानसार्च्चनात्।

Just as, O Virtuous One! all the beautiful Devīs[2] are pleased when Thou art worshipped and when men meditate on and make japa and pray to Thee.

यथा गच्छन्ति सरितोऽवशेनापि सरित्पतिम्।
तथार्च्चादीनि कर्म्माणि तदुद्देश्यानि पार्वती।। ५०।।

yathā gacchanti sarito'vaśenāpi saritpatim/
tathārccādīni karmmaṇi taduddeśyāni pārvatī//

यथेत्यादि। तदुद्देश्यानि स परमात्मा उद्देश्यो येषामर्च्चादिकर्मणां तानि।

As all rivers must go to the ocean, so, O Pārvatī! all acts of worship must reach Him as the ultimate goal[3].

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1. Amaras—that is, the Devas.
2. That is, the other Devīs.
3. The same thought is contained in the *Bhagavad-Gitā*, where the Supreme Lord says that "All worship, to whomsoever directed, reaches Him". It has been pointed out (Max Müller, *India, what It can*

यो यो यान् यान् यजेद्देवान् श्रद्धया यद्यदाप्तये।
तत्तद्ददाति सोऽध्यक्षस्तैस्तैर्देवगणैः शिवे।। ५१।।

yo yo yān yān yajeddevān śraddhayā yadyadāptaye/
tattaddadāti so'dhyakṣastaistairdevaganaiḥ śive//

यो य इत्यादि। यद्यदाप्तये यस्य यस्य फलस्य लाभाय। अध्यक्षः सर्वेषां प्राणिनां तत्तत्क्रियासु प्रवर्तकः।

Whoever be the worshipper, and whoever be the Devatā whom he reverentially worships for some desired end, all that is given to him through the Deva he so worships comes from Him as the Supreme.

बहुनाऽत्र किमुक्तेन तवाऽग्रे कथ्यते प्रिये।
ध्येयः पूज्यः सुखाराध्यस्तं विना नास्ति मुक्तये।। ५२।।

bahunā'tra kimuktena tavā'gre kathyate priye/
dhyeyaḥ pūjyaḥ sukhārādhyastaṁ vinā nāsti muktaye//

बहुनेत्यादि। सुखेनाराध्य उपास्यः सुखाराध्यः।

Oh, what use is it to say more before Thee, O My Beloved? There is none other but Him, to meditate upon, to worship, to pray to, for the attainment of Liberation with such delight or ease.

नाऽऽयासो नोपवासश्च कायक्लेशो न विद्यते।
नैवाऽऽचारादिनियमो नोपचाराश्च भूरिशः।। ५३।।

nā''yāso nopavāsaśca kāyakleśo na vidyate/
naivā''cārādiniyamo nopacārāśca bhūriśaḥ//

सुखाराध्यत्वमेव दर्शयन्नाह। नायास इत्यादि। आयासः परिश्रमः।

न दिक्कालविचारोऽस्ति न मुद्रान्याससंहतिः।
यत्साधने कुलेशानि तं विना कोऽन्यमाश्रयेत्।। ५४।।

na dikkālavicāro'sti na mudrānyāsasaṁhatiḥ/
yatsādhane kuleśāni taṁ vinā ko'nyamāśrayet//

---

teach us, p. 252) that a similar idea is to be found in the Prophet Malachi (i, 14), where the worship of strange gods is accepted as a tribute which in reality falls to Yahweh.

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे जीवनिस्तारोपायप्रश्नो नाम द्वितीयोल्लासः।। २।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde jīvanistāropāyapraśno nāma dvitīyollāsaḥ//

तं परमात्मानम्।

इति श्रीमहानिर्वाणतन्त्रटीकायां द्वितीयोल्लासः।

Need there is none to trouble, to fast, to torture one's body, to follow rules and customs, to make large offerings; need there is none to be heedful as to time[1] nor as to Nyāsa[2] or Mudrā;[3] wherefore, O Kuleśāni![4] who will strive to seek shelter elsewhere than with Him?

End of the Second Chapter, entitled "Introduction to the Worship of Brahman".

1. Dik-kāla-vicāra. In ordinary worship, the time of the day, the position of the planets, the direction of the worshipper's face, have to be regarded, but not so here.
2. A ritual as to which see *Śakti and Śākta*, by Woodroffe.
3. *Ibid.*, *Cf.* Hymn in *Mahākāla Saṁhita.*
4. Feminine of Kuleśāna, a name of Śiva as Lord of the Kaulas whose way of life is Kulācāra which is Advaita Vedānta. See Chapters VII, v. 98; X, v. 212.

तृतीयोल्लासः

CHAPTER III

THE WORSHIP OF BRAHMAN

(Contd.)

श्रीदेव्युवाच

देवदेव महादेव देवतानां गुरोर्गुरो।
वक्ता त्वं सर्वशास्त्राणां मन्त्राणां साधनस्य च।। १।।
कथितं यत् परं ब्रह्म परमेशं परात्परम्।
यस्योपासनतो मर्त्यो भुक्तिं मुक्तिञ्च विन्दति।। २।।
केनोपायेन भगवन् परमात्मा प्रसीदति।
किं तस्य साधनं देव मन्त्रः को वा प्रकीर्त्तितः।। ३।।
किं ध्यानं किं विधानञ्च परेशस्य परात्मनः।[1]
तत्त्वेन श्रोतुमिच्छामि कृपया कथय प्रभो।। ४।।

ओं नमो ब्रह्मणे।

śrīdevyuvāca

devadeva mahādeva devatānāṁ gurorguro/
vaktā tvaṁ sarvaśāstrāṇāṁ mantrāṇāṁ sādhanasya ca//
kathitaṁ yat paraṁ brahma parameśaṁ parātparam/
yasyopāsanato martyo bhuktiṁ muktiñca vindati//
kenopāyena bhagavan paramātmā prasīdati/
kiṁ tasya sādhanaṁ deva mantraḥ ko vā prakīrttitaḥ//
kiṁ dhyānaṁ kiṁ vidhānañca pareśasya parātmanaḥ/
tattvena śrotumicchāmi kṛpayā kathaya prabho//

oṁ namo brahmaṇe/

---

1. परेतस्य महात्मनः इति वा पाठः।

कैवल्यार्थं परमात्मैव ध्येयः पूज्यः सुखाराध्यश्चेत्याकर्ण्य तद्ध्यानादिकं जिज्ञासुः सदाशिवं प्रशंसन्ती देव्युवाच। देवदेवेत्यादि। देवतानां गुरोर्बृहस्पतेरपि गुरो। विन्दति लभते। तस्य परमात्मनः। तत्त्वेन याथार्थ्येन।

Śrī Devī said :

O Deva of the Devas, great Deva, Guru of Bṛhaspati[1] himself, Thou hast revealed all Scriptures,[2] Mantra, and Sādhana,[3] thereof; Thou hast also spoken of the Supreme Brahman who is higher than the highest and the Supreme Lord, by worship of Whom mortals attain both Happiness and Liberation. O Lord! how shall we please that Supreme Spirit, how O Deva! may we realise Him? What is the Dhyāna of and the observances[4] relating to the Supreme Lord, the Supreme Self ? It is My desire, O Lord! to hear of the truth of all these from Thee. Speak, O Lord, in Thy mercy.

श्रीसदाशिव उवाच

अतिगुह्यं परं तत्त्वं शृणु मत्प्राणवल्लभे।
रहस्यमेतत् कल्याणि न कुत्रापि प्रकाशितम्।
तव स्नेहेन वक्ष्यामि मम प्राणाधिकं परम्।।५।।

śrīsadāśiva uvāca
atiguhyaṁ paraṁ tattvaṁ śṛṇu matprāṇavallabhe/
rahasyametat kalyāṇi na kutrāpi prakāśitam/
tava snehena vakṣyāmi mama prāṇādhikaṁ param//

अथोत्तरयन् सदाशिव उवाच। अतिगुह्यमित्यादि। अतिगुह्यमतिरहस्यं परं तत्वं परं ब्रह्म। तत्त्वं ब्रह्मणि याथार्थ्ये इति कोशः। रहस्यं गुह्यम्।

ज्ञेयं भवति तद्ब्रह्म सच्चिद्विश्वमयं परम्।
तथा तत्त्वस्वरूपेण लक्षणैर्वा महेश्वरि।।६।।

jñeyaṁ bhavati tadbrahma saccidviśvamayaṁ param/
tathā tattvasvarūpeṇa lakṣaṇairvā maheśvari//

1. Spiritual preceptor or directore of Bṛhaspati, the Deva-guru, that is, the Guru of the Devas.
2. Śāstras.
3. See Woodroffe's *Śakti and Śākta* and *Serpent Power.*
4. Vidhāna.

ज्ञेयमित्यादि। हे महेश्वरि सच्चिद्विश्वमयं सत् सदा स्थायि चित् चैतन्यं विश्वमशेषं जगत् एतत् स्वरूपं यदतिगुह्यं तत् परं ब्रह्म। तत्त्वस्वरूपेण ब्रह्मणः स्वरूपेण लक्षणेन तटस्थैर्वा लक्षणैर्यथावत् ज्ञेयं भवति। लक्ष्यते ज्ञायते पदार्थो यैः तानि लक्षणानि तैः। करणे ल्युट्।

Śrī Sadāśiva said :

Listen, then, O Beloved of My life! to the most secret and supreme Truth, the mystery whereof, O propitious One, has nowhere yet been revealed.

Because of My affection for Thee I shall speak to Thee of that Supreme Brahman, Who is Being-Consciousness in the form of the universe and Who is dearer to Me than life itself. O Maheśvarī ! the unchanging eternal, conscious world-pervading[1] Brahman may be known in Its real Self[2] or by Its external signs[3].

सत्तामात्रं निर्विशेषमवाङ्मनसगोचरम्।
असत्त्रिलोकीसद्भानं स्वरूपं ब्रह्मणः स्मृतम्।।७।।

sattāmātraṁ nirviśeṣamavāṅmanasagocaram/
asattrilokīsadbhānaṁ svarūpaṁ brahmaṇaḥ smṛtam//

ननु किं तत्तत्त्वस्वरूपं येन परं ब्रह्म ज्ञेयं भवेदित्यपेक्षायां ब्रह्मणः स्वरूपं निरूपयति सत्तामात्रमित्यादि। यत् सत्तामात्रं केवलपरमार्थसत्त्वस्वरूपं। निर्विशेषं स्वगतभेदरहितम्। अवाङ्मनसगोचरं वचो मनसश्चाग्राह्यम्। असत्त्रिलोकीसद्भानम् असत्या मिथ्याभूतायास्त्रिलोक्याः सद्भानं सद्वद्ज्ञानं यस्मात् तद्ब्रह्मणः स्वरूपं स्मृतम्ः।

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1. That is, in Its Svarūpa or by Its Lakṣaṇa that is, attributes. Saccidviśvamayam : Sat=Sadāsthāyi=which ever is (that is without becoming or change is past, present or future). Cit=Caitanya=pure Consciousness. Viśva=Aśeṣam jagat=the limitless universe: Viśvamaya= who pervades it.
2. Tatsvarūpa-Svarūpalakṣaṇa of Brahman.
3. Lakṣaṇa=Taṭasthalakṣaṇa. Lakṣaṇa is that by which anything is seen or known (Lakṣyate anena, iti, lakṣaṇa). This is the apparent as distinct from the real nature : God as manifest in the universe as contrasted with the nature of God as He is in Himself.

That Which is without difference[1], pure being[2] and beyond both mind and speech,[3] Which truly is in the three worlds of appearance,[4] is the Brahman according to Its real nature.

समाधियागैस्तद्वैद्यं सर्वत्र समदृष्टिभिः।
द्वन्द्वातीतैर्निर्विकल्पैर्देहात्माध्यासवर्जितैः ॥८॥

samādhiyāgaistadvaidyaṁ sarvatra samadṛṣṭibhiḥ/
dvandvātītairnirvikalpairdehātmādhyāsavarjitaiḥ //

तच्च ब्रह्मस्वरूपं परमहंसैरेव वेदितव्यमित्याह समाधीत्यादिना। सर्वत्र समदृष्टिभिः सर्वत्रारिमित्रादौ समा तुल्या दृष्टिर्येषां तैः। द्वन्द्वातीतैः अतिक्रान्तसुखदुःखशीतोष्णादिभिः। निर्विकल्पैर्नानाविधकल्पनाशून्यैः। देहात्माध्यासवर्जितैः शरीरनिष्ठात्मत्वबुद्धिरहितैर्योगिभिः। समाधियोगैः समाधिश्चित्तैकाग्र्यम् योगाः परमेश्वरैकपरतासम्यग्दर्शनादयः तै करणैः तद्ब्रह्म वेद्यं भवति। अथवा समाधीयते चित्तमस्मिन्निति समाधिः परमेश्वरः उपसर्गे घोः किरित्यधिकरणे किः। तत्र योगाः सम्यग्दर्शनादयो येषां तैः समाधियोगैर्जनैः।

That Brahman is known in ecstasy[5] by those who look upon

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1. Nirviśeṣa=Svāgatabhedabhinna. (See ch. II, 34 and notes.)
2. Sattāmātra=Kevalaparamārthasattvarūpa. The Supreme is pure Being.
3. Avāṅmanasagocara : that is, incomprehensible by mind and inexpressible in speech.
4. Asattrilokīsadbhānaṁ. The Brahman in Its Svarūpa is the Sat which ever is in the existing changeful Asat or universe. Hariharānanda says that Asat is the appearance as true of that which is not so *(asatyā mithyābhutāyāh trilokyāh sadbhānaṁ sadvaj-jñānam)*. The Svarūpa is the real in that it is the whole (Pūrṇa) and not the subject of change.
5. Samādhiyoga : Samādhi=Cittaikāgryaṁ=the state of one-pointedness of the Citta. Yoga=undivided devotion to the Lord together with full knowledge; or Samādhi=Parameśvara: Samādhīyate cittam asmin: Into whom the Mind or Citta is placed. Yoga=Samyagdarśana or complete knowledge.
   Tarkālaṅkāra says that Laya-yoga is called Samādhi Yoga. In the six Āmnāyas six different Yogas are spoken of. In Pūrvāmnāya it is Sāṅkhya-yoga; in Dakṣiṇāmnāya it is Ekātma-yoga; in Paścimāmnāya it is Unmanī-yoga; and in the sixth or hidden (Gupta) Āmnāya it is Sahajāvasthā. The aim of all the six Āmnāya Yogas is dissolution (Laya) in the Brahman. So it has been said that all the Yogas above mentioned denote Ātmā (Ekātma-vācaka). Śaṅkarācārya in his *Yogatārāvalī* says : "Sadāśiva has spoken of 120,000 kinds of Laya. That

all things alike,[1] who are above all contraries[2] devoid of all wandering thought,[3] free of all ignorance regarding body and self[4].

यतो विश्वं समुद्भूतं येन जातञ्च तिष्ठति।
यस्मिन् सर्वाणि लीयन्ते ज्ञेयं तद्ब्रह्म लक्षणैः।। ९।।

yato viśvaṁ samudbhūtaṁ yena jātañca tiṣṭhati/
yasmin sarvāṇi līyante jñeyaṁ tadbrahma lakṣaṇaiḥ//

तटस्थलक्षणानि दर्शयन्नाह यतो विश्वमित्यादि। यतो हेतुभूतात् विश्वमशेषं जगत्

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through Nāda is one of these and important (Nādānusaṁdhāna-samādhi). Patañjali defines Yoga to be 'Citta-vṛtti-nirodhaḥ," that is, stoppage of mental modifications." The commentator says that the Citta (mind) has five states, *viz.*, Kṣipta, Mūḍha, Vikṣipta, Ekāgra and Samādhi : The first is due to the action of Rajoguṇa. The mind is restless roaming in all the directions. This state is antagonistic to Yoga. The Mūḍha state is due to the action of Tamoguṇa. In this state wicked acts prompted by lust, anger and the like appear right. This also is antagonistic to Yoga. The Vikṣipta state is due to the action of Sattva-guṇa. Now the mind inclines towards the delights of Heaven and other pure forms of enjoyment. This also conflicts with Yoga practice. Ekāgra is that state in which the mind is withdrawn from all other objects than that on which it is centred. This is helpful in Yoga practice. When the mind is thus made one-pointed (Ekāgra) Samādhi comes of itself. At that time the mind leaves hold of all external objects and becomes dissolved in the supreme Brahman which is supreme Bliss.

1. To whom friend and foe are one and the same.
2. Dvandvātīta—that is, above, or unaffected by, the contraries, pain and pleasure, heat and cold, etc.
3. Nirvikalpa=Nānāvidhakapanā=śūnya. The mind is poised in the equilibrium of consciousness not thinking now of this, now of that.
4. Dehātmādhyāsa-varjita. Freed of the notion which leads one to believe the body to be the Self. That is, those who have freed themselves of the false notion (Adhyāsa) that the body is Ātmā or the Self. The Brahma-svarūpa is known to Paramahaṁsas alone. Only those know it who are Yogīs to whom friend and foe are one, who are affected neither by pleasure nor pain, whose mind is in poise; free from now this thought, now that, who are devoid of the false notion that the body is Ātmā. This they achieve by concentration of mind and that complete and direct vision (Samyag-darśana) which arises from undivided devotion to the Lord.

समन्द्भूतं जातम्। जातञ्च सद्विश्वं येनावलम्बनभूतेन तिष्ठति। प्रलयकाले सर्वाणि चराण्यचराणि च भूतानि यस्मिन् लीयन्ते लीनानि भवन्ति तद्ब्रह्म तटस्थैरेतैर्लक्षणैर्ज्ञेयं वेदितव्यम्।

That same Brahman is known from His external signs, from Whom the whole universe has sprung, in Whom when so sprung It exists, and into Whom all things return[1].

स्वरूपबुद्ध्या यद्वेद्यं तदेव लक्षणैः शिवे।
लक्षणैराप्तुमिच्छूनां विहितं तत्र साधनम्।। १०।।

svarūpabuddhyā yadvedyaṁ tadeva lakṣaṇaiḥ śive/
lakṣaṇairāptumicchūnāṁ vihitaṁ tatra sādhanam//

स्वरूपलक्षणेन तटस्थलक्षणेन च वेदितव्यस्य ब्रह्मणो भेदो नास्तीति प्रतिपादयितु-माह स्वरूपबुद्ध्येत्यादि। हे शिवे स्वरूपबुद्ध्या यद्ब्रह्म वेद्यं ज्ञेयं भवति तदेव ब्रह्म तटस्थैरपि लक्षणैर्वेद्यं भवेत्। स्वरूपलक्षणेन ब्रह्माधिगन्तुमिच्छतां जनानां साधनान-पेक्षत्त्वात्तटस्थैरेव लक्षणैस्तदधिगन्तुमिच्छतां साधनमभिधातुमाह लक्षणैरित्यादि। तत्र स्वरूपलक्षणतटस्थलक्षणेषु मध्ये तटस्थैर्लक्षणैर्ब्रह्माप्तुमधिगन्तुमिच्छूनां जनानां साधनं विहितम्।

That which is known by yoga-experience may also be perceived from these external signs.[2] For those who would

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1. This is paralleled by the second Sūtra of the *Vedānta-Sūtra* "Janmādyasya yataḥ", from which the birth, etc., of it (this world). *cf. Kāmakalāvilāsa. Cf. Taittirīya Up.*, 3-1-1.
2. That is, the same Brahman, who may be known in Its inner nature by the real or direct knowledge (Sva-rūpa-jñāna) of Self, may also be apprehended through the senses from Its manifestation in the created world. He here establishes the identity of Brahman in both its Svarūpa and Taṭastha aspects. And so Śiva says, that which is knowable by Svarūpa-Buddhi is also knowable through its external manifestations. Sādhana is for those who are seeking the latter. For those qualified to seek the Svarūpa Brahman are beyond the stage of Sādhana through which at one time or one birth or another they must have passed. Tarkālaṅkāra says : Although the Svarūpa Brahman known by Yogīs in Samādhi is one and the same as that which is known by external signs yet there is a difference of essential characteristics. The first is pure Consciousness (Anupahita-Caitanya) without creative activity (Kartṛtva). Such Brahman is neither Creator, Protectore nor Destroyer.

know Him through these external signs, for them Sādhana[1] is enjoined.

तत्साधनं प्रवक्ष्यामि शृणुष्वावहिता प्रिये।
तत्रादौ कथयाम्याद्ये मन्त्रोद्धारं महेशितुः।। ११।।

tatsādhanaṁ pravakṣyāmi śṛṇuṣvāvahitā priye/
tatrādau kathayāmyādye mantroddhāraṁ maheśituḥ//

तदित्यादि। हे प्रिये तत्साधनं तटस्थलक्षणैर्वेद्यस्य ब्रह्मणः साधनमहं प्रवक्ष्यामि अवहिता सावधाना सती त्वं शृणुष्व। तत्र साधने वक्तव्ये आदौ प्रथमतो महेशितुर्भहेश्वरस्य मन्त्रोद्धारं कथयामि।

Attend to me, Thou, O dearest One! while I speak to Thee of such Sādhana.[2] And firstly, O Ādya! I tell Thee of the Mantroddhāra[3] of the Supreme Brahman.

प्रणवं पूर्वमुद्धृत्य सच्चित्पदमुदाहरेत्।
एकं पदान्ते ब्रह्मेति मन्त्रोद्धारः प्रकीर्त्तितः।। १२।।

praṇavaṁ pūrvamuddhṛtya sccitpadamudāharet/
ekaṁ padānte brahmeti mantroddhāraḥ prakīrttitaḥ//

मन्त्रोद्धारमेव कथयति प्रणवमित्यादिना। पूर्वं प्रथमं प्रणवमोङ्कारमुद्धृत्य ततोऽनन्तरं सच्चित्पदमुदाहरेत् वदेत्। सच्चित्पदान्ते च एकं ब्रह्मेत्युदाहरेत्। ततश्च ओँ सच्चिदेकं ब्रह्मेत्याकारको मन्त्रो निष्पन्नः। मन्त्रोद्धारोऽयमेव प्रकीर्त्तितः कथितः।

Utter first the Praṇava,[4] then the words "Being" and

The second is the Turīya Brahman with (Upahita) Mūla-prakṛti. Through this union there issued from the latter Brahmā, Viṣṇu, Śiva, Sāvitrī, Lakṣmī and Bhagavatī who in accordance with their respective Guṇas create, protect or withdraw the worlds. It is Brahman in this second aspect who is spoken of as the Creator, Protector, and Dissolver of the universe.

1. See Woodroffe's *Śakti and Śākta.*
2. That is Sādhana of the Taṭasthalakṣaṇa Brahman.
3. Mantroddhāra, Mantra+uddhāra. In the Mātṛkas the Mantra lies scattered. Mantroddhāra is the formation of the Mantra by selection of the Mātṛkas.
4. That is, the sacred Mantra Oṁ, from which all Devas, Vedas, the Sun, Moon, and Stars, and all things, have come, and to which they return (*Prāṇatoṣiṇī*, p. 19). See Woodroffe's *Garland of Letters.*

"Consciousness,"[1] and after the word "One"[2] say "Brahman".

Mantra

Om Saccidekam Brahma[3].

सन्धिक्रमेण मिलितः सप्तार्णोऽयं मनुर्मतः।
तारहीनेन देवेशि षड्वर्णोऽयं मनुर्भवेत्।। १३।।

sandhikrameṇa militaḥ saptārṇo'yaṁ manurmataḥ/
tārahīnena deveśi ṣaḍvarṇo'yaṁ manurbhavet//

सन्धीति। हे देवेशि सन्धिक्रमेण मिलितः सङ्गतोऽयं मनुर्मन्त्रः सप्तार्णः सप्तवर्णको मतः। तारहीनेन प्रणवत्यागेनायं पूर्वोक्त एव मनुः षड्वर्णो भवेत्।

This is the Mantra. These words, when combined according to the rules of Sandhi, form a Mantra of seven letters.[4] If the Praṇava be omitted, it becomes a Mantra of six letters only.

सर्वमन्त्रोत्तमः साक्षाद्धर्म्मार्थकाममोक्षदः।
नात्र सिद्धाद्यपेक्षाऽस्ति नारिमित्रादिदूषणम्।। १४।।

sarvamantrottamaḥ sākṣāddharmmārthakāmamokṣadaḥ/
nātra siddhādyapekṣā'sti nārimitrādidūṣaṇam//

अथेमं मन्त्रं स्तौति सर्वेत्यादिना। अयं मन्त्रः सर्वेषु मन्त्रेषूत्तमः श्रेष्ठः। सर्वमन्त्रोत्तमत्वमेवाह साक्षादित्यादिना।

This is the most excellent of all the Mantras, and the one which immediately bestows Dharma,[5] Artha,[6] Kāma,[7] and

1. Sat-Cit—that is, absolute Being and absolute Consciousness (as to the meaning of which term see *Śakti and Śākta)* and which with absolute Bliss (Ānanda) is the Brahman.
2. Ekam.
3. Oṁ, the One Being Consciousness Brahman.
4. Sandhi is the rule of Sanskrit grammar by which final and initial syllables of words coalesce. Thus the words Oṁ Sat Cit Ekam Brahma become the following seven letters, Oṁ-sac-cid-ekam-Brahma, neither vowels, which, according to the Tantras, are Śaktis of the Consonants, nor Visarga, which they call Kīlaka, being regarded as separate letters.
5. Rectitude, religious merit.
6. Wealth, worldly prosperity.
7. Desire and its fulfilment.

Mokṣa.[1] In the use of this Mantra[2] there is no need to consider whether it be efficacious[3] or not, or friendly or inimical,[4] for no such considerations affect it.

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1. Liberation.
   The Caturvarga as they are called are the four aims of man and are Dharma, Artha, Kāma, Mokṣa. The first is both Law, natural, ethical, social and so forth and the Merit acquired by the observance thereof. It is meritorious action whereby man gains happiness in the world (since obedience to Law leads to that) and in heaven and is the groundwork of all further advance. Man should seek to know and observe Dharma and to live righteously. Artha is the means by which this righteous life may be maintained such as in the material sense money, lands, goods, food, drink and so forth . These means must be righteously obtained. Kāma is desire and its fulfilment. This must be a righteous desire for that which is not such is contrary to Law (Adharma). These three are known as the Trivarga. A man may renounce the world, but if he does not do so, he must seek his happiness by meritorious acts and desires and the means by which they may be achieved. Indeed it is said that all these should be equally cultivated and the man who is addicted to one only is unworthy: Dharmārthakāmāḥ samam eva sevyāḥ : Yo hyekasaktaḥ sa jano jaghanyaḥ. Thus the house-holder who is always engaged in ritual worship to the neglect of his wordly affairs is to be condemned. The fourth which with the other three constitutes the Caturvarga is Mokṣa or Liberation, the final end to which all sentient being trends. This is beyond the Heaven-world which is a transitory state. For Mokṣa is permanent. What is the nature of this final end is the subject of discussion. According to the views of this Tantra which is written from the Advaita standpoint it is the union in one identity of the individual (Jīvātma) and Supreme Spirit (Paramātmā) by the dispelling of that ignorance which supposes them to be different. The Trivarga constitute the path of enjoyment. Mokṣa according to some views is to be obtained by renunciation. According to Śākta teaching there is given to its followers both Enjoyment and Liberation. The world itself is the seat of Liberation (Mokṣāyate hi saṁsāraḥ, as the *Kulārṇava Tantra* says). Worship is of the supreme Yoni, the Cause of all, which in Its Svarūpa is Mokṣa and in Its manifestation, the field of enjoyment. That field gives Mokṣa also when the unity of both are known and action is according to Dharma and the injunction of the Śāstra. Hai yoni names te'stu yoga-mokṣa pradāyini (Śri-yoni-stava-rāja-kavaca).
2. As is shown by what follows.
3. Siddha.
4. As in the case of other Mantras (Ari, enemy, inimical; Mitra, friend,

न तिथिर्न च नक्षत्रं न राशिगणनं तथा।
कुलाकुलादिनियमो न संस्कारोऽत्र विद्यते।
सर्वथा सिद्धमन्त्रोऽयं नात्र कार्या विचारणा।। १५।।

na tithirna ca nakṣatraṁ na rāśigaṇanaṁ tathā/
kulākulādiniyamo na saṁskāro'tra vidyate/
sarvathā siddhamantro'yaṁ nātra kāryā vicāraṇā//

न तिथिरिति। तिथिर्न गणनीयेति शेषः।

Nor at initiation into this Mantra is it necessary to make calculations as to the phases of the Moon, the propitious junction of the stars, or as to the Signs of the Zodiac. Nor are there any rules as to whether the Mantra is suitable or not.[1] Nor is there need of the ten Saṁskāras.[2] This Mantra is in every way efficacious in initiation. There is no necessity for considering anything else.

बहुजन्मार्जितैः पुण्यैः सद्गुरुर्यदि लभ्यते।
तदा तद्वक्त्रतो ज्ञात्वा जन्मसाफल्यमाप्नुयात्।। १६।।

bahujanmārjitaiḥ puṇyaiḥ sadgururyadi labhyate/
tadā tadvaktrato jñātvā janmasāphalyamāpnuyāt//

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friendly). Some letters and groups of letters are friendly, and some inimical to others (see *Tantrasāra*, p. 25). See next note.

1. Kula, Akula. Before initiation it is usual to ascertain whether the Mantra is Sva-kula or A-kula—that is, whether the Mantra is suitable to the disciple or not. For the procedure to be taken in order to ascertain this, see *Kulārṇava-Tantra*,*Tantrasāra*, p. 25; and see verse 88, chap. vii, *post*. To ascertain the suitability of a Mantra for a particular disciple various methods are adopted. To ascertain the friendly or inimical character of a particular Mantra for any particular disciple figures of Cakras such as A-ka-tha-ha and the like are drawn. The A-ka-tha-ha is a square with sixteen "Houses" in which the letters of the alphabet are grouped in a particular way. Another Cakra is drawn to ascertain whether a Mantra is Svakula or Akula. By the Ṛṇidhanī Cakra it is ascertained whether a particular Mantra is in the position of a debtor (Ṛṇī) or creditor (Dhanī). The former is acceptable.
2. What is here reffered to are the Saṁskāras of the Mantra, not the ordinary Saṁskāras of the worshipper. The ten Mantra-saṁskāras are— (1) Janana, (2) Jīvana, (3) Tāḍana, (4) Bodhana, (5) Abhiṣeka, (6) Vimalīkaraṇa, (7) Āpyāyana, (8) Tarpaṇa, (9) Dīpana, and (10) Gupti. (*Gautamīya Tnatra*, cited in *Tantrasāra*, p. 90).

अथैतस्य मन्त्रस्य ग्रहीतुः पुरुषस्य सर्वोत्तमत्वं प्रतिपादयितुमाह वह्नित्यादि। तद्वक्त्रतः सद्गुरुमुखात् मन्त्रमिमं ज्ञात्वा।

Should one have obtained, through merit acquired in previous births, an excellent Guru, from whose, lips this Mantra is received, then life indeed becomes fruitful.

चतुर्वर्गं करे कृत्वा परत्रेह च मोदते।। १७।।

caturvargaṁ kare kṛtvā paratreha ca modate//

चतुर्वर्गमिति। धर्मार्थकाममोक्षैरुपलक्षितो वर्गः समूहश्चतुर्वर्गस्तम्। त्रिवर्गो धर्मकामार्थैश्चतुर्वर्गः समोक्षकैरित्यमरः। परत्र परलोके।

And the worshipper, receiving in his hands Dharma, Artha, Kāma, and Mokṣa,[1] rejoices both in this world and the next.

स धन्यः स कृतार्थश्च स कृती स च धार्म्मिकः।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।। १८।।
सर्वशास्त्रेषु निष्णातः सर्वलोकप्रतिष्ठितः।
यस्य कर्णपथोपान्तप्राप्तो मन्त्रमहामणिः।। १९।।

sa dhanyaḥ sa kṛtārthaśca sa kṛtī sa ca dhārmmikaḥ/
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ//
sarvaśāstreṣu niṣṇātaḥ sarvalokapratiṣṭhitaḥ/
yasya karṇapathopāntaprāpto mantramahāmaṇiḥ//

निष्णातो निपुणः। कर्णपथस्योपान्तं प्राप्तः कर्णपथोपान्तप्राप्तः। मन्त्र एव महामणिः।

He whose ears this great jewel of Mantra reaches is indeed blest, for he has attained the desired end, being virtuous and pious, and is as one who has bathed in all the sacred places, been initiated in all Yajñas,[2] versed in all Scriptures, and honoured in all the worlds.

धन्या माता पिता तस्य पवित्रं तत्कुलं शिवे।
पितरस्तस्य सन्तुष्टा मोदन्ते त्रिदशैः सह।
गायन्ति गायनीं गाथां पुलकाञ्चितविग्रहाः।। २०।।

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1. Catur-varga : See p. 64, n. 1, (Tri-vargo dharma-kāmārthaiś-catur-vargaḥ sa-mokṣakaiḥ).
2. Sacrifices and worship generally.

dhanyā mātā pitā tasya pavitraṁ tatkulaṁ śive/
pitarastasya santuṣṭā modante tridaśaiḥ saha/
gāyanti gāyanīṁ gāthāṁ pulakāñcitvigrahāḥ//

पितर इति। गीयते इति गायनी ताम्। ल्युट् वेति बाहुलकात् कर्मणि ल्युट्। पुलकैः रोमहर्षणैरञ्चिता अधिगता विग्रहा देहा येषां तथाभूताः सन्तः। [पुलकाङ्कितविग्रहा इति पाठेऽप्यङ्कितं चिह्नितमित्यर्थः]।

Happy is the father and happy the mother of such an one—yea, and yet more than this, his family is hallowed, and the gladdened spirits of the Pitṛs[1] rejoice with the Devas, and in the excess of their joy[2] sing :

अस्मत्कुले कुलश्रेष्ठो जातो ब्रह्मोपदेशिकः।
किमस्माकं गयापिण्डैः किं तीर्थैः श्राद्धतर्पणैः।। २१।।
किं दानैः किं जपैर्होमैः किमन्यैर्बहुसाधनैः।
वयमक्षयतृप्ताः स्म सत्पुत्रस्यास्य साधनात्।। २२।।

asmatkule kulaśreṣṭho jāto brahmopadeśikaḥ/
kimasmākaṁ gayāpiṇḍaiḥ kiṁ tītthariḥ śrāddhatarpaṇaiḥ//
kiṁ dānaiḥ kiṁ japairhomaiḥ kimanyairbahusādhanaiḥ/
vayamakṣayatṛptāḥ sma satputrasyāsya sādhanāt//

तां गाथामेवाह अस्मत्कुल इत्यादिभ्यां द्वाभ्याम्। ब्रह्मोपदेशिकः ब्रह्मोपदेशवान्। अक्षयतृप्ताः अविनश्वरतृप्तिमन्तः।

"In our family is born the most excellent of our race, one initiate in the Brahma-mantra. What need have we now of Piṇḍa[3] offered at Gayā,[4] or of Śrāddha,[5]

1. Forefathers.
2. Pulakāñcita-vigraha—literally, the hairs to whose body stad erect (from sensation of joy). This sensation, whether arising from joy or voluptuousness, is a Bhāva of the Alaṅkāra-śāstra.
3. Piṇḍa is cake made of rice, curd, honey, and various kinds of fruits, Tila seed, Tulasī leaf, offered on Kuśa grass to the ancestors (Pitṛ).
4. A non-sectarian Tīrtha, or place of pilgrimage, where Hindus resort to offer at the shrine to Viṣṇu-pāda, Piṇḍa cakes and water to the spirits of their departed ancestors.
5. The religious ceremonies performed for the dead for the first time, on the eleventh day for Brāhmaṇas, thirteenth day for Kṣattriyas, sixteenth day for Vaiśyas, and for Śūdras on the thirty-first day after death, and repeated annually.

Tarpaṇa,[1] pilgrimage at holy places[2] of what use are alms, Japa,[3] Homa,[4] or multiplicity of Sādhana,[5] since now we have obtained imperishable satisfaction by the Sādhana of this good son.

शृणु देवि जगद्वन्द्ये सत्यं सत्यं मयोच्यते।
परब्रह्मोपासकानां किमन्यैः साधनान्तरैः।। २३।।

śṛṇu devi jagadvandye satyaṁ satyaṁ mayocyate/
parabrahmopāsakānāṁ kimanyaiḥ sādhanāntaraiḥ//

शृण्वित्यादि। साधनान्तरैः साधनविशेषैः।

Listen, O Devī! Adored of the world, whilst I tell You the very truth, that for the worshippers of the Supreme Brahman there is no need for other religious observances.

मन्त्रग्रहणमात्रेण देही ब्रह्ममयो भवेत्।
ब्रह्मभूतस्य देवेशि किमवाप्यं जगत्त्रये।। २४।।

mantragrahaṇamātreṇa dehī brahmamayo bhavet/
brahmabhūtasya deveśi kimavāpyaṁ jagattraye//

मन्त्रेत्यादि। किमवाप्यं किं लब्धव्यमस्ति अपि तु सर्वं वस्तु लब्धमेवास्तीत्यर्थः।

At the very moment of initiation into this Mantra the disciple is Brahman,[6] and for such an one, O Devī! what is there to attain in the three worlds?.

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1. The offering of water and til-seed to the Pitṛs. This is the Tarpaṇam referred to in the text.
2. Tīrtha, places of pilgrimage.
3. Recitation of Mantras *(vide Śakti and Śākta).*
4. The Homa, or Fire sacrifice, is one of the five Yajñas prescribed by the Śāstras. Clarified butter and other substances are poured into the sacred fire as on offering to the Devas, accompanied by Mantras, beginning with Oṁ and ending with Svāhā. It is performed on special occassion, such as the investiture of the sacred thread, marriage, initiation, etc.
5. Ritual and practice generally. See Woodroffe's *Śakti and Śākta.* Or it may be translated "Homa with its multiple rituals".
6. Brahma-maya—literally, becomes Brahman, or the embodiment of Brahman.

किं कुर्वन्ति ग्रहा रुष्टा वेतालाश्चेटकादयः।
पिशाचा गुह्यका भूता डाकिन्यो मातृकादयः।
तस्य दर्शनमात्रेण पलायन्ते पराङ्मुखाः।। २५।।

kiṁ kurvanti grahā ruṣṭā vetālāśceṭakādayaḥ/
piśācā guhyakā bhūtā ḍākinyo mātṛkādayaḥ/
tasya darśanamātreṇa palāyante parāṅmukhāḥ//

तस्य ब्रह्मभूतस्य दर्शनमात्रेण पराङ्मुखाः सन्तो ग्रहादयः पलायन्ते।

Against him what can adverse planets or Vetālas, Ceṭakas, Piśācas, Guhyakas, Bhūtas,[1] the Mātṛkas, Ḍākinīs, and other Spirits avail[2] The very sight of him will drive them to flight with averted faces.

रक्षितो ब्रह्ममन्त्रेण प्रावृतो ब्रह्मतेजसा।
किं विभेति ग्रहादिभ्यो मार्त्तण्ड इव चापरः।। २६।।

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1. These and the following are dark, or unclean, or fearful spirits. Vetāla is a spirit attendant on Śiva (Demon presiding over corpes). In the *Kālikā Purāṇa* (chap. xlv) the Muni Aurva describes Vetāla and Bhairava as sons of Śiva by Gaurī, who had entered the body of Rāṇī Tārāvatī, wife of Rājā Candra Śekhara. Ceṭakas according to Hemacandra, are Deva-yoni who serve in Heaven. Piśācas are unclean Devayonis. Guhyakas are Deva-yonis, attendants of Kubera, Deva of Wealth, described in the Kāśī-khaṇḍa. Bhūtas are ghosts of all kinds, against which protective Mantras are used. A sample may be found in the *Garuḍa Purāṇa*, chap. cxcix.
2. There are two kinds of Mātṛkās, the beneficent eight Śaktis—Brahmāṇī Kaumārī, Vārāhī, Vaiṣṇavī, Māheśvarī, Māhendrī, Aindrī, and Yamī—and the Ḍākinī Mātṛkās, of terrific aspect and destructive disposition, such as Mukta-keśī, Smitānanā, Lola-jihvā, and others. The *Yoginī Tantra* (Eighth Paṭala) gives an account of the origin of the latter. At the dissolution, when nothing was left in Śiva but the five elements, He asked His Śakti to find Him a place for them, His own creation having been destroyed. Śakti said that the creation was Hers, and not His, for without Her, Śiva is but Śava (corpse). Śiva then went away in anger, and, going, westward, created out of the ashes of His body a demon of huge form. He then returned to Śakti, and took Her with Him to the demon. The latter, on seeing Śakti, was overcome by his lust for Her, and begged of Her to save his life by the gratification of his desire. Śakti assented if he could defeat Her in battle. It was then that Śakti threw out from. Herself the terrific Mātṛkās, who are those referred to in the text.

rakṣito brahmamantreṇa prāvṛto brahmatejasā/
kiṁ vibheti grahādibhyo mārttaṇḍa iva cāparaḥ//

रक्षित इत्यादि। ब्रह्मभूतो जनो ग्रहादिभ्यो विभेति भीतो भवति किम्। किन्तु न बिभेतीत्यर्थः। मार्त्तण्ड इव सूर्य इव।

Guarded by the Brahma-mantra, clad with the splendour of Brahman, he is as it were another Sun. What should he fear, then, from any planet.

तं दृष्ट्वा ते भयापन्नाः सिंहं दृष्ट्वा यथा गजाः।
विद्रवन्ति च नश्यन्ति पतङ्गा इव पावके।। २७।।

taṁ dṛṣṭvā te bhayāpannāḥ siṁhaṁ dṛṣṭvā yathā gajāḥ/
vidravanti ca naśyanti pataṅgā iva pāvake//

तमित्यादि। तं परब्रह्मोपासकम्। ते ग्रहादयः। विद्रवन्ति पलायन्ते। पतङ्गा इव शलभा इव।

They flee, frightened like elephants at the sight of a lion, and perish like moths in a flame.

न तस्य दुरितं किञ्चिद्ब्रह्मनिष्ठस्य देहिनः।
सत्यपूतस्य शुद्धस्य सर्वप्राणिहितस्य च।
को वोपद्रवमन्विच्छेदात्मापघातकं विना।। २८।।

na tasya duritaṁ kiñcidbrahmaniṣṭhasya dehinaḥ/
satyapūtasya śuddhasya sarvaprāṇihitasya ca/
ko vopadravamanvicchedātmāpaghātakam vinā//

शुद्धस्य निर्मलान्तःकरणस्य।

No sin can touch, and none but one as wicked as a suicide can harm him who is purified by truth, of pure mind[1] a benefactor of all beings, a faithful believer in Brahman.

ये द्रुह्यन्ति खलाः पापाः परब्रह्मोपेशिने।
स्वद्रोहं ते प्रकुर्वन्ति नातिरिक्ता यतः सतः।। २९।।

ye druhyanti khalāḥ pāpāḥ parabrahmopeśine/
svadrohaṁ te prakurvanti nātiriktā yataḥ sataḥ//

य इत्यादि। ये पापाः पापशालिनः खला दुर्जनाः परब्रह्मोपदेशिने जनाय द्रुह्यन्ति

1. Śuddha=Nirmalāntaḥkraṇa=with pure inner instrument.

तस्यापकारं विदधति ते पापाः स्वद्रोहमेव प्रकुर्वन्ति। परब्रह्मोपदेशिने इति क्रुधद्रुहेर्ष्या-सूयार्थानां यं प्रति कोप इति सम्प्रदानत्वात् चतुर्थी सम्प्रदाने इति चतुर्थी। परब्रह्मोपदेशिजनद्रोहकरणात् स्वस्यैवापकारस्योत्पादने हेतुं दर्शयन्नाह नातिरिक्ता इत्यादि। यतो हेतोः सतः साधोर्ब्रह्मभूताद्ब्रह्मोपदेशिनो जनात् तेऽतिरिक्ता भिन्ना न भवन्ति अतः स्वद्रोहमेव प्रकुर्वन्तीति भावः।

The wicked and sinful who seek to harm him who is initiate in the knowledge of the Supreme Brahman do but harm themselves, for are they not indeed in essence inseparate from the ever-lasting One?[1].

स तु सर्वहितः साधुः सर्वेषां प्रियकारकः।
तस्यानिष्टे कृते देवि को वा स्यान्निरुपद्रवः।। ३०।।

sa tu sarvahitaḥ sādhuḥ sarveṣāṁ priyakārakaḥ/
tasyāniṣṭe kṛte devi ko vā syānnirupadravaḥ//

स तु ब्रह्मनिष्ठस्तु।

For he is the holy sage and well-wisher, working for the happiness of all, and, O Devī! should it be possible to harm such an one who can go in peace?.

मन्त्रार्थं मन्त्रचैतन्यं यो न जानाति साधकः।
शतलक्षप्रजप्तोऽपि तस्य मन्त्रो न सिद्ध्यति।। ३१।।

mantrārthaṁ mantracaitanyaṁ yo na jānāti sādhakaḥ/
śatalakṣaprajapto'pi tasya mantro na siddhyati//

For him, however, who has no knowledge of the meaning of, nor of the awakening of the Mantra,[2] it is fruitless, even though it were inwardly uttered ten million times.

अतोऽस्यार्थञ्च चैतन्यं कथयामि शृणु प्रिये।
अकारेण जगत्पाता संहर्त्ता स्यादुकारतः।। ३२।।

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1. That is, men, though phenomenally different, are in their ultimate and inner ground of being one. Therefore, a man who seeks to harm a Brahmopāsaka Sādhu harms himself.
2. Mantra-Caitanya is Caitanya Śakti, and is the name for the Jñāna of the presiding Deva (Adhiṣṭhātrī-devatā) of the Mantra. The "awakening" of the Mantra is in the consciousness of the Sādhaka. See *Garland of Letters* and *Śakti and Śākta*, by Sir J. Woodroffe.

ato'syārthañca caitanyaṁ kathayāmi śṛṇu priye/
akāreṇa jagatpātā saṁharttā syādukārataḥ//

मन्त्रार्थमिति। तस्य साधकस्य। यतो न सिद्ध्यति अतः प्रथमतः प्रणवार्थं निरूपयति अकारेणेत्यादिना।

Listen, then, O My Beloved! while I tell Thee of the meaning and awakening of Mantra. By the letter A is meant the Protector of the world[1]; the letter U denotes Him who dissolves it[2]; and M stands for its Creator[3].

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1. Viṣṇu, and so also the commentator on Śaṅkarācārya, *Ānandalahari* says :—
   Akāro Haririty āhurukāro Hara ucyate,
   Makāro Brahmaṇaḥ saṁjñā praṇavastu vai.
2. Śiva.
3. Brahmā, the creative Manifestation of the Supreme Brahman. The three letters A, U, M are the component parts of the Praṇava, which by the rules of Sandhi become "Oṁ". This explanations is at variance with the *Rudra-yāmala Tantra*, which says that A is the letter of Brahmā, U that of Viṣṇu, and M that of Śiva. But the three are one—Ekā mūrtistrayo devā brahma-viṣṇu-maheśvarāḥ. The latter is perhaps the better interpretaion.
   Tarkālaṅkāra says Oṁ is formed by the union A, U, M, of which the first is Viṣṇu, the second is Maheśvara and the third Brahmā. By the Praṇava these are known. The *Gorakṣa-Saṁhitā* says : "Icchā, Kriyā, Jñāna are Gaurī, Brāhmī, Vaiṣṇavī. The threefold Śakti is immanent in (abides in) the world. Beyond these is the Śakti (according to another reading, the Light—Jyotiḥ) Oṁ." From the Praṇava which is the Svarūpa of the Ādyā Śakti, these three Śaktis have emanated for the purpose of Creation, Maintenance and Dissolution. These three Śaktis are Icchā, Kriyā, Jñāna. Icchā is Gaurī (Mahākālī). She, united with Maheśvara and associated with Tamo-Guṇa, dissolves. Kriyā Śakti is Brāhmī (Mahāsarasvatī). She, united with Brahmā and associated with Rajo-Guṇa, creates. Jñāna Śakti is Vaiṣṇavī. She, united with Viṣṇu and associated with Sattva-Guṇa, maintains. Here Caitanya associated with Mūlaprakṛti or Ādyā Śakti is the object of worship. It is Ādyā Śakti who divides Herself according to the three Guṇas and becomes Icchā, Kriyā, and Jñāna Śaktis. And Caitanya associated (Upahita) with Ādyā Śakti divides according to Guṇas into Brahmā, Viṣṇu, Maheśvara. Brahmā united with Sāvitrī creates, Viṣṇu united with Mahā-Lakṣmī maintains and Maheśvara united with Gaurī dissolves the Universe. The Śaktis Icchā, Kriyā, Jñāna are but aspects

मकारेण जगत्स्त्रष्टा प्रणवार्थ उदाहृतः।
सच्छब्देन सदा स्थायि चिच्चैतन्यं प्रकीर्त्तितम्।। ३३।।
एकमद्वैतमीशानि वृहत्त्वाद्ब्रह्म गीयते।
मन्त्रार्थः कथितो देवि साधकाभीष्टसिद्धिदः।। ३४।।

makāreṇa jagatsraṣṭā praṇavārtha udāhṛtaḥ/
sacchabdena sadā sthāyi ciccaitanyaṁ prakīrttitam//
ekamadvaitamīśāni vṛhattvādbrahma gīyate/
mantrārthaḥ kathito devi sādhakābhīṣṭasiddhidaḥ//

अथ सच्चिदादिपदार्थमाह सच्छब्देनेत्यादिना।

मन्त्रचैतन्यमेतत्तु तदधिष्ठातृदेवता।
तज्ज्ञानं परमेशानि भक्तानां सिद्धिदायकम्।। ३५।।

mantracaitanyametattu tadadhiṣṭhātṛdevatā/
tajjñānaṁ parameśāni bhaktānāṁ siddhidāyakam//

अथ मन्त्रचैतन्यमभिधत्ते मन्त्रेत्यादिना। हे परमेशानि या तस्य मन्त्रस्याधिष्ठात्री देवता तस्या यत् ज्ञानमेतदेव मन्त्रचैतन्यं जानीहीत्यन्वयः। तच्चाधिष्ठातृदेवताज्ञानं भक्तानां सिद्धिदायकं भवेत्।

The meaning of *Sat* is eternal changeless Being; of *Cit*, Consciousness; and of *Ekam*, One without a second. Brahman is so called because It is everywhere.[1] Now, O Devī! I have given You the meaning of the Mantra, which grants the fulfilment of desires. The awakening of the Mantra[2] is the knowledge of Him, Who is the pervading Devatā of the Mantra,

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of the Ādyā Śakti, as Brahmā, Viṣṇu and Maheśvara are but aspects of the Turīya Brahman associated with (Upahita) Ādyā Śakti. The Praṇava therefore is expressive of Brahman as united with (Upahita) Mūlaprakṛti which is the state of equilibrium (Sāmyāvasthā) of the Guṇas. He is spoken of as Creator, Maintainer, Dissolver. Were Brahman not united with Prakṛti then there would be no activity (Kartṛtva) in Him and no Caitanya in Prakṛti. By mutually entering into one another Prakṛti. When separated they may both be called Jaḍa. The meaning of the Mantra here is that the Praṇava signifies the Caitanya-maya-brahman united with Ādyā Śakti.

1. Bṛhattvād Brahma gīyate *lit.* Brahman is so called because of Its greatness (Bṛhattva).
2. Mantra Caitanya *(vide ante).*

and such knowledge, O Supreme Lady! yields the fruit of worship to the worshipper.

अस्याधिष्ठातृ देवेशि सर्वव्यापि सनातनम्।
अवितर्क्यं निरातङ्कं वाचातीतं निरञ्जनम्।। ३६।।

asyādhiṣṭhātṛ deveśi sarvavyāpi sanātanam/
avitarkyaṁ nirātaṅkaṁ vācātītaṁ nirañcanam//

नन्वस्य मन्त्रस्य काऽधिष्ठात्री देवतेत्यपेक्षायामाह अस्येत्यादि। हे देवेशि सर्वव्यापि सकलपदार्थव्यापनाशीलम्। सनातनं प्रागभावध्वंसरहितम्। अवितर्क्यमनूहनीयम्। निराकारमाकृतिशून्यम्। वाचातीतमतिक्रान्तवाक्। निरञ्जनम् मनश्चक्षुराद्यविषयभूतम्। यद्ब्रह्म तदस्य मन्त्रस्याधिष्ठातृ भवेत्।

O Devī! the presiding Devatā of the Mantra is the omnipresent,[1] eternal,[2] inscrutable,[3] formless, stainless,[4] and ineffable Brahman.

वाङ्मायाकमलाद्येन तारहीनेन पार्वति।
दीयते विविधा विद्या माया श्रीः सर्वतोमुखी।। ३७।।

vāṅmāyākamalādyena tārahīnena pārvati/
dīyate vividhā vidyā māyā śrīḥ sarvatomukhī//

वागित्यादि। हे पार्वति वाङ्मायाकमलाद्येन ऐमिति ह्रीमिति श्रीमिति वीजमाद्यं यस्य तथाभूतेन। तारहीनेन प्रणवरहितेन पूर्वोक्तेन मन्त्रेण क्रमतो विविधा अनेकप्रकारा विद्या दीयते विविधा माया दीयते सर्वतो मुखं यस्या एवम्भूता श्रीर्लक्ष्मीर्दीयते। यथा ऐं सच्चिदेकं ब्रह्मेत्यनेन मन्त्रेण विद्या दीयते। ह्रीं सच्चिदेकं ब्रह्मेत्यनेन माया दीयते। श्रीं सच्चिदेकं ब्रह्मेत्यनेन तु श्रीरिति।

When introduced by the Bīja[5] of Sarasvatī,[6] Māyā,[7] or

1. Sarvavyāpi=Sakala-padārthavyāpanaśīla=That which spreads out or makes manifest all objects.
2. Sanātanam=Prāgabhāvadhvaṁsarahitam, *i.e.*, of which were was no absence in the past and of which there is no dissolution.
3. Avitarkyam=anūhanīyam, that is, about whom nothing can be said.
4. Nirañjanam=Manaścakṣurādyaviṣayabhūtam (Bhāratī) : That which is beyond the scope of the mind (Manas) the eye (Cakṣuḥ) and other senses.
5. The "seed" Mantra, see Woodroffe's *Garland of Letters.*
6. The Bīja of Sarasvatī—Devī of vāk (speech)—is Aiṁ.
7. Śakti of Śiva, whose Bīja of Hrīṁ.

Kamalā,[1] instead of the Mantra Oṁ,[2] it bestows various kinds of learning, or Siddhi in Māyā,[3] or prosperity in every quarter.

तारेण तारहीनेन प्रत्येकं सकलं पदम्।
युग्मयुग्मक्रमेणाऽपि मन्त्रोऽयं विविधो भवेत्।। ३८।।

tāreṇa tārahīnena pratyekaṁ sakalaṁ padam/
yugmayugmakrameṇā'pi mantro'yaṁ vividho bhavet//

अथैतस्यैव मन्त्रस्य नानाविधत्वं सम्पादयति तारेणेत्यादिना। पूर्वोक्तमन्त्रस्य प्रत्येकं पदं सकलं वा पदं तारेण प्रणवेन सहितं कर्त्तव्यं तारहीनेन प्रणवत्यागेनोपलक्षितं वा विधेयम्। ततश्चायं मन्त्रो विविधो भवेत्। युग्मयुग्मक्रमेणापि प्रणवसहितस्तद्रहितो वायं पूर्वोक्तो मन्त्रो विविधोऽनेक प्रकारको भवेत्। तारसहितं तद्रहितं प्रत्येकं पदं यथा ओं सत्। ओं चित्। ओं स्कम्। ओं ब्रह्म। सत्। चित्। स्कम्। ब्रह्म इति। प्रणवसम्बद्धं तदसम्बद्धं समस्तं पदम् यथा ओं सच्चिदेकं ब्रह्म। सच्चिदेकं ब्रह्मेति। युग्मयुग्मक्रमतो यथा ओं सद्ब्रह्म। ओं चिद्ब्रह्म। ओं एकं ब्रह्म। ओं सच्चित्। ओं चिदेकम्। सद्ब्रह्म। चिद्ब्रह्म। एकं ब्रह्म। सच्चित्। चिदेकमिति।

The Mantra may be varied either by the prefixing or omitting of Oṁ, or by the placing of it before each word or every two words of the Mantra.

ऋषिः सदाशिवो ह्यस्य छन्दोऽनुष्टुवुदाहृतम्।
देवता परमं ब्रह्म सर्वान्तर्यामि निर्गुणम्।। ३९।।

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1. Lakṣmī—Devī of wealth, consort of Viṣṇu—whose Bīja is Śrīṁ.
2. That is, the Praṇava (Oṁ-kāra) is dropped, and the Bīja of any of the Devīs named is substituted.
3. Bhāratī reads it as "various kinds of learning, Māyā or prosperity in all quarters".
   Thus the Mantra Aiṁ Sat Cit Ekam Brhama bestows Learning, Hrīṁ Sat Cit Ekam Brahma bestows Siddhi in Māyā which according to Tarkālaṅkāra means actually Nirvāṇa-mukti and Śrīṁ Sat Cit Ekaṁ Brahma bestows Prosperity. This verse as Bhāratī says indicates the various ways in which the Mantra Oṁ Sat Cit Ekam Brahma may be practised. It may be recited as a whole with or without the Praṇava or it may be broken up into as many parts as there are words in it. Each again of these words may be used with or without the Praṇava or any two of them and so on. Tarkālaṅkāra adds that the Mantra may be varied by substituting each of the three Bījas above-names when the Mantra becomes a Vidyā. Eighty-five different forms of Mantra may thus be obtained.

ṛṣiḥ sadāśivo hyasya chando'nuṣṭuvudāhṛtam/
devatā paramaṁ brahma sarvāntaryāmi nirguṇam//

Sadāśiva is the Ṛṣi[1] of this Mantra. The verse is called Anuṣṭup,[2] and its presiding Devatā is the Supreme Brahman, Who is without attribute[3] and Who abides in all things. It avails for the attainment of Dharma, Artha, Kāma, and Mokṣa[4].

चतुर्वर्गफलावाप्त्यै विनियोगः प्रकीर्त्तितः।
अङ्गन्यासकरन्यासौ कथयामि शृणु प्रिये।। ४०।।

caturvargaphalāvāptyai viniyogaḥ prakīrttitaḥ/
aṅganyāsakaranyāsau kathayāmi śṛṇu priye//

अथास्य मन्त्रस्य ऋष्यादिकमाह ऋषिरित्यादिना सार्द्धेन। अस्य मन्त्रस्य। सर्वान्तर्यामि सर्वान्तर्नियन्तृ। अस्य मन्त्रस्य सदाशिव ऋषिरनुष्टुछन्दः सर्वान्तर्यामि निर्गुणं परमं ब्रह्म देवता धर्म्मार्थकाममोक्षावाप्तये विनियोगः। शिरसि सदाशिवाय ऋषये नमः मुखेऽनुष्टुप्छन्दसे नमः हृदि सर्वान्तर्यामिनिर्गुणपरमब्रह्मणे देवतायै नमः धर्म्मार्थकाममोक्षावाप्तये विनियोगः। इति ऋषिन्यासं विधायाङ्गन्यासकरन्यासौ विधातव्यौ अतस्तावभिधातुमाह अङ्गन्यासेत्यादि।

Now listen, dear One, whilst I speak to You of Kara-nyāsa[5]

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1. That is, the inspired Teacher by whom it was originally "seen," or "to whom it was revealed".
2. A form of metre; that in which this Tantra is written.
3. Nir-guṇa.
4. Bhāratī says the Viniyoga or employment of this Mantra is for acquirement of Caturvarga and after the introductory Mantra detailing the Sādhaka's Saṅkalpa runs : "Obeisance to Sadāśiva Ṛṣi on the head. Obeisance to Chandaḥ anuṣṭup on the mouth. Obeisance to the Nirguṇa Parabrahman the Inner Director of all beings on the heart. The Viniyoga of this is for the attainment of Dharma, Artha, Kāma, Mokṣa. Śirasi Sadāśivāya Ṛṣaye Namaḥ. Mukhe Ānuṣṭup-chandase Namaḥ. Hṛdī Sarvāntaryāmi-nirguṇa-parabrahmaṇe Namaḥ. Dharmārthakāmamokṣāptaye viniyogaḥ. The above is called Ṛṣyādi-Nyāsa. It is followed by Karanyāsa (vv. 41, 42) Aṅganyāsa (v. 43) and spoken of in the following verses.
5. The ceremonial touching of the fingers (see *ante*, and *Śakti and Śākta*). Karanyāsa is done with the following Mantras : Oṁ aṅguṣṭhā-bhyām Namaḥ. Sat tarjanībhyām Svāhā. Cit madhyamā-bhyām Vaṣat. Ekam Anāmikābhyām Hum. Brahma Kaniṣṭhā-bhyām Vauṣaṭ. Oṁ Saccidekam Brahma Karatala-pṛṣṭhābhyām Phaṭ.

and Aṅga-nyāsa[1].

तारं सच्चिदेकमिति ब्रह्मेति सकलं ततः।
अङ्गुष्ठतर्जनीमध्यानामिकासु महेश्वरि।। ४१ ।।
कनिष्ठयोः करतलपृष्ठयोः सुखवन्दिते।
नमः स्वाहा वषट्हूँ वौषट् फडन्तैर्यथाक्रमम्।। ४२ ।।

tāraṁ sccidekamiti brahmeti sakalaṁ tataḥ/
aṅguṣṭhatarjanīmadhyānāmikāsu maheśvari//
kaniṣṭhayoḥ karatalapṛṣṭhayoḥ sukhavandite/
namaḥ svāhā vaṣaṭhūṁ vauṣaṭ phaḍantairyathākramam//

O great Queen and adored of the Devas, the Sādhaka should with great care and with observance of injunctions concerning Nyāsa place the words *Oṁ, Sat, Cit, Ekaṁ, Brahma,* on his thumb, threatening finger,[2] middle, nameless,[3] and little fingers respectively, followed respectively by the words Namaḥ, Svāhā, Vaṣat, Huṁ, and Vauṣat[4]; and he should next say Oṁ Saccidekam Brahma over the palm and back of the hand, followed by the Mantra Phaṭ.

न्यसेन्न्यासोक्तविधिना साधकः सुसमाहितः।
हृदादिकरपर्यन्तमेवमेव विधीयते।। ४३ ।।

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1. The ceremonial touching of various parts of the body (Aṅganyāsa) as follows : Oṁ Hṛdayāya Namaḥ, Sat Śirasi svāhā, Cit Śikhāya Vaṣaṭ Ekam Kavacāya Hum. Brahma Netratryāya Vauṣaṭ. Oṁ Saccidekam Brahma Karatalapṛṣṭhābhyām Phaṭ.
2. *i.e.*, the first, or index finger.
3. *i.e.*, the fourth, or ring finger.
4. Namaḥ is a Mantra, used in worshipping a Devatā. So "Namaḥ Śivāya" Means "Salutation to Śiva". So also are the other Mantras mentioned. Svāhā is he Consort or Śakti of the Fire-Lord, Agni. The *Liṅga Purāṇa* says that Svāhā is the Consort of Śiva in the form of Fire. In the *Lalitā-sahasra-nāma*, verse 110, the Devī is addressed as Svāhā and Svadhā. The former Mantra is used in particular in the worship of Fire, and the latter in the oblation of water to Deva and Pitṛ. Different interpretations of Svāhā are given in the *Prapañcasāra, Taittirīya-Śruti, Sāmaveda-Brāhmaṇa,* and Yāska's *Nirukta,* for which see Bhāskararāya's Commentary on the *Lalitā* verse 110.

nyasennyāsoktavidhinā sādhakaḥ susamāhitaḥ/
hṛdādikaraparyantamevameva vidhīyate//

तयोर्म्मध्ये प्रथमतः करन्यासमाह तारमित्यादिभ्यां सार्द्धाभ्यां द्वाभ्याम्। हे महेश्वरि हे सुखवन्दिते नमःस्वाहावषट्हूंवौषट्फडन्तैः अन्तभूतैर्नमः स्वाहावषट्हूंवौषट्फट्रूपैः पदैर्विशिष्टं तारं प्रणवं सदिति चिदिति एकमिति ब्रह्मेति। ततोऽनन्तरम्। ओं सच्चिदेकं ब्रह्मेति सकलञ्च पदम् अङ्गुष्ठतर्ज्जनीमध्यानामिकासु कनिष्ठयोः करतलपृष्ठयोश्च न्यासोक्तविधिना सुसमाहितोऽतिसावधानः सन् साधको यथाक्रमं न्यसेत्। क्रमो यथा ओं अङ्गुष्ठाभ्यां नमः। सत्तर्ज्जनीभ्यां स्वाहा। चिन्मध्यमाभ्यां वषट्। एकमनामिकाभ्यां हूँ। ब्रह्म कनिष्ठाभ्यां वौषट्। ओं सच्चिदेकं ब्रह्म करतलपृष्ठाभ्यां फट्। इति करन्यासः। अथाङ्गन्यासमाहार्द्धेन हृदित्यादि। हृदादिकरपर्य्यन्तं प्रत्येवमेव न्यासो विधीयते। यथा ओं हृदयाय नमः। सच्छिरसे स्वाहा। चिच्छिखायै वषट्। एकं कवचाय हूँ। ब्रह्म नेत्रत्रयाय वौषट्। ओं सच्चिदेकं ब्रह्म करतलकरपृष्ठाभ्यां फट् इति।

The Sādhaka should in the like manner, perform Aṅganyāsa[1] commencing with the heart and ending with the hands.

प्राणायामं ततः कुर्यान् मूलेन प्रणवेन वा।
मध्यमानामिकाभ्याञ्च दक्षहस्तस्य पार्वति।। ४४।।

वामनासापुटं धृत्वा दक्षनासापुटेन च।
पूरयेत् पबनं मन्त्री मूलमष्टमितं जपन्।। ४५।।

अङ्गुष्ठेन दक्षनासां धृत्वा कुम्भकयोगतः।
जपेद्द्वात्रिंशताऽऽवृत्त्या ततो दक्षिणनासया।। ४६।।

शनैःशनैस्त्यजेद्वायुं जपन् षोडशधा मनुम्।
वामनासापुटेऽप्येवं पूरकुम्भकरेचकम्।। ४७।।

पुनर्दक्षिणतः कुर्यात् पूर्ववत् सुरपूजिते।
प्राणायामविधिः प्रोक्तो ब्रह्ममन्त्रस्य साधने।। ४८।।

prāṇāyāmaṁ tataḥ kuryān mūlena praṇavena vā/
madhyamānāmikābhyāñca dakṣahastasya pārvati//
vāmanāsāpuṭaṁ dhṛtvā dakṣanāsāpuṭena ca/
pūrayet pabanaṁ mantrī mūlamaṣṭamitaṁ japan//
aṅguṣṭhena dakṣanāsāṁ dhṛtvā kumbhakayogataḥ/
japeddvātriṁśatā''vṛttyā tato dakṣiṇanāsayā//

1. *Vide ante* and Author's *Śakti and Śākta.*

śanaiḥśanaistyajedvāyuṁ japan ṣoḍaśadhā manum/
vāmanāsāpuṭe'pyevaṁ pūrakumbhakarecakam//
punarddakṣiṇataḥ kuryāt pūrvavat surapūjite/
prāṇāyāmavidhiḥ prokto brahmamantrasya sādhane//

एवमङ्गन्यासकरन्यासौ विधाय प्राणायामो विधेय इत्याह प्राणायाममित्यादिना। ततोऽनन्तरम् ओं सच्चिदेकं ब्रह्मेत्यादिमूलमन्त्रेण प्रणवेन ओंकारेण वा प्राणायामं कुर्य्यात्। ननु प्राणायामः कथं विधातव्य इत्यपेक्षायां तद्विधानमाह मध्यमेत्यादिभिः सार्द्धैश्चतुर्भिः। हे पार्व्वति दक्षिणहस्तस्य मध्यमानामिकाभ्यामङ्गुलिभ्यां वामनासापुटं धृत्वा मन्त्री साधकोऽष्टमितं मूलमन्त्रं जपन् सन् दक्षिणनासापुटेन पवनं वायु पूरयेत्। ततो दक्षहस्तस्यैवाङ्गुष्ठेन दक्षनासापुटं धृत्वा कुम्भकयोगतो द्वात्रिंशता आवृत्त्या मूलमन्त्रं जपेत्। ततः षोडशधा मनुं मूलमन्त्रं जपन् सन् दक्षिणनासयैव शनैः शनैर्वायुं त्यजेत्। ततो वामनासापुटेऽप्येवमेव पूरककुम्भकरेचकं कुर्यात् क्रमेणैवाकृष्टं निश्चलं विमुक्तञ्च श्वासं विदध्यादित्यर्थः। पूर्ववत् पुनर्दक्षिणतोऽपि पूरककुम्भकरचेकं कुर्यात्। ब्रह्ममन्त्रस्य साधने एष प्राणायामविधिः प्रोक्तः। पूरकादिस्वरूपमाह योगियाज्ञवल्क्यः।

नासिकोत्कृष्ट उच्छासो ध्मातः पूरक उच्यते।
कुम्भको निश्चलश्वासो मुच्यमानस्तु रेचकः।। इति।

After this, whilst reciting the Mantra Oṁ or the Mūla-mantra,[1] Prāṇāyāma[2] should be performed thus : He should

1. Here it is "Oṁ Sac-cid-ekam Brahma". In Śakti worship it may be the fifteen-syllabled Mantra (Pañca-daśī)— "Hrīṁ Śrīṁ, Krīṁ Ādyā Kālikā Parameśvarī Svāhā." Devī is Herself the Mūla-Mantra (Mūla-mantrātmikā) (*Lalitā-sahasra-nāma*, verse 36).
2. The description follows.
On Prāṇāyāma Tarkālaṅkāra says that the ordinary procedure is to close the right nostril with the right thumb. Air is then drawn in by the left nostril. Whilst this is being done repeat sixteen times the Mantra or its first letter, the Praṇava or the Māyā Bīja. This is Pūraka. Then close left nostril also with the little and fourth fingers of the same hand (by this both nostrils are closed) and do Kumbhaka (retention of breath) doing Japa of the Mantra 64 times in manner aforesaid during such Kumbhaka. Then remove the thumb from the right nostril and exhale through it doin Japa 32 times. This is Recaka (exhalation). This is the first Prāṇāyāma. The process is now reversed. Inhalation is done through the right nostril the left nostril being closed with the thumb of the left hand. This is the second Prāṇāyāma. Then a return is made to the first Prāṇāyāma which is the third Prāṇāyāma.

close the left nostril with the middle and the fourth finger, and then inhale through the right nostril, meanwhile making Japa[1] of the Praṇava or, the Mūla-mantra eight times.[2] Then, closing the right nostril with the thumb and shutting also the mouth[3], make Japa of the mantra thirty-two times. After that gently exhale the breath through the right nostril, doing Japa of the Mantra the while sixteen times.[4] In the same way he should next perform these three acts first with the right nostril, and then repeat the same process with the left nostril. O adored of the Devas! I have now told Thee of the method of Prāṇāyāma to be observed in the use of the Brahma-Mantra.

ततो ध्यानं प्रकुर्वीत साधकाभीष्टसाधनम्।। ४९ ।।

tato dhyānaṁ prakurvīta sādhakābhīṣṭasādhanam//

इत्थं प्राणयामं कृत्वा परब्रह्मध्यानं कर्त्तव्यमित्याह तत इत्यादिना।

The Sādhaka should then meditate on the Supreme Brahman for the accomplishment of his desire as follows :

हृदयकमलमध्ये निर्विशेषं निरीहम्
हरिहरविधिवेद्यं योगिभिर्ध्यानगम्यम्।
जननमरणभीतिभ्रंसि सच्चित्स्वरूपम्
सकलभुबनवीजं ब्रह्म चैतन्यमीड़े।। ५० ।।

hṛdayakamalamadhye nirviśeṣaṁ nirīham
hariharavidhivedyaṁ yogibhirdhyānagamyam/

Then a return is made to the first Prāṇāyāma which is the third Prāṇāyāma. A complete Prāṇāyāma consists of these three. A man who is short of breath and unable to do it as above may practise it doing Japa of the Mantra a fourth of the above-mentioned numbers (that is, 4, 16, 8 instead of 16, 64, 32). He who is unable to do even this may practise Prāṇāyāma doing Japa for a fourth of the last mentioned period, (that is, 1, 4, 2). The rule relating to Prāṇāyāma with the Brahma Mantra differs in that the right hand is alone used and the Japa is 8, 32 and 16 for Pūraka, Kumbhaka and Recaka respectively.

1. Recitation of Mantra : see *Śakti and Śākta.*
2. This is Pūraka.
3. This is Kumbhaka.
4. This is Recaka.

jananamaraṇabhītibhraṁsi saccitsvarūpam
sakalabhubanavījaṁ brahma caitanyamīḍe//

अथ तद्ध्यानमाह हृदयेत्यादि। हृदयकमलस्य मध्ये स्थितं चैतन्यं चेतनं ब्रह्माहमीडे ध्यायामीत्यन्वयः। धातूनामनेकार्थत्वादीडधातोर्ध्यानेऽर्थेऽपि प्रवृत्तिः। निर्विशेषमित्यादीनि ब्रह्मणो विशेषणानि। निर्विशेषं नानाविधभेदशून्यम्। निरीहं निराकाङ्क्षम् प्राप्तसमस्तैश्वर्यमित्यर्थः। ध्यानगम्यम् ध्यानेनावगन्तव्यम्। जननमरणभीतिभ्रंसि जन्ममृत्युनिमित्तव भयापहन्तृ। सच्चित्स्वरूपं सदास्थायिस्वरूपं ज्ञानस्वरूपञ्चेत्यर्थः। सकलभुवनबीजं समस्तस्य भुवनस्य कारणम्।

Meditation[1]

In the lotus of my heart I contemplate the Divine Consciousness,[2] the Brahman without distinc-

1. Dhyāna.
2. Caitanya=Cetanam (Bhāratī), also He who is Śabdabrahma as Praṇava (Tarkālaṅkāra).
   Tarkālaṅkāra says : Brahman should be meditated upon in the Lotus of eight petals in the heart as if it were the flame of a lamp undisturbed by any breeze. How can He who is everywhere the same and undivided Consciousness (Cinmaya) be the subject of meditation in the limited form of a flame? Again the one Brahman reflected in Māyā appears as the various Jīvas, Devas, men, beasts, insects and so forth. If the Brahman be without distinction (Nirviśeṣa) why are there such differences as Deva, worm and so forth? The devas who are Ānandamaya are the reflection (Ābhāsa) just as are the worms and moths. Then why are these differences perceived in the Nirviśeṣa Brahman? It is not unnatural to ask such questions. Brahman is omnipresent and the same everywhere. As the rays of the sun fall evenly in every part of the ciety of Calcutta so the lustre (Ābhāsa) of the Brahman rests on all things everywhere in the same manner. In this there is no difference. In Māyā are the three Guṇas and nothing else. Sattva by reason of its purity is capable of receiving and reflecting the Light. Tamas by reason of its impurity is unable to do so. In Rajas there are present partially the capacities of both. The rays of the sun fall on the earth on whitewashed buildings, on polished articles of furniture, on swords, mirrors and gems but shows more powerfully on the whitewashed housess than on the earth, on the polish than on the house, on the sword than on the polish, on the gem (sunstone) than on the mirror. Consciousness (Caitanya) resting on (Upahita) Mūlaprakṛti which is the Brahman is like the sun and our Buddhi is like the sunstone (Sūryakāntamaṇi), our senses are like the mirror, the body like the sword, the five Mahābhūtas, insects and the like are

tions,[1] in whom are all powers[2], Knowable by Hari, Hara, and Vidhi,[3] whom Yogīs[4] approach in meditation, Him Who destroys the fear of birth and death,[5] Who is Being,[6] Consciousness[6], the Root of all the three worlds.

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like the earth. Each of these according to its degree of purity is capable of receiving the Light of Cidānanda in greater or less degree. In this way all things are in the Brahman which is Caitanya but it receives it according to its purity and receptivity. When the rays of the sun fall upon the sunstone it acquires like the sun the powers of burning. When the Light of Caitanya falls on Buddhi, the Buddhi is awake and works. Caitanya united with it (Upahita) in this way is called Vijñānamaya Puruṣa. It is this Puruṣa which does everything. It is He who by the instrumentality of the senses sees and hears and so forth. His acting through the senses (Indriyas) is called Jāgradavasthā. When the senses are dissolved in the Vijñānamaya Puruṣa and the latter is in the Purītat Nāḍī which is as it were the sheath in which the heart Lotus is, that state is called Svapnāvasthā. When the Vijñānamaya Puruṣa is in the state of sameness (Tādātmya-sambhandha) then the state is Suṣupti. The Dhyāna of Brahman detached from Māyā cannot however be had by this method because in that case no form attribute is apprehended. By Samādhi (yoga) alone can the Brahman (attributes) be directly realised (Sākṣātkāra). Brahman united with Māyā is thought of as lustrous (Tejomaya) because of such union. Although Itself undetached It can by reason of Māyā be thought of as detached. In this sense It dwells in the heart of every creature as it it were separate and individualised. By meditating on It is accomplished meditation on the collectivity of things (Samaṣṭi). The Dhyāna of Brahman should be done as above described or according to the rules of the *Kulārṇava Tantra*. There can be no worship of the detached Brahman. The latter can be realised by the power of Yoga alone.

1. Nirviśeṣam=in whom there are no distinctions, that is devoid of Svagata, Svajātīya, and Vijātīya bhedha (Tarkālaṅkāra). The first being illustrated by the branches, leaves, flowers and fruit of one tree, the second by the difference between things of the same class such as a mango tree and a Bilva tree and the third the difference between things not of the same class such as a tree and a rock.
2. Nirīham=Nirākāṁkṣam=prāpta-samastaiśvaryam ityarthaḥ. He who desires and is in need of nothing since in Him are all powers.
3. *i.e.*, Viṣṇu, Śiva and Brahmā.
4. Adepts in yoga.
5. When He is known, the fear of death passes.
6. Saccitsvarūpam=He who ever is (Sadāsthāyī) and Jñāna. Sat=

ध्यात्वैवं परमं ब्रह्म मानसैरुपचारकैः।
पूजयेत् परया भक्त्या ब्रह्मसायुज्यहेतवे।।५१।।

dhyātvaivaṁ paramaṁ brahma mānasairupacārakaiḥ/
pūjayet parayā bhaktyā brahmasāyujyahetave//

एवं ब्रह्म ध्यात्वा तस्य पूजनं विधेयमित्याह ध्यात्वेत्यादिना। मानसैर्म्मनः-सङ्कल्पितैः। ब्रह्मसायुज्यहेतवे ब्रह्मत्वनिमित्ताय। स्याद्ब्रह्मभूयं ब्रह्मत्वं ब्रह्मसायुज्यमित्य-पीत्यमरः। मानसानुपचारानेवाह गन्धमित्यादिना।

Having thus contemplated the Supreme Brahman, the Sādhaka should in a devout spirit, in order to attain union[1] with Brahman, worship with offerings of his mind[2].

गन्धं दद्यान्महीतत्त्वं पुष्पमाकाशमेव च।
धूपं दद्याद्वायुतत्त्वं दीपं तेजः समर्पयेत्।
नैवेद्यं तोयतत्त्वेन प्रदद्यात् परमात्मने।।५२।।

gandhaṁ dadyānmahītattvaṁ puṣpamākāśameva ca/
dhūpaṁ dadyādvāyutattvaṁ dīpaṁ tejaḥ samarpayet/
naivedyaṁ toyatattvena pradadyāt paramātmane//

For perfume let him offer to the Supreme Spirit the essence of the Earth,[3] for flowers the Ether, for incense the essence of the Air, for light the essence of Fire, and for food[4] the essence of Water[5].

ततो जप्त्वा महामन्त्रं मनसा साधकोत्तमः।
समर्प्य ब्रह्मणे पश्चाद्बहिःपूजां समारभेत्।।५३।।

tato japtvā mahāmantraṁ manasā sādhakottamaḥ/
samarpya brahmaṇe paścādvahiḥpūjāṁ samārabhet//

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whoever is (Bhāratī). *Cf. Chā.* 6-21. Sat eva idam agra āsīt and Asat eva idam agra āsīt.

1. Brahma-Sāyujya, a form of secondary Liberation (other being Sālokya and Sārūpya) in which the Sādhaka is united into Brahman. The fourth or highest is Nirvāṇa (Tarkālaṅkāra).
2. As to these, see Chap. V, verses 41, 142-152.
3. Mahī-tattva.
4. Naivedya, offering of the eatables.
5. The five elements—(1) Kṣiti, (2) Ap, (3) Tejas, (4) Marut, and (5) Vyoma—are offered in the mental with the object of purifying the gross body of the Sādhaka.

After mentally repeating the great Mantra[1] and offering the fruit of it to the Supreme Brahman, the excellent disciple should commence external worship.

उपस्थितानि द्रव्याणि गन्धपुष्पादिकानि च।
वस्त्रालङ्करणादीनि भक्ष्यपेयानि यानि च।।५४।।
मन्त्रेणानेन संशोध्य ध्यात्वा ब्रह्म सनातनम्।
निमील्य नेत्रे मतिमानर्पयेत् परमात्मने।।५५।।

upasthitāni dravyāṇi gandhapuṣpādikāni ca/
vastrālaṅkaraṇādīni bhakṣyapeyāni yāni ca//
mantreṇānena saṁśodhya dhyātvā brahma sanātanam/
nimīlya netre matimānarpayet paramātmane//

तत इति। महामन्त्रम् ओं सच्चिदेकं ब्रह्मेत्याद्यात्मकम्। समर्प्य महामन्त्रजपहेतुकं फलं दत्त्वा। वहिःपूजामेवाह उपस्थितानीत्यादिना। उपस्थितानि समीपे स्थितानि। अनेन इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण।

Meditating with closed eyes on the Eternal Brahman, the worshipper should with reverence offer to the Supreme whatever be at hand, such as perfumes, flowers, clothes, jewels, food, and drink, after having purified them with the following.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म्मसमाधिना।।५६।।

brahmārpaṇaṁ brahmahavirbrahmāgnau brahmaṇā hutam/
brahmaiva tena gantavyaṁ brahmakarmmasamādhinā//

अथ गन्धपुष्पाद्यर्पणमन्त्रमेवाह ब्रह्मार्पणमिति। अर्प्यते दीयतेऽनेनेत्यर्पणं स्रुवादि यज्ञपात्रम् तदपि ब्रह्मैव। दीयमानं हविर्घृतादिकमपि ब्रह्मैव। ब्रह्मैवाग्निस्तस्मिन्। ब्रह्मणा कर्त्रा हुतं हवनमपि ब्रह्म। अग्निभ्र कर्त्ता च हवनक्रिया चापि ब्रह्मैवेत्यर्थः। एवं ब्रह्मण्येव कर्म्मात्मके समाधिश्चित्तैकाग्र्यं यस्य तेन पुंसा ब्रह्मैव गन्तव्यं प्राप्तव्यं न तु फलान्तरमित्यर्थः।

Mantra

The vessel of offering is the Brahman and so is the offering therein. It is offered by Brahman into the, Fire which is Brahman.

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1. *Viz.*, Oṁ Saccidekam Brahma.

To Brahman he will attain whose mind is fixed on the Brahman by the performance of the rites which are Brahman[1].

ततो नेत्रे समुन्मील्य जप्त्वा मूलं स्वशक्तितः।
तज्जपं ब्रह्मसात् कृत्वा स्तोत्रञ्च कवचं पठेत्।। ५७।।

tato netre samunmīlya japtvā mūlaṁ svaśaktitaḥ/
tajjapaṁ brahmasāt kṛtvā stotrañca kavacaṁ paṭhet//

तत् इत्यादि। समुन्मील्य उद्घाट्य। मूलं मूलमन्त्रम्। ब्रह्मसात् ब्रह्माधीनम्।

Then, opening the eyes, and inwardly and with all his power making Japa with the Mūla-mantra,[2] the worshipper should offer the Japa to Brahman[3] and then recite the hymn that follows and the Kavaca[4]-mantra.

स्तोत्रं शृणु महेशानि ब्रह्मणः परमात्मनः।
यत् श्रुत्वा साधको देवि ब्रह्मसायुज्यमश्नुते।। ५८।।

stotraṁ śṛṇu maheśāni brahmaṇaḥ paramātmanaḥ/
yat śrutvā sādhako devi brahmasāyujyamaśnute//

स्तोत्रमिति। ब्रह्मसायुज्यमश्नुते ब्रह्मत्वं प्राप्नोति।

Hear, O Maheśvarī the Hymn to Brahman, the Supreme Spirit, by the hearing whereof the disciple attains union with[5] the Brahman.

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1. This passage occurs in the *Bhagavad-Gītā*, chap, iv, verse 24. The Tāntrikas sometimes purity wine with this Mantra, called Saṁśodhana (purifying), the Arpaṇa being the Pātra, the Haviḥ being the wine, the Fire being the digestive fire, the sacrificer the Sādhaka, and the Brahma-karma the rites of the Cakra. The Daṇḍins also use it before taking food. By the Mantra the Sādhaka is taught to recognise the unity of all.
2. Here "Oṁ Saccidekam Brahma". By 'fruit' is meant the merit of the repetition, etc.
3. So in the *Bhagavad-Gītā* Kṛṣṇa tells Arjuna that, whatever he does, he is to offer it to Him. Water is offered in the palm of the hand or in the Sruk. The Mantra of offering is Brahmārpaṇamastu "Be it for Brahman".
4. Kavaca, the protective Mantra, which is worn, contained in a metal case round the neck as an amulet. Kavaca means an armour, caot of mail.
5. Sāyujya, one of secondary states of Liberation, namely, Sālokya, Sārūpya, Sāmīpya, and Sāyujya.

नमस्ते सते सर्वलोकाश्रयाय
नमस्ते चिते विश्वरूपात्मकाय।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने निर्गुणाय।। ५९।।

namaste sate sarvalokāśrayāya
namaste cite viśvarūpātmakāya/
namo'dvaitatattvāya muktipradāya
namo brahmaṇe vyāpine nirguṇāya//

अथ तत्स्तोत्रमाह नमस्ते इत्यादि। सते सदा स्थायिने। सर्वलोकाश्रयाय सकललोकाधारभूताय। चिते चैतन्याय। विश्वरूप आत्मा यस्य तस्मै। अद्वैततत्त्वाय सजातीयविजातीयात्मगतमेदरहिततत्त्वाय। ब्रह्मणे अतिबृहते अतएव व्यापिने सकलवस्तुव्यापनशीलाय। निर्गुणाय सत्त्वादिगुण्सारहिताय।

Stotra

Oṁ! I bow to Thee, the eternal Refuge of all :

I bore to Thee, the pure Consciousness who art in the form of the universe.[1]

I bow to Thee Who art One without distinction[2] and Who grants Liberation.

I bow to Thee, the Brahman[3] Whose nature it is to be outspread as the universe[4] (but Who art Thyself) beyond all Guṇas[5].

त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्कारणं विश्वरूपम्।
त्वमेकं जगत्कर्त्तृपातृप्रहर्त्तृ
त्वमेकं परं निश्चलं निर्विकल्पम्।। ६०।।

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1. Viśvarūpātmakāya. Vśvarūpātmaka=Viśvarūpa ātmā yasya.
2. Advaitatattvāya=Sajātīya=vijātīyātmagata-bheda-rahitatattvāya, that is, One in whom there are no distinctions (Bhāratī) as to which see p. 82, n. 1.
3. Brahmaṇe, that is to the very great (Atibṛhat) (Bhāratī).
4. Vyāpine=Sakalavastu-vyāpana-śīlāya (Bhāratī) translated as in the text.
5. Nirguṇāya=Sattvādi-guṇarahitāya.

tvamekaṁ śaraṇyaṁ tvamekaṁ vareṇyaṁ
tvamekaṁ jagatkāraṇaṁ viśvarūpam/
tvamekaṁ jagatkarttṛpātṛprahartṛ
tvamekaṁ paraṁ niścalaṁ nirvikalpam//

त्वमित्यादि। एकं मुख्यं केवलं वा। शरणे रक्षणे साधु इति शरण्यम्। तत्र साधुरिति यत्। वरेण्यं वरणीयम्। जन्ममृत्युदुःखादिभीरुभिरुपासनीयमित्यर्थः। परं श्रेष्टम्। निर्विकपं नानाविधकल्पनाशून्यम्।

Thou art the only[1] Refuge and Object of adoration.
Thou alone art in the form of the whole universe and art its Cause.[2]
Thou alone art Creator, Preserver, Destroyer of the world.
Thou art the sole immutable Supreme, Who art unchanging Consciousness[3].

भयानां भयं भीषणं भीषणानां
गतिः प्राणिनां पावनं पावनानाम्।
महोच्चैःपदानां नियन्तृ त्वमेकं
परेषां परं रक्षकं रक्षकाणाम्।। ६१।।

bhayānāṁ bhayaṁ bhīṣaṇaṁ bhīṣaṇānāṁ
gatiḥ prāṇināṁ pāvanaṁ pāvanānām/
mahoccaiḥpadānāṁ niyantṛ tvamekaṁ
pareṣāṁ paraṁ rakṣakaṁ rakṣakāṇām//

भयानामित्यादि। भीषणानां भयानकानामपि भीषणं भयानकम्। पावनानां पूतत्वजनकानामपि पावनम् पावित्र्यजनकम्। पदानां स्थानानां मध्ये महोच्चैरत्युच्छ्रितं

1. Ekam which may be read as one of the chief (Mukhya). He is the object of adoration (Vareṇyam) of those who are in fear of the pain of the circle of repeated births, and deaths (Janma-mṛtyu-duḥkhādi-bhīrubhirupāsanīyam).
2. He is both Upādāna-kāraṇa—that is, material cause, and Nimitta-kāraṇa or efficient cause. The Universe is within, and is a form of, the Lord. See Puṇyānanda's Commentary on v. 1 of *Kāmakalāvilāsa.*
3. Nirvikalpa, a difficult word to translate in English but is the state opposed to limited experiences in which there is sense of difference (Bheda-buddhi) resulting in duality and plurality of thoughts, man now thinking of this, now of that. There is nothing of all this but unchanging Consciousness. Nirvikalpa-Nānāvidhakalpanā-śūnya.

पदम् अथवा महोच्चैरत्युच्छ्रितं पदं येषां तेषां ब्रह्मादीनामपि नियन्तृ नियामकम्। परेषां श्रेष्ठानामपि।

Dread of the dreadful, Terror of the terrible.

Refuge of all beings, Purificator of all purificators.

Thou alone rulest the high-placed ones,[1]

Supreme over the supreme, Protector of the Protectors.

परेश प्रभो सर्वरूपाप्रकाशिन्
अनिर्देश्य सर्वेन्द्रियागम्य सत्य।
अचिन्त्याक्षर व्यापकाव्यक्त तत्त्व
जगद्भासकाधीश पायादपायात्।। ६२।।

pareśa prabho sarvarūpāprakāśin
anirddeśya sarvendriyāgamya satya/
acintyākṣara vyāpakāvyakta tattva
jagadbhāsakādhīśa pāyādapāyāt//

परेशेत्यादि। परेश परेषां ब्रह्मदीनामप्यधिप। प्रभो नियन्तः। अनिर्देश्यशब्देन निर्देष्टुमशक्य। सर्वेन्द्रियागम्य सर्वैर्नेत्रादिभिरिन्द्रियैरप्राप्य। सत्य परमार्थसत्यशालिन्। अचिन्त्य मनसोऽप्यविषयभूत्। न क्षरति चलतीत्यक्षरम् तत्सम्बोधने अक्षर। अव्यक्त रूपादिरहित। जगद्भासकानां चन्द्रसूर्यादीनामपीश्वर अथवा जगद्भसकेति अधीशेति च भिन्नमेव पदम्। पायात् रक्षत्। अपायात् भक्तिबुद्ध्यादिविश्लेषात्।

O Supreme Lord[2] Who art manifest as the Form of all, yet Thyself Unmanifest.[3]

Who art everywhere,[4] Who art Imperceptible by the senses, yet the very Truth.

Incomprehensible, Imperishable, All-pervading, Hidden and Formless.[5]

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1. Devas, Brahmā, and others.
2. Pareśa as He is Lord over Brahmā and others.
3. Sarvarūpa aprakāśin. Another reading is, Sarva-rūpāvināśin, "In the form of all things and imperishable".
4. Anirdeśya=incapable of location : Śabdena nirduṣṭum aśakya (Bhāratī).
5. Vyāpakāvyakta-tattva. Avyakta-tattva is that which is devoid of form (Avyakta-tattva rupādi-rahitatvāt).

Lord and Light of the Universe! save us from harm[1].

तदेकं स्मरामस्तदेकं जपामः
तदेकं जगत्साक्षिरूपं नमामः।
सदेकं निधानं निरालम्बमीशं
भवाम्भोधिपोतं शरण्यं व्रजामः।। ६३।।

tadekaṁ smarāmastadekaṁ japāmaḥ
tadekaṁ jagatsākṣirūpaṁ namāmaḥ/
sadekaṁ nidhānaṁ nirālambamīśaṁ
bhavāmbhodhipotaṁ śaraṇyaṁ vrajāmaḥ//

तदित्यादि। तत् ब्रह्म। निधीयते जगद् यस्मिन् तन्निधानं जगदाश्रयभूतम्। निरालम्बम् आश्रयशून्यम्।

On that One alone we meditate, that One is the sole object of our Japa.

To that One alone the Witness[2] of the Universe we bow.

Refuge we seek with the One Who is our sole Eternal Support,

The Self-dependent[3] Lord, the Vessel of safety in the Ocean of existence.

पञ्चरत्नमिदं स्तोत्रं ब्रह्मणः परमात्मनः।
यः पठेत् प्रयतो भूत्वा ब्रह्मसायुज्यमाप्नुयात्।। ६४।।

pañcaratnamidaṁ stotraṁ brahmaṇaḥ paramātmanaḥ/
yaḥ paṭhet prayato bhūtvā brahmasāyujyamāpnuyāt//

This is the five jewelled[4] Hymn to Brahman the Supreme Spirit. He who pure in mind and body[5] recites this hymn is united with the Brahman[6].

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1. Apāya : Bhāratī says this means any fall from devotion, understanding (Buddhi) and the like.
2. The Ātman is not affected by pain or pleasure, but is a spectator only.
3. Nirālamba or without support.
4. Pañca-ratna. The hymn is composed of five verses, each of which is regarded as a jewel.
5. Prayata=Pavitra.
6. Brahma-sāyujya, *ante*, p. 83, n. 1.

प्रदोषेऽदः पठेन्नित्यं सोमवारे विशेषतः।
श्रावयेद्बोधयेत् प्राज्ञो ब्रह्मनिष्ठान् स्वबान्धवान्।। ६५।।

pradoṣe'daḥ paṭhennityaṁ somavāre viśeṣataḥ/
śrāvayedbodhayet prājño brahmaniṣṭhān svabāndhavān//

अथ पञ्चरत्नाख्यैतत्स्तोत्रपाठहेतुकं फलमाह पञ्चरत्नमित्यादिना। प्रयतः पवित्रः। अदः स्तोत्रम्।

It should be said daily in the evening, and particularly on the day of the Moon.[1] The wise man should read and explain it to such of his kinsmen as believe in Brahman[2].

इति ते कथितं देवि पञ्चरत्नं महेशितुः।
कवचं शृणु चार्वङ्गि जगन्मङ्गलनामकम्।
पठनाद्धारणाद् यस्य ब्रह्मज्ञो जायते ध्रुवम्।। ६६।।

iti te kathitaṁ devi pañcaratnaṁ maheśituḥ/
kavacaṁ śṛṇu cārvaṅgi jaganmaṅgalanāmakam/
paṭhanāddhāraṇād yasya brahmajño jāyate dhruvam//

स्तोत्रं पठित्वा कवचं पठितव्यमतस्तदभिधातुपक्रमते इतीति।

I have spoken to You, O Devī! of the bejewelled hymn of the Great Lord, O Graceful One! listen now to the Kavaca of the name Jagan-maṅgala[2] by the wearing and reading whereof one becomes a knower of the Brahman.

परमात्मा शिरः पातु हृदयं परमेश्वरः।
कण्ठं पातु जगत्पाता वदनं सर्वदृग्विभुः।। ६७।।

paramātmā śiraḥ pātu hṛdayaṁ parameśvaraḥ/
kaṇṭhaṁ pātu jagatpātā vadanaṁ sarvadṛgvibhuḥ//

---

1. Somavāra, *i.e.*, Monday.
2. Tarkālaṅkāra says : "I have heard that Raja Ram Mohan Roy under instructions from Hariharānanda Bhāratī used to do worship of the Brahman everyday in a lonely place and with the object of explaining Its Svarūpa once a week to devout friends and relatives established the Brāhma-Samāja."
3. World-beneficent. That is the Kavaca or protective Mantra of that name.

Mantra[1]

May the Supreme Spirit[2] protect the head,

May the Supreme Lord[3] protect the heart,

May the Protector of the world[4] protect the throat,

May the All-pervading, All-seeing[5] Lord protect the face.

करौ मे पातु विश्वात्मा पादौ रक्षतु चिन्मयः।
सर्वाङ्गं सर्वदा पातु परं ब्रह्म सनातनम्।। ६८।।

karau me pātu viśvātmā pādau rakṣatu cinmayaḥ/
sarvāṅgaṁ sarvadā pātu paraṁ brahma sanātanam//

तद् ब्रह्मकवचमेवाह परमात्मेत्यादि। चिन्मयः चैतन्यरूपः।

May the Spirit of the Universe[6] protect my hands,

May He who is Consciousness Itself[7] protect the feet,

May the Eternal and Supreme Brahman protect my body in all its parts always.

श्रीजगन्मङ्गलस्यास्य कवचस्य सदाशिवः।
ऋषिश्छन्दोऽनुष्टुविति परमब्रह्म देवता।
चतुर्वर्गफलावाप्त्यै विनियोगः प्रकीर्त्तितः।। ६९।।

śrījaganmaṅgalasyāsya kavacasya sadāśivaḥ/
ṛṣiśchando'nuṣṭuviti paramabrahma devatā/
caturvargaphalāvāptyai viniyogaḥ prakīrttitaḥ//

---

1. The one Brahman is here invoked by different names in order to protect different parts of the body. Supreme Self or Spirit of Paramātmā is though of as in the Sahasrāra Padma in the head, Supreme Lord or Parameśvara is object of meditation in the heart. Protector of the world or Jagatpātā, the Viṣṇu aspect, is invoked to protect the throat so that the Sādhaka may utter the sacred names and Mantras of his Iṣṭadevatā.
2. Paramātmā
3. Parameśvara.
4. Jagat-pātā.
5. Vibhu; Sarva-dṛk. As knower of all and of all generals the Lord is Sarvajña; as knower of particulars He is Sarva-vit.
6. Viśvātma.
7. Cin-maya.

The Ṛṣi[3] of this world-beneficent amulet is Sadāśiva; the verse is Anuṣṭup[4], its presiding Devatā is the Supreme Brahman, and the object of its use is the attainment of Dharma, Artha, Kāma, and Mokṣa[5].

यः पठेद् ब्रह्मकवचं ऋषिन्यासपुरःसरम्।
स ब्रह्मज्ञानमासाद्य साक्षाद्ब्रह्ममयो भवेत्।। ७०।।

yaḥ paṭhed brahmakavacaṁ ṛṣinyāsapuraḥsaram/
sa brahmajñānamāsādya sākṣādbrahmamayo bhavet//

He who recites this protective Mantra[6] of Brahman after doing Ṛṣi-nyāsa[7] attains knowledge of Brahman, and is one directly with the Brahman[8].

भूर्ज्जे विलिख्य गुटिकां स्वर्णस्थां धारयेत् यदि।
कण्ठे वा दक्षिणे वाहौ सर्वसिद्धीश्वरो भवेत्।। ७१।।

bhūrjje vilikhya guṭikāṁ svarṇasthāṁ dhārayet yadi/
kaṇṭhe vā dakṣiṇe vāhau sarvasiddhīśvaro bhavet//

अथास्य कवचस्य ऋष्यादिकमाह श्रीजगदित्यादिना। अथ ब्रह्मकवचपठनजन्यं फलमाह य इत्यादिना। ऋषिन्यासः पुरःसरो यत्र तत्। ऋषिन्यासश्च अस्य श्रीजगन्मङ्गलनामकस्य कवचस्य सदाशिव ऋषिः अनुष्टुप्छन्दः परमब्रह्म देवता धर्म्मार्थकाममोक्षावाप्त्यै श्रीजगन्मङ्गलाख्यकवचनपाठे विनियोगः। शिरसि सदाशिवाय ऋषये नमः। मुखेऽनुष्टुप्छदसे नमः। हृदये परब्रह्मणे देवतायै नमः। धर्म्मार्थकाम-मोक्षावाप्तये श्रीजगन्मङ्गलाख्यकवचपाठे विनियोग इति। आसाद्य प्राप्य। ब्रह्ममयः ब्रह्मस्वरूपः।

If written on birch-bark and encased in a golden ball, it be

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1. By whom it was "seen" the name of the Mantra is Śrī-Jagan-maṅgala.
2. A form of metre.
3. See *ante*, under v. 14.
4. Kavaca.
5. Ṛṣinyāsa is done with this Mantra : Asya-Śrī-Jaganmaṅgala-nāmaka-kavacasya Sadāśiva ṛṣiḥ-anuṣṭup chandaḥ Para-brahma devatā dharmārtha-kāma-mokṣāvāptaye śrī-jaganmaṅgalākhya-kavacapāte viniyogaḥ. Śirasi Sadāśivāye ṛṣaye namaḥ. Mukhe anuṣṭup-chandase namaḥ. Hṛdi Parabrahmaṇe devatāyai namaḥ.
6. Sākṣāt-Brahma-mayo bhavet.

worn round the neck or on the right arm, its wearer attains all kinds of powers[1].

इत्येतत् परमब्रह्मकवचं ते प्रकाशितम्।
दद्यात् प्रियाय शिष्याय गुरुभक्ताय धीमते।। ७२।।

ityetat paramabrahmakavacaṁ te prakāśitam/
dadyāt priyāya śiṣyāya gurubhaktāya dhīmate//

I have now revealed to Thee the Kavaca of the Supreme Brahman. It should be given to the disciple who is worthy of favour, who is both devoted to the Guru and possessed of understanding[2].

पठित्वा स्तोत्रकवचं प्रणमेत् साधकाग्रणीः।। ७३।।

paṭhitvā stotrakavacaṁ praṇamet sādhakāgraṇīḥ//

The excellent Sādhaka[3] shall after reciting the Hymn and the Kavaca with reverence, bow to the Supreme.

नमस्ते परमं ब्रह्म नमस्ते परमात्मने।
निर्गुणाय नमस्तुभ्यं सदूपाय नमो नमः।। ७४।।

namaste paramaṁ brahma namaste paramātmane/
nirguṇāya namastubhyaṁ sadrūpāya namo namaḥ//

इतीति। ते तुभ्यं तवाग्रे वा। प्रणमेत् परमात्मानमिति शेषः। साधकाग्रणीः साधकोत्तमः। तत्प्रणमनमेवाह नम इत्यादिना।

The Salutation

Oṁ

I bow to the Supreme Brahman.

I bow to the Supreme Spirit.

I bow to Him Who is above all attributes.[4]

I bow to the eternal Being again and again.

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1. Siddhi.
2. Dhīmate, The word Dhīmān (the root Dhī is from Dhyāi to think and meditate) denotes both understanding and meditative nature.
3. Worshipper.
4. Nirguṇa—*i.e.*, the Unconditioned Brahman.

वाचिकं कायिकं वाऽपि मानसं वा यथामति।
आराधने परेशस्य भावशुद्धिर्विधीयते।। ७५।।

vācikaṁ kāyikaṁ vā'pi mānasaṁ vā yathāmati/
ārādhane pareśasya bhāvaśuddhirvidhīyate//

ननु परमात्मानं प्रति कायिकवाचिकमानसात्रयोऽपि प्रणामा विधातव्यास्तेषां मध्ये एकतमो वा तत्राह वाचिकमित्यादि। यथामिति परब्रह्मणे कायिकं वाचिकं मानसं वा प्रणमनं विदध्यात्। ननु परब्रह्मणे कायिकस्यैव प्रणामस्यौचित्यं नतु वाचिकमानसयोरत आह आराधन इत्यादि। भावशुद्धिरन्तःकरणशुद्धत्वम्।

Obeisance to the Supreme Lord may be by body or mind or by word as the Sādhaka wishes; but the one thing needful is purity of disposition[1].

एवं संपूज्य मतिमान् स्वजनैर्बान्धवैः सह।
महाप्रसादं स्वीकुर्याद् ब्रह्मणः परमात्मनः।। ७६।।

evaṁ saṁpūjya matimān svajanairbāndhavaiḥ saha/
mahāprasādaṁ svīkuryād brahmaṇaḥ paramātmanaḥ//

After worshipping in the manner of which I have spoken, the wise man should with his friends and kinsmen partake of the Holy food[2] consecrated to Brahman the Supreme Spirit.

पूजने परमेशस्य नावाहनविसर्ज्जने।
सर्वत्र सर्वकालेषु साधयेद् ब्रह्मसाधनम्।। ७७।।

pūjane parameśasya nāvāhanavisarjjane/
sarvatra sarvakāleṣu sādhayed brahmasādhanam//

In the worship of the Supreme Lord there is no need to invoke Him to be present or to desire Him to depart.[3]

---

1. Vācikaṁ kāyikaṁ vāpi mānasaṁ vā yathāmati,
Ārādhane pareśasya bhāva-śuddhir vidhīyate.
Bhāvaśuddhis is inner purity.
2. Mahā-prasāda, i.e., consecrated offering.
3. As is done in the ordinary worship of any other Devatā. At commencement of worship of the image (Pratimā), or the Ghata, the Āvāhana Mantra and Mudrā is said and shown, thus invoking the presence of the Devatā, and at close there are Visarjana (dismissal) Mantra and Mudrā. In the case of Apratiṣṭhita (uninstalled) Devatā, the image is also thrown away.

It[1] may be done always and in all places.

अस्नातो वा कृतस्नानो भुक्तो वाऽपि बुभुक्षितः।
पूजयेत् परमात्मानं सदा निर्मलमानसः॥ ७८॥

asnāto vā kṛtasnāno bhukto vā'pi bubhukṣitaḥ/
pūjayet paramātmānaṁ sadā nirmalamānasaḥ//

एवमित्यादि। संपूज्य परमात्मानमिति शेषः। साधयेत् निष्पादयेत्।

It is of no account whether the worshipper has or has not bathed, or whether he be fasting or have taken food.[2] But the Supreme Spirit should ever be worshipped with a pure heart.

अनेन ब्रह्ममन्त्रेण भक्ष्यपेयादिकञ्च यत्।
दीयते परमेशाय तदेव पावनं महत्॥ ७९॥

anena brahmamantreṇa bhakṣyapeyādikañca yat/
dīyate parameśāya tadeva pāvanaṁ mahat//

After purification by the Brahma-Mantra,[3] whatever food or drink is offered to the Supreme Lord becomes itself purifying.

गङ्गातोये शिलादौ च स्पृष्टदोषोऽपि वर्त्तते।
परब्रह्मार्पिते द्रव्ये स्पृष्टास्पृष्टं न विद्यते॥ ८०॥

gaṅgātoye śilādau ca spṛṣṭadoṣo'pi varttate/
parabrahmārpite dravye spṛṣṭāspṛṣṭaṁ na vidyate//

अथ ब्रह्मणो महाप्रसादस्य माहात्म्यं वर्णयितुमुपक्रमते अनेनेत्यादि। ब्रह्ममन्त्रेण ओं सच्चिदित्याद्यात्मकेन ब्रह्मार्पणमित्याद्यात्मकेन वा। शिलादौ शलग्रामशिलादौ।

The touch of inferior castes may pollute the water of Gaṅgā

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1. Brahma-sādhana.
2. Asnāto vā kṛta-snāno bhukto vāpi bubhukṣitaḥ,
   Pūjayet Paramāmānaṁ sadā nirmala-mānasaḥ.
   Bathing is necessary in other worships, as also fasting, but the worship of the Brahman for those competent is simply in spirit and in truth. It is not, however, everyone who is competent for the Brahma-Mantra. It is only for the Brahma-jñānī (see verse 132, *post*).
3. Which according to Bhāratī is Oṁ Saccidekam Brahma. According to Tarkālaṅkāra is Brahmārpaṇam, etc., 56 *ante*.

and the Śālagrāma,[1] and other images and emblems but nothing which has been consecrated to the Brahman can be so polluted[2].

पक्वं वाऽपि न पक्वं वा मन्त्रेणानेन मन्त्रितम्।
साधको ब्रह्मसात् कृत्वा भुञ्जीयात् स्वजनैः सह।। ८१।।

pakvaṁ vā'pi na pakvaṁ vā mantreṇānena mantritam/
sādhako brahmasāt kṛtvā bhuñjīyāt svajanaiḥ saha//

After having dedicated it to Brahman with this Mantra, the Sādhaka with his people may eat of anything, whether cooked or uncooked.

नात्र वर्णविचारोऽस्ति नोच्छिष्टादिविवेचनम्।
न कालनियमोऽप्यत्र शौचाशौचं तथैव च।। ८२।।

nātra varṇavicāro'sti nocchiṣṭādivivecanam/
na kālaniyamo'pyatra śaucāśaucaṁ tathaiva ca//

In the partaking of this food no rule as to caste or time need be observed. No one should hesitate to take the leavings from the plate of another, whether such another be pure or impure[3].

यथाकाले यथादेशे यथायोगेन लभ्यते।
ब्रह्मसात् कृतनैवेद्यमश्नीयादविचारयन्।। ८३।।

yathākāle yathādeśe yathāyogena labhyate/
brahmasāt kṛtanaivedyamaśnīyādvicārayan//

Whenever and whatsoever the place may be, howsoever it may have been obtained, eat without scruple or inquiry the food dedicated to the Brahman.

आनीतं श्वपचेनापि श्वमुखादपि निःसृतम्।
तदन्नं पावनं देवि देवानामपि दुर्लभम्।। ८४।।

ānītaṁ śvapacenāpi śvamukhādapi niḥsṛtam/
tadannaṁ pāvanaṁ devi devānāmapi durlabham//

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1. Śilā. Nārāyaṇa-śilā, or Śālagrāma, the black fossil ammonite found in the Gaṇḍakī River in Nepal, worshipped as an Emblem of Viṣṇu.
2. Here there is no question of touchable or untouchable : Parabrahmārpite dravye spṛṣṭāspṛṣṭaṁ na vidyate.
3. Ceremonially by bathing, etc., or by caste. Usually leaving (Uccişṭa) are unclean.

Such food, O Devī! even the Devas do not easily get, and it purifies even if brought by a Caṇḍāla,[1] or if it be taken from the mouth of a dog.

किं पुनर्मनुजादीनां वक्तव्यं देववन्दिते।
परमेशस्य नैवेद्यसेवनाद् यत् फलं भवेत्।। ८५।।

महापातकयुक्तो वा युक्तो वाप्यन्यपातकैः।
सकृत् प्रसादग्रहणात् मुच्यते नात्र संशयः।। ८६।।

kiṁ punarmanujādīnāṁ vaktavyaṁ devavandite/
parameśasya naivedyasevanād yat phalaṁ bhavet//
mahāpātakayukto vā yukto vāpyanyapātakaiḥ/
sakṛt prasādagrahaṇāt mucyate nātra saṁśayaḥ//

As to that which the partaking of such food effects in men and like creatures, what, O Adored of the Devas ! shall We say of it. It is deemed excellent even by the Devas. Without a doubt the partaking of this Holy Food, be it but once only, frees the greatest of sinners[2] and all sinners of their sins.

सार्द्धत्रिकोटितीर्थेषु स्नानदानेन यत्फलम्।
तत् फलं लभते मर्त्यो ब्रह्मार्पितनिषेवणात्।। ८७।।

sārddhatrikoṭitīrtheṣu snānadānena yatphalam/
tat phalaṁ labhate marttyo brahmārpitniṣevaṇāt//

The mortal who eats of it acquires such merit as can only otherwise be earned by bathing and giving of alms at thirty-five millions of holy places.

अश्वमेधादिभिर्यज्ञैरिष्ट्वा यत् फलमश्नुते।
भक्षिते ब्रह्म नैवेद्ये तस्मात् कोटिगुणं लभेत्।। ८८।।

aśvamedhādibhiryajñairiṣṭvā yat phalamaśnute/
bhakṣite brahma naivedye tasmāt koṭiguṇaṁ labhet//

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1. One of the lowest and most uncleanly castes.
2. The five great sins (Mahā-pātaka) are : Killing a Brāhmaṇa or woman (Brahma-hatyā, Strī-hatyā), drinking of wine (Surā-pāna, except in Vīrācāra and under the conditions prescribed by it), theft, cohabiting with wife of Guru of person regarded as Guru—*e.g.*, uncle and aunt, etc.— (Gurvāṅganā-gamana), and association with people guilty of these sins.

By the eating of it ten million times greater, merit is gained than by the Horse-sacrifice,[1] or indeed by any other sacrifice whatever.

जिह्वाकोटिसहस्रैस्तु वक्त्रकोटिशतैरपि।
महाप्रसादमाहात्म्यं वर्णितुं नैव शक्यते।। ८९।।

jihvākoṭisahasraistu vaktrakoṭiśatairapi/
mahāprasādamāhātmyaṁ varṇituṁ naiva śakyate//

पक्वमिति। मन्त्रेण ओं तत् सदित्याद्यात्मकेन। नात्रेति। अत्र ब्रह्मणो महाप्रसादे। आनीतमिति। श्वपचेन चाण्डालेनाप्यानीतं यदन्नं तद्ब्रह्मसात्कृतं सत् पावनं भवेत्। अश्नुते लभते।

Its excellence cannot be described by ten thousand million tongues and a thousand million mouths.

यत्र कुत्र स्थितो वापि प्राप्य ब्रह्मार्पितामृतम्।
गृहीत्वा कीकशो वाऽपि ब्रह्मसायुज्यमाप्नुयात्।। ९०।।

yatra kutra sthito vāpi prāpya brahmārpitāmṛtam/
gṛhītvā kīkaśo vā'pi brahmasāyujyamāpnuyāt//

यत्रेत्यादि। अमृतम् शीधु। कीकशो वापि चाण्डालोऽपि।

Wherever the Sādhaka may be, and though he be a Caṇḍāla,[2] he attains to union with the Brahman the very moment he partakes of the nectar[3] dedicated to Him.

यदि स्यान्नीचजातीयमन्नं ब्रह्मणि भावितम्।
तदन्नं ब्राह्मणैर्ग्राह्यमपि वेदान्तपारगैः।। ९१।।

yadi syānnīcajātīyamannaṁ brahmaṇi bhāvitam/
tadannaṁ brāhmaṇairgrāhyampi vedāntapāragaiḥ//

Even Brāhmaṇas versed in the Vedānta should take food prepared by low-caste men if it be dedicated to the Brahman[4].

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1. Aśva-medha of the Veda (see the "Horse Hymns" in the *Ṛg-Veda*, Wilson, ii, 112, 121; also *Yajur Veda*, Mādhyandinī Śākhā, chap. xxii).
2. Kīkaśa, see note 1 on p. 97.
3. Amṛta.
4. Brahmaṇe bhāvitam=Brahmaṇe arpitaṁ (Bhāratī).

जातिभेदो न कर्त्तव्यः प्रसादे परमात्मनः।
योऽशुद्धबुद्धिं कुरुते स महापातकी भवेत्।। ९२।।

jātibhedo na karttavyaḥ prasāde paramātmanaḥ/
yo'śuddhabuddhiṁ kurute sa mahāpātakī bhavet//

यदीति। नीचजातीयं चाण्डालादिसम्बन्धि। ब्रह्मणि भावितं चिन्तितं ब्रह्मणेऽर्पित-मित्यर्थः।

No distinction of caste should be observed in eating food dedicated to the Supreme Spirit. He who thinks it impure becomes a great sinner.

वरं पापशतं कुर्याद्वरं विप्रबधं प्रिये।
परब्रह्मार्पिते ह्यन्ने न कुर्यादवहेलनम्।। ९३।।

varaṁ pāpaśataṁ kuryādvaraṁ viprabadhaṁ priye/
parabrahmārpite hyanne na kuryādavahelanam//

It would be more tolerable, O Beloved! to commit a hundred sins or to kill a Brahmans than to despise food dedicated to the Supreme Brahman.

ये त्यजन्ति नरा मूढा महामन्त्रेण संस्कृतम्।
अन्नतोयादिकं भद्रे पितॄंस्ते पातयन्त्यधः।। ९४।।

ye tyajanti narā mūḍhā mahāmantreṇa saṁskṛtam/
annatoyādikaṁ bhadre pitṝṁste pātayantyadhaḥ//

वरमित्यादि। वरमीषत् प्रियम्। देवाद्वृते वरः श्रेष्ठे त्रिषु क्लीवं मनाक् प्रिये इत्यमरः। अवहेलनम् तिरस्कारम्।

स्वयमप्यन्धतामिस्रे पतन्त्याहूतसंप्लवम्।
ब्रह्मसात्कृतनैवेद्यद्वेष्टृणां नास्ति निष्कृतिः।। ९५।।

svayamapyandhatāmisre patantyāhūtasaṁplavam/
brahmasātkṛtanaivedyadveṣṭṝṇāṁ nāsti niṣkṛtiḥ//

स्वयमित्यादि। अन्धतामिस्रे नरके। आहूतस्य विश्वस्य संप्लवः सलिले सम्यक् प्लवनं यत्र तत्कालपर्य्यन्तम् प्रलयकालपर्य्यन्तमित्यर्थः। निष्कृतिर्निस्तारः।

Those fools who reject food and drink made holy by the great Mantra cause the fall of their ancestors into the lower

regions, and they themselves go headlong into the Hell of blind darkness,[1] where they remain until the dissolution of things. No Liberation is there for such as. despise food dedicated to Brahman.

पुण्यायन्ते क्रियाः सर्वाः सुषुप्तिः सुकृतायते।
स्वेच्छाचारोऽत्र विहितो महामन्त्रस्य साधने।। ९६।।

puṇyāyante kriyāḥ sarvāḥ suṣuptiḥ sukṛtāyate/
svecchācāro'tra vihito mahāmantrasya sādhane//

पुण्येत्यादि। सर्वा अपुण्या अपि क्रियाः पुण्यायन्ते पुण्या इवाचरन्तीत्यर्थः।

By the Sādhana[2] of this great Mantra, all acts of the Sādhaka become meritorious;[3] in slumber merit is acquired.[4] In this Sādhana any Ācāra which is to the liking of the Sādhaka may be followed[5].

किं तस्य वैदिकाचारैस्तान्त्रिकैर्वाऽपि तस्य किम्।
ब्रह्मनिष्ठस्य विदुषः स्वेच्छाचारो विधिः स्मृतः।। ९७।।

kiṁ tasya vaidikācāraistāntrikaivā'pi tasya kim/
brahmaniṣṭhasya viduṣaḥ svecchācāro vidhiḥ smṛtaḥ//

For such what need is there of Vedic practices, or of those of the Tantras? For him who is devoted to Brahman and who has realised that all is Brahman the rule to be followed is his own inclination[6].

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1. Andha-tāmisra, one of the Hells.
2. See Woodroffe's *Śakti and Śākta.*
3. Even if otherwise not so (Bhāratī).
4. Suṣuptiḥ sukṛtāyate. The meaning is that the Sādhaka acquires merit even when in a state of insensibility to the outer world. He is continually acquiring merit. Even his sleep is an act of merit.
5. The Sādhaka is not restricted to any Ācāra such as Veda, Vaiṣṇava, Śaiva, etc. (Tarkālaṅkāra).
6. Oridinarily as regards Svecchācāra, a man who does whatever he wants to, is greatly blameworthy, as all his actions should be ruled by the Śāstras, and not by his wishes. To superior men greater liberty is given. But neither this nor following verses must be taken literally as Vidhi-vāda, but neither this nor following verses must be taken

कृतेनास्य फलं नास्ति नाकृतेनापि किल्विषम्।
न विघ्नः प्रत्यवायोऽस्य ब्रह्ममन्त्रस्य साधनात्।। ९८।।

kṛtenāsya phalaṁ nāsti nākṛtenāpi kilviṣam/
na vighnaḥ pratyavāyo'sya brahmamantrasya sādhanāt/

किमित्यादि। विदुषः सर्वं ब्रह्मैवेति जानतः। स्वेच्छाचार एव विधिः। अस्य ब्रह्मनिष्ठस्य।

For them there is neither-merit nor demerit in the performance or non-performance of the customary rites. In the Sādhana of this Brahma Mantra he meets neither obstacle nor failure[1].

अस्मिन् धर्म्मे महेशि स्यात् सत्यवादी जितेन्द्रियः।
परोपकारनिरतो निर्विकारः सदाशयः।। ९९।।

मात्सर्यहीनोऽदम्भी च दयावान् शुद्धमानसः।
मातापित्रोः प्रीतिकारी तयोः सेवनतत्परः।। १००।।

asmin dharmme maheśi syāt satyavādī jitendriyaḥ/
paropakāranirato nirvikāraḥ sadāśayaḥ//
mātsaryahīno'dambhī ca dayāvān śuddhamānasaḥ/
mātāpitroḥ prītikārī tayoḥ sevanatatparaḥ//

अस्मिन्नित्यादि। सदाशयः साध्वभिप्रायः। मात्सर्यहीनः अन्यशुभद्वेषरहितः। अदम्भी कपटताशून्यः। तयोः मातापित्रोः।

ब्रह्मश्रोता ब्रह्ममन्ता ब्रह्मान्वेषणमानसः।
यतात्मा दृढबुद्धिः स्यात् साक्षाद्ब्रह्मेति भावयन्।। १०१।।

brahmaśrotā brahmamantā brahmānveṣaṇamānasaḥ/
yatātmā dṛḍhabuddhiḥ syāt sākṣādbrahmeti bhāvayan//

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literally as Vidhi-vāda, but as Stuti-vāda, in praise of the Mahā-mantra, unless it be understood that for such a worshipper who has acquired so great a degree of perfection his desires and actions are naturally (in conformity with his nature) good. For is he has truly realised that all is Brahman and has acquired a divine nature his acts will be such.

1. That is, the great Mantra is so efficacious that even if its user omits any rite enjoined by the Śāstras, and so commits Pratyavāya, it becomes no obstacle to him.

By the Sādhana[1] of this Dharma, O Great Devil! man must be truthful, conqueror of the passions, devoted to the good of his fellow-men, unaffected by what may happen, pure of purpose, free of envy and guile, merciful and pure of mind, devoted to the service and seeking the pleasure of his parents, a listener ever to things divine,[2] a meditator ever on the Brahman. His mind is ever turned to the search for Brahman. With strength of determination holding his mind in close control, he is ever conscious of the nearness of Brahman.

न मिथ्याभाषणं कुर्यान्न परानिष्टचिन्तनम्।
परस्त्रीगमनञ्चैव ब्रह्ममन्त्री विवर्ज्जयेत्।। १०२।।

na mithyābhāṣaṇaṁ kuryānna parāniṣṭacintanam/
parastrīgamanañcaiva brahmamantrī vivarjjayet//

He who is initiated in the Brahma Mantra will not lie or think to harm, and will shun to go with the wives of others.

तत्सदिति वदेद्देवि प्रारम्भे सर्वकर्म्मणाम्।
ब्रह्मार्पणमस्तु वाक्यं पानभोजनकर्म्मणोः।। १०३।।

tatsaditi vadeddevi prārambhe sarvakarmmaṇām/
brahmārpaṇamastu vākyaṁ pānabhojanakarmmaṇoḥ//

At the commencement of all that is done, let him say, " Tat Sat[3]"; and before eating or drinking aught let him say, "Be this dedicated to Brahman".

येनोपायेन मर्त्त्यानां लोकयात्रा प्रसिद्ध्यति।
तदेव कार्यं ब्रह्मज्ञैरिदं धर्म्मं सनातनम्।। १०४।।

yenopāyena mrarttyānāṁ lokayātrā prasiddhyati/
tadeva kāryaṁ brahmajñairidaṁ dharmmaṁ sanātanam//

ब्रह्मेत्यादि। यतात्मा संयतचित्तः। ब्रह्म साक्षादस्तीति भावयन् चिन्तयन्। ब्रह्मार्पण-मस्त्विति वाक्यम्। लोकयात्रा लोकनिर्वाहः।

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1. See Woodroffe's *Śakti and Śākta.*
2. Brahma-śrota, that is a willing listener to discourse on divine knowledge.
3. Tat Sat, or 'That Being or One which is,' the Unity, which is the source of all diversity.

For the knower of Brahman, duty consists in action for the well-being of the world. This is the eternal Dharma[1].

अथ सन्ध्याविधिं वक्ष्ये ब्रह्ममन्त्रस्य शाम्भवि।
यां कृत्वा ब्रह्मसम्पत्तिं लभन्ते भुवि मानवाः।। १०५।।

atha sandhyāvidhiṁ vakṣye brahmamantrasya śāmbhvi/
yāṁ kṛtvā brahmasampttiṁ labhante bhuvi mānavāḥ//

I will now, O Śāmbhavi[2]! speak to Thee of the duties. relating to Saṁdhyā[3] in the practice of the Brahma-Mantra, whereby men acquire that real Wealth which comes to them in the form of Brahman.

प्रातर्मध्याह्नसायाह्ने यथादेशे यथाऽऽसने।
पूर्ववत् परमब्रह्म ध्यात्वा साधकसत्तमः।। १०६।।
अष्टोत्तरशतं देवि गायत्रीजपमाचरेत्।
जपं समर्प्य विधिवत् पूर्ववत् प्रणमेत् सुधीः।। १०७।।
एषा सन्ध्या मया प्रोक्ता सर्वथा ब्रह्मसाधने।
यदनुष्ठानतो मन्त्री शुद्धान्तःकरणो भवेत्।। १०८।।

prātarmadhyāhnasāyāhne yathādeśe yathā''sane/
pūrvavat paramabrahma dhyātvā sādhakasattamaḥ//
aṣṭottaraśataṁ devi gāyatrījapamācaret/
japaṁ samarpya vidhivat pūrvavat praṇamet sudhīḥ//
eṣā sandhyā mayā proktā sarvathā brahmasādhane/
yadanuṣṭhānato mantrī śuddhāntaḥkaraṇo bhavet//

अथेति। यां सन्ध्याम्। ब्रह्मसम्पत्तिम् ब्रह्मरूपां सम्पदम्। तत्सन्ध्याविधिमेवाह प्रातरित्यादिना। यदनुष्ठानतः यदाचरणतः।

Wheresoever he may be, and in whatsoever posture,[4] the

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1. Yenopāyena martyānāṁ loka-yātrā prasiddhyati.
   Tadeva kāryam Brahma-jnair idaṁ dharmaṁ sanātanaṁ.
   Lokayātrā = Lokanirvāha. That is the ordered course of things in the world.
2. Feminine of Śambhu, or Śiva. See *Śakti and Śākta* Śambhu=well being. Śiva=gook; auspicious.
3. The daily rite of that name.
4. Āsana.

excellent and well-intentioned Sādhaka shall, at morning, noon, and eventide, meditate upon the Brahman in the manner prescribed. Then, O Devī! let him make Japa of the Gāyatrī[1] one hundred and eight times. Offering the Japa to the Devatā,[2] let him make obeisance in the way of which I have spoken. I have now told Thee of the Saṁdhyā to be used by him in the Sādhana[3] of the Brahma-Mantra, and by which the worshipper shall become pure of heart.

गायत्रीं शृणु चार्वङ्गि सर्वपापप्रणाशिनीम्।
परमेश्वरं ङेऽन्तमुक्त्वा विद्महे तदनन्तरम्।। १०९।।
परतत्त्वाय पदतो धीमहीति वदेत् प्रिये।
तदनन्तरमीशानि तन्नो ब्रह्म प्रचोदयात्।
इयं श्रीब्रह्मगायत्री चतुर्वर्गप्रदायिनी।। ११०।।

gāyatrīṁ śṛṇu cārvaṅgi sarvapāpapraṇāśinīm/
parameśvaraṁ ṅe'ntamuktvā vidmahe tadanantaram//
paratattvāya padato dhīmahīti vadet priye/
tadanantaramīśāni tanno brahma pracodayāt/
iyaṁ śrībrahmagāyatrī caturvargapradāyinī//

तां ब्रह्मगायत्रीमेवाह परमेश्वरमित्यादिना सार्द्धेन। हे प्रिये ईशानि ङेऽन्तं ङेविभक्त्यन्तं परमेश्वरं पदमुक्त्वा विद्महे इति पदं वदेत्। तदनन्तरं विद्महे इति पदानन्तरं परतत्त्वायेति पदं वदेत्। परतत्त्वायेति पदतः परं धीमहीति पदं वदेत्। तदनन्तरं धीमहीति पदानन्तरं तन्नो ब्रह्मो प्रयोदयादिति वदेत्। ततश्च परमेश्वराय विद्महे परतत्त्वाय धीमहि तन्नो ब्रह्म प्रचोदयादित्याकारिका ब्रह्मगायत्री सम्पन्नासीत्। ब्रह्मगायत्र्यर्थस्तु परतत्त्वाय परमेश्वराय परतत्त्वं परमेश्वरमाप्तुं यद्ब्रह्म वयं विद्महे मन्यामहे धीमहि चिन्तयामश्च तद्ब्रह्म नोऽस्मान् प्रचोदयात् प्रेरयेत् धर्म्मार्थकाममोक्षेषु विनियोजयेदित्यर्थ इति।

Listen to Me now, Thou Who art figured with grace, to the Gāyatrī,[4] which destroys all sin.

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1. Gāyatrī Mantra. See Woodroffe's *Śakti and Śākta* where this great Mantra is explained.
2. Whoe Japa is made; in this case the Brahman.
3. See *Śakti and Śākta.*
4. Mantra (see *Śakti and Śākta*).

Say "Parameśvara" in the dative singular,[1] then "Vidmahe,"[2] and, Dear One, after the word "Paratattvāya"[3] say "Dhīmahi,"[4] adding, O Devī! the words, "Tanno Brahma pracodayāt."[5]

Mantra

"May we know the Supreme Lord; let us contemplate the Supreme Reality, and may that Brahman direct us."[6]

This is the auspicious Brahma-Gāyatrī which confers Dharma, Artha, Kāma, and Mokṣa[7].

पूजनं यजनञ्चैव स्नानं पानञ्च भोजनम्।
यद्यत्कर्म्म प्रकुर्वीत ब्रह्ममन्त्रेण साधयेत्।। १११।।

pūjanaṁ yajanañcaiva snānaṁ pānañca bhojanam/
yadyatkarmma prakurvīta brahmamantreṇa sādhayet//

Everything which is done, be it worship or sacrifice, bathing, drinking, or eating, should be accompanied by the recitation of the Brahma-Mantra.

ब्राह्मे मुहूर्त्ते चोत्थाय प्रणम्य ब्रह्मदं गुरुम्।
ध्यात्वा च परमं ब्रह्म यथाशक्ति मनुं स्मरेत्।
पूर्ववत् प्रणमेद ब्रह्म प्रातःकृत्यमिदं स्मृतम्।। ११२।।

brāhme muhūrtte cotthāya praṇamya brahmadaṁ gurum/
dhyātvā ca paramaṁ brahma yathāśakti manuṁ smaret/
pūrvavat praṇameda brahma prātaḥkṛtyamidaṁ smṛtam//

पूजनमिति। साधयेत् तत्तत्कर्मेति शेषः। अथ प्रातःकृत्यमाह ब्राह्मे इत्यादिना। मनुम् ओं सच्चिदेकं ब्रह्मेत्यादिमन्त्रम्।

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1. *i.e.*, Parameśvarāya, "in the Supreme Lord".
2. "May we know."
3. "The Supreme Essence."
4. "Let us contemplate."
5. "May that Brahman direct us."
6. That is towards the attainment of Dharma, Artha, Kāma and Mokṣa. This is the Brahma-Gāyatrī, not the ordinary Vaidika Gāyatrī. *Cf.* also chap. ix, verse 220.
7. The Catur-varga.

When arising at the middle of the fourth quarter of the night, and after bowing to the Preceptor who gave initiation in the Brahma-Mantra,[1] let it be recited with all recollection. Then obeisance should be made to the Brahman as aforesaid, after meditating upon Him. This is the enjoined morning rite[2].

द्वात्रिंशता सहस्त्रेण जपेनास्य पुरस्क्रिया।
तद्दशांशेन हवनं तर्पणं तद्दशांशतः।। ११३।।

सेचनं तद्दशांशेन तद्दशांशेन सुन्दरि।
ब्राह्मणान् भोजयेन्मन्त्री पुरश्चरणकर्म्मणि।। ११४।।

dvātriṁśatā sahasreṇa japenāsya puraskriyā/
taddaśāṁśena havanaṁ tarpaṇaṁ taddaśāṁśataḥ//
secanaṁ taddaśāṁśena taddaśāṁśena sundri/
brāhmaṇān bhojayenmantrī puraścaraṇakarmmaṇi//

For Puraścaraṇa,[3] O Beautiful One! Japa of the Mantra could be done thirtytwo thousand times; oblation[4] three thousand and two hundred times; the presenting of or offering water to the Devatā,[5] three hundred and twenty times; sprinkling before worship[6] thirty-two times; and four Brāhmaṇas[7] should be feasted.

भक्ष्याभक्ष्यविचारोऽत्र त्याज्यं ग्राह्यं न विद्यते।
न कालशुद्धिनियमो न वा स्थाननिरूपणम्।। ११५।।

bhakṣyābhakṣyavicāro'tra tyājyaṁ grāhyaṁ na vidyate/
na kālaśuddhiniyamo na vā sthānanirūpaṇam//

अथ ब्रह्ममन्त्रस्य पुरश्चरणविधिमाह द्वात्रिंशतेत्यादिना। अस्य ब्रह्ममन्त्रस्य पुरस्क्रिया पुरश्चरणम्। तद्दशांशेन जपदशमांशेन हवनं होमः। तद्दशांशतः होमदशांशतः। तद्दशांशेन

1. That is, Oṁ Saccidekaṁ Brahma.
2. Prātaḥ-kṛtya (of the Brahman worshipper).
3. The Japa of Mantras as vowed for a particular number of times by the worshipper.
4. Havana *i.e.*, the Homa sacrifice.
5. Tarpaṇa.
6. Secana=Abhiṣeka (with water). Secanaṁ=Mārjanaṁ (Bhārati).
7. According to note of Jaganmohana Tarkālaṅkāra; that is, roughly 1/10th of the last number.

तर्पणदशांशेन सेचनं मार्जनम्। तद्दशांशेन मार्जनद्दशांशेन। भक्ष्येत्यादि। अत्र ब्रह्ममन्त्रस्य पुरश्चरणकर्मणि।

In this Puraścaraṇa[1] no rule need be observed touching food or as regards what should be accepted or rejected. Nor need an auspicious time nor place for performance be selected.

अभुक्तो वाऽपि भुक्तो वा स्नातो वाऽस्नात एव वा।
साधयेत् परमं मन्त्रं स्वेच्छाचारेण साधकः।। ११६।।

abhukto vā'pi bhukto vā snāto vā'snāta eva vā/
sādhayet paramaṁ mantraṁ svecchācāreṇa sādhakaḥ//

Whether he be fasting or have taken food, whether with or without bathing, let the Sādhaka, as be so inclined, make Sādhana[2] with this most excellent Mantra.

विनाऽऽयासं विना क्लेशं स्तोत्रञ्च कवचं विना।
विना न्यासं विना मुद्रां विना सेतुं वरानने।। ११७।।
विना चौरगणेशादिजपञ्च कुल्लुकां विना।
अकस्मात् परमब्रह्मसाक्षात्कारो भवेद् ध्रुवम्।। ११८।।

vinā''yāsaṁ vinā kleśaṁ stotrañca kavacaṁ vinā/
vinā nyāsaṁ vinā mudrāṁ vinā setuṁ varānane//
vinā cauraganeśādijapañca kullukāṁ vinā/
akasmāt paramabrahmasākṣātkāro bhaved dhruvam//

Without trouble or pain, without Hymn,[3] Amulet,[4] Nyāsa,[5]

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1. That is, Brahma-Puraścaraṇa. In the Puraścaraṇa of other Mantras there is a multiplicity of ritual. Some of these are dispensed with. Tarkālaṅkāra says that although in Puraścaraṇa of the Brahma-mantra there is no need for Kīlaka (concluding Mantra) and Kūrmacakra (arrangement of letters in compartments of a figure representing a tortoise) and the like, yet it is necessary to have a Vedī or altar. This should measure one cubit easy way. On it a jar should be placed in manner enjoined and full Pūjā should be done in the beginning and end and ordinary daily Pūjā during such time as the Puraścaraṇa lasts.
2. See *Śakti and Śākta.*
3. Stotra.
4. Kavaca.
5. See *ante*, p. 24. n. 4.

Mudrā,[1] or Setu,[2] or Kulluka[3], without the worship of Gaṇeśa as the Thief,[4] and the like yet surely and shortly the most Supreme Brahman is met face to face.

संकल्पोऽस्मिन् महाहन्त्रे मानसः परिकीर्त्तितः।
साधने ब्रह्ममन्त्रस्य भावशुद्धिर्विधीयते।। ११९।।

saṅkalpo'smin mahāhantre mānasaḥ parikīrttitaḥ/
sādhane brahmamantrasya bhāvaśuddhirvidhīyate//

अभुक्त इत्यादि। न भुक्तमस्यास्तीति अभुक्तः। अर्श आदिभ्योऽजित्यच्। सेतुम् जपविशेषम्। कुल्लुकाऽपि जपविशेष एव तां विना। भावयेत् चिन्तयेत्।

In the Sādhana of this great Mantra no other Saṅkalpa[5] is necessary than the inclination of the mind thereto. In it what is enjoined is purity of disposition. The worshipper of Brahman, Oh Devī! should see Brahman in everything.

सर्वं ब्रह्ममयं देवि भावयेत् ब्रह्मसाधकः।
न चाऽस्य प्रत्यवायोऽस्ति नाङ्गवैगुण्यमेव च।
महामनोः साधने तु व्यङ्गं साङ्गायते ध्रुवम्।। १२०।।

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1. Mudrā, derived from mud=to please; the disposing in different ways of various part of the hands and the body. There are different kinds for different Devatās and for different purposes. See *Śakti and Śākta.*
2. Setu which literally means a dam, is ordinarily the Mantra Oṁ, recited in the heart at the commencement and end of Japa, though the Setu may very with the Devatā worshipped (see *Śāktānanda-taraṅgiṇī* chap. x) to prevent the fruits thereof escaping as a dam does in the case of water.
3. Kullukā is the doing of Japa a particular Mantra over the head before and after the Japa of the Mantra of any particular Devatā, see. *Prāṇatoṣiṇī*, 2nd Ed., p. 247.
4. Caura-Gaṇeśa, one of the Tāmasik manifestations of Gaṇeśa. In this form he robs the worshipper of the fruits of his devotions. He is therefore placated before worship. But this, as the text points out, is unnecessary for the worshipper of Brahman, whom Caura-Gaṇeśa cannot harm.
5. Other ceremonies must be preceded by Śaṅkalpa or resolve, the rule being: Manasā saṅkalpayet: Vācā abhilapet: Karmaṇā copapādayet. (Let there be resolve in mind, the expression of that resolve by word, and the carrying out of that expressed resolve by act.) This is not necessary in Brahman worship. The Saṅkalpa fixes the attention and directs and strengthens the will.

sarvaṁ brahmamayaṁ devi bhāvayet brahmasādhakaḥ/
na cā'sya pratyavāyo'sti nāṅgavaiguṇyameva ca/
mahāmanoḥ sādhane tu vyaṅgaṁ sāṅgāyate dhruvam//

In the Sādhana of this Mantra no evil or demerit follows from any omission therefrom. This, Sādhana of that great Mantra is the rectification of it.

कलौ पापयुगे घोरे तपोहीनेऽतिदुस्तरे।
निस्तारवीजमेतावत् ब्रह्ममन्त्रस्य साधनम्।। १२१।।

kalau pāpayuge ghore tapohīne'tidustare/
nistāravījametāvat brahmamantrasya sādhanam//

न चेत्यादि। अस्य महामनोरङ्गवैगुण्यादितः प्रत्यवायो न भवेत्। व्यङ्गम् अङ्गहीनमपि।

In this terrible and sinful Kali Age[1] devoid of Tapas[2] and so difficult to traverse, the very seed of Liberation is the Sādhana of the Brahma-Mantra.

साधनानि बहूक्तानि नानातन्त्रागमादिषु।
कलौ दुर्बलजीवनामसाध्यानि महेश्वरि।। १२२।।

sādhanāni bahūktāni nānātantrāgamādiṣu/
kalau durbalajīvanāmasādhyāni maheśvari//

नन्वनेकेषु तन्त्रादिषु निस्तारवीजानि बहूनि साधनानि भवतैवोक्तानि तत् कथमुच्यते कलौ ब्रह्ममन्त्रस्य साधनमेव निस्तारवीजमित्यत आह साधनानीत्यादि। अत्र यद्यपि तथापीत्यध्याहार्यम्।

In various Tantras and Āgamas I have prescribed differing modes of Sādhana, but these, O Great Devī! are beyond the powers of the feeble men of this Age[3].

अल्पायुषः स्वल्पवृत्ता अन्नाधीनासवः प्रिये।
लुब्धा धनार्ज्जने व्यग्राः सदा चञ्चलमानसाः।। १२३।।

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1. Kali Yuga.
2. Devotion and the like, see p. 14. n. 1.
3. This verse anticipates the question : "Thou hast revealed various Sādhanas which are the seeds of Liberation in many Āgamas, Tantras and the like. Why then lost Thou say that in the Kali Age Sādhana of the Brahma-Mantra is the seed of Liberation"?

alpāyuṣaḥ svalpavṛttā annādhīnāsavaḥ priye/
lubdhā dhanārjjane vyagrāḥ sadā cañcalamānasāḥ//

असाध्यत्वे हेतुं दर्शयन्नाह अल्पायुष इत्यादि। यत इति शेषः। अन्नाधीनासवः अन्नवशीभूतप्राणाः।

समाधावस्थिरधियो योगक्लेशासहिष्णवः।
तेषां हिताय मोक्षाय ब्रह्ममार्गोऽयमीरितः।। १२४।।

samādhāvasthiradhiyo yogakleśāsahiṣṇavaḥ/
teṣāṁ hitāya mokṣāya brahmamārgo'yamīritaḥ//

समाधासवित्यादि। समाधिश्चित्तवृत्तिनिरोधः तत्र। योगक्लेशासहिष्णवः निस्तारोपायभूततत्तत्कर्मसाधनहेतुकक्लेशसहनाशीलाः।

For these, O Beloved! are short-lived, without enterprise, their life dependent on food,[1] covetous, eager to gain wealth, restless in mind, so unsettled in their intellect that it is without rest even in its attempts at Yoga.[2] Incapable, too, are they of suffering and impatient of the austerities of Yoga. For the happiness and Liberation of such have been ordained the Way of Brahman.

कलौ नास्त्येव नास्त्येव सत्यं सत्यं मयोच्यते।
ब्रह्मदीक्षां विना देवि कैवल्याय सुखाय च।। १२५।।

kalau nāstyeva nāstyeva satyaṁ satyaṁ mayocyate/
brahmadīkṣāṁ vinā devi kaivalyāya sukhāya ca//

कलौ युगे ब्रह्मदीक्षाया अन्या काचिदपि दीक्षा मोक्षाय सुखाय च नैवास्तीति प्रतिज्ञां कुर्वन्नाह कलावित्यादि।

O Devī! verily and verily I say to Thee that in this Age there is no other way to happiness and Liberation than that by initiation in Brahma-Mantra; I again say to Thee there is no other way.

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1. Kalau anna-gata-prāṇāḥ. In the Kali Age, life is dependent on food; whereas in the Dvāpara, Tretā, and Satya Ages life was centred in the blood, bones, and marrow respectively.
2. Samādhi.

प्रातःकृत्यं प्रातरेव सन्ध्यां कुर्यात् त्रिकालतः।
मध्याह्ने पूजनं कुर्यात् सर्वतन्त्रेष्वयं विधिः।
परब्रह्मोपासने तु साधकेच्छाविधिः शिवे।। १२६।।

prātaḥkṛtyaṁ prātareva sandhyāṁ kuryāt trikālataḥ/
madhyāhne pūjanaṁ kuryāt sarvatantreṣvayaṁ vidhiḥ/
parabrahmopāsane tu sādhakecchāvidhiḥ śive//

The rule in all the Tantras is that, that which is prescribed for the morning[1] should be done in the morning, Saṁdhyā[2] thrice daily, and worship[3] at midday, but, O Auspicious One! in the worship of Supreme Brahman[4] there is no other rule but the inclination of the worshipper.

विधयः किङ्करा यत्र निषेधाः प्रभवोऽपि न।
स्वेच्छाचारेणेष्टसिद्धिस्तद्विनां कोऽन्यमाश्रयेत्।। १२७।।

vidhayaḥ kiṅkarā yatra niṣedhāḥ prabhavo'pi na/
svecchācāreṇeṣṭasiddhistadvināṁ ko'nyamāśrayet//

प्रातरिति। साधकेच्छैव विधिः। यत्र परब्रह्मोपासने।

Since in Brahma-worship rules are but servants and the prohibitions are of no account who will seek shelter in any other.

ब्रह्मज्ञानिगुरुं प्राप्य शान्तं निश्चलमानसम्।
धृत्वा तच्चरणाम्भोजं प्रार्थयेद् भक्तिभावतः।। १२८।।

brahmajñānigurum prāpya śāntaṁ niścalamānasam/
dhṛtvā taccaraṇāmbhojaṁ prārthayed bhaktibhāvataḥ//

If the disciple can obtain a Guru who is a knower of Brahman, placid and of steady mind, let him clasp his lotus-like feet, and supplicate him in a devout spirit as follows.

करुणामय दीनेश तवाऽहं शरणागतः।
त्वत्पदाम्भोरुहच्छायां देहि मूर्ध्नि यशोधन।। १२९।।

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1. Prātaḥ-Kṛtya=Morning duty, bathing etc., (see verse 113, *ante*)
2. Tri-saṁdhyā is the usual expression.
3. Pūjā—*i.e.*, worship of the Deva with offerings and ceremonies.
4. Parabrahmopāsana. Upāsana or worship is derived from *upa* (near) and *as* (to be) that is coming near to God.

karuṇāmaya dīneśa tavā'haṁ śaraṇāgataḥ/
tvatpadāmbhoruhacchāyāṁ dehi mūrddhi yaśodhana//

Supplication to the Guru

O merciful one! Lord of the distressed! to thee I have come for protection; cast then the shadows of thy lotus-like feet over my head, O thou whose wealth is fame[1].

इति प्रार्थ्य गुरुं पश्चात् पूजयित्वा स्वशक्तितः।
कृताञ्जलिपुटो भूत्वा तूष्णीं तिष्ठेत् गुरोः पुरः।। १३०।।

iti prārthya gurum paścāt pūjayitvā svaśaktitaḥ/
kṛtāñcalipuṭo bhūtvā tūṣṇīṁ tiṣṭhet guroḥ puraḥ//

अथ ब्रह्ममन्त्रोपदेशविधिमभिधातुमुपक्रमते ब्रह्मज्ञानीत्यादि। शान्तम् रागद्वेषादि-शून्यम्। भक्तिभावतः भक्तियोगेन। किं प्रार्थयेदित्यपेक्षायामाह करुणामयेत्यादि।

Having thus prayed to and worshipped his Guru with all his powers, let the disciple remain before him in silence with folded hands.

गुरुर्विचार्य विधिवत् यथोक्तं शिष्यलक्षणम्।
आहूय कृपया दद्यात् सच्छिष्याय महामनुम्।। १३१।।

gururvicārya vidhivat yathoktaṁ śiṣyalakṣaṇam/
āhūya kṛpayā dadyāt scchiṣyāya mahāmanum//

गुरुरित्यादि। यथोक्तं शिष्यलक्षणम् शान्तो दान्तो विनीतश्चेत्यादिकम्।

The Guru will then carefully and in manner enjoined examine the signs and qualities of the disciple,[2] kindly call the latter to him, and give to the good disciple[3] the great Mantra.

उपविश्याऽऽसने ज्ञानी प्राङ्मुखो वाप्युदङ्मुखः।
स्ववामे शिष्यमानीय कारुण्येनाऽवलोकयेत्।। १३२।।

upaviśyā''sane jñānī prāṅmukho vāpyudaṅmukhaḥ/
svavāme śiṣyamānīya kāruṇyenā'valokayet//

1. Yaśo-dhana, *i.e.*, whose sole wealth is his good name.
2. The Guru examines the disciple to see whether he is suited to receive the Mantra, and this is done by watching his demeanour and character, etc. This had been given in detail in the *Kulārṇava-Tantra*, *Śārada Tilaka* and other works.
3. Sat-śiṣya. The Mantra is given to the Sat-śiṣya, and no otherwise.

उपविश्येत्यादि। ज्ञानी ब्रह्मज्ञानवान् गुरुः। कारुण्येन कृपायुक्तया दृष्ट्या।

Let the wise Guru[1] sitting on a seat, with his face to the East or to the North, place his disciple on his left, and gaze with compassion upon him.

ततः शिष्यस्य शिरसि ऋषिन्यासपुरःसरम्।
जपेदष्टशतं मन्त्रं साधकस्येष्टसिद्धये।। १३३।।

tataḥ śiṣyasya śirasi ṛṣinyāsapuraḥsaram/
japedaṣṭaśataṁ mantraṁ sādhakasyeṣṭasiddhaye//

The Guru, after doing Ṛṣi-nyāsa,[2] will then place his hand on his disciple's head, and for the Siddhi[3] of the latter do Japa[4] of the Mantra one hundred and eight times.

दक्षकर्णे ब्राह्मणानामितरेषाञ्च वामतः।
सप्तधा श्रावयेत् मन्त्रं सद्गुरुः करुणानिधिः।। १३४।।

dakṣakarṇe brāhmaṇānāmitareṣāñca vāmataḥ/
saptadhā śrāvayet mantraṁ sadguruḥ karuṇānidhiḥ//

तत इत्यादि। मन्त्रम् ओं सच्चिदेकं ब्रह्मेत्यादिकम्। दक्षेत्यादि। वामतः वामे कर्णे। मन्त्रम् पूर्वोक्तमेव।

The excellent Guru, gem of kindness, should next whisper the Mantra seven times into the right ear of the disciple if he be a Brāhmaṇa, or into the left ear if he be of another caste.

उपदेशविधिः प्रोक्तो ब्रह्ममन्त्रस्य कालिके।
नात्र पूजाद्यपेक्षाऽस्ति संकल्पं मानसञ्चरेत्।। १३५।।

upadeśavidhiḥ prokto brahmamantrasya kālike/
nātra pūjādyapekṣā'sti saṅkalpaṁ mānasañcaret//

उपदेशेति। अत्र ब्रह्ममन्त्रोपदेशविधौ। चरेत् कुर्यात्।

O Kālikā[5]! I have now described the manner in which instructions in Brahma-Mantra should be given. For this there

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1. Jñānī=Brahma-Jñānavān.
2. See Woodroffe's *Śakti and Śākta.*
3. *Iṣṭa-siddhi* = fulfilment of disciple's desire.
4. See *Ibid.*
5. Kālī.

is no need of Pūjā, and his Saṅkalpa[1] should be mental only.

ततः श्रीगुरुपादाब्जे दण्डवत् पतितं शिशुम्।
उत्थापयेद् गुरुः स्नेहादिमं मन्त्रमुदीरयन्।। १३६।।

tataḥ śrīgurupādābje daṇḍavat patitaṁ śiśum/
utthāpayed guruḥ snehādimaṁ mantramudīrayan//

The Guru should then raise the disciple, now become his son, who is lying prostrate at his lotus-feet, and say with affection the following.

उत्तिष्ठ वत्स मुक्तोऽसि ब्रह्मज्ञानपरो भव।
जितेन्द्रियः सत्यवादी बलारोग्यं सदाऽस्तु ते।। १३७।।

uttiṣṭha vatsa mukto'si brahmajñānaparo bhava/
jitendriyaḥ satyavādī balārogyaṁ sadā'stu te//

तत इत्यादि। ततः मन्त्रश्रवणात् परतः। शिशुम् शिष्यम्। तं मन्त्रमेवाह उत्तिष्ठ वत्सेत्यादि।

Reply of the Guru

Rise, my son, thou art liberated : Be ever devoted to the knowledge of Brahman.[2] Conquer thy passion : May thou be truthful, and have strength and health always.

तत उत्थाय गुरवे यथाशक्त्यनुसारतः।
दक्षिणां स्वं फलं वाऽपि दद्यात् साधकसत्तमः।
गुरोराज्ञावशीभूत्वा विहरेद्देववद् भुवि।। १३८।।

tata utthāya gurave yathāśaktyanusārataḥ/
dakṣiṇāṁ svaṁ phalaṁ vā'pi dadyāt sādhakasattamaḥ/
gurorājñāvaśībhūtvā vihareddevavad bhuvi//

तत इति। स्वं धनम् आत्मानं वा।

Let the excellent disciple on rising make an offering[3] of his

1. See *ante*, notes under v. 120. In ordinary worship, Saṅkalpa must be performed with Dūrvā grass, flower, rice, sandal-paste, Harītakī, Tila-seed, which, at the conclusion of the Saṅkalpa-Mantra, are poured into the Kuṇḍa.
2. *i.e.*, Devote thyself to acquire knowledge of the Brahman.
3. Dakṣiṇā. This is an offering so that the Dīkṣā (initation) may turn one Dakṣiṇā (Auspicious).

own self, money or a fruit, as he may afford. Remaining obedient to his preceptor's commands, he may then roam the world like a Deva.

मन्त्रग्रहणमात्रेण तदात्मा तन्मयो भवेत्।
ब्रह्मभूतस्य देवेशि किमन्यैर्बहुसाधनैः।। १३९।।

mantragrahaṇamātreṇa tadātmā tanmayo bhavet/
brahmabhṛtasya deveśi kimanyairbahusādhanaiḥ//

मन्त्रेत्यादि। तदात्मा ब्रह्मनिष्ठान्तःकरणः। तन्मयः ब्रह्मस्वरूपः।

Immediately upon his initiation into this Mantra he becomes united with the Brahman[1]. What need, then, O Deveśī! for such an one to practise various kinds of Sādhana[2] O Dearest One! I have now briefly told You of the initiation into the Brahma-Mantra.

इति संक्षेपतो ब्रह्मदीक्षा ते कथिता प्रिये।
गुरुकारुण्यमात्रेण ब्रह्मदीक्षां समाश्रयेत्।। १४०।।

iti saṅkṣepato brahmadīkṣā te kathitā priye/
gurukāruṇyamātreṇa brahmadīkṣāṁ samāśrayet//

ब्रह्ममन्त्रग्रहणे कालादिनियमो नास्तीति प्रतिपादयन्नाह गुर्वित्यादि।

For such initiation the, merciful mood of the Guru is alone necessary.

शाक्ताः शैवा वैष्णवाश्च सौरा गाणपतास्तथा।
विप्रा विप्रेतराश्चैव सर्वेऽप्यत्राधिकारिणः।। १४१।।

śāktāḥ śaivā vaiṣṇavāśca saurā gāṇapatāstathā/
viprā vipretarāścaiva sarve'pyatrādhikāriṇaḥ//

उपदिष्टनामनुपदिष्टन्नाञ्च ब्राह्मणादीनां सर्वेषामप्यस्मिन् ब्रह्ममन्त्रेऽधिकारोऽस्तीत्याह शाक्ता इत्यादि। अत्र ब्रह्ममन्त्रे।

The worshipper of the Divine Power,[3] of Śiva,[4] of the Sun,[5]

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1. Tadātmā tanmayo bhavet. The word tanmaya=Brahmamaya.
2. See *Śakti and Śākta.*
3. Śāktas=worshipper of Śakti.
4. Śaivas.
5. Sauras.

of Viṣṇu,[1] Gaṇeśa,[2] Brāhmaṇas versed in the Vedas[3] and all other castes may be initiated.

अहं मृत्युञ्जयो देवि देवदेवो जगद्गुरुः।
स्वेच्छचारी निर्विकल्पो मन्त्रस्याऽस्य प्रसादतः।। १४२।।

ahaṁ mṛtyuñjayo devi devadevo jagadguruḥ/
svecchācārī nirvikalpo mantrasyā'sya prasādataḥ//

एतन्मन्त्रप्रसादादेव मयि मृत्युञ्जयत्वादिकमासीदित्याह अहमित्यादिना। अहं मृत्युञ्जयोऽभवमिति शेषः।

It is by the grace of this Mantra, O Devī! that I have become the Deva of Devas, have conquered Death, and have become the Guru of the whole world. By it I have done whatever I will, casting from Me ignorance and doubt.

अमुमेव ब्रह्ममन्त्रं मत्तः पूर्वमुपासिताः।
ब्रह्मा ब्रह्मर्षयश्चापि देवा देवर्षयस्तथा।। १४३।।

amumeva brahmamantraṁ mattaḥ pūrvamupāsitāḥ/
brahmā brahmarṣayaścāpi devā devarṣayastathā//

एतन्मन्त्रोपासनादेव विरिञ्च्यादिषु ब्रह्मभूतत्वं जातमित्याह अमुमित्यादिना। मत्तो गृहीत्वेति शेषः। उपासिताः श्रद्धया अनुष्ठितवन्तः। गत्यर्थाकर्मकश्लिषशीङित्यादिना कर्त्तरि क्तः। ब्रह्मर्षयो भृग्वादयः। देवा इन्द्रादयः। देवर्षयो नारदादयः।

देवर्षिवक्त्रान्मुनयस्तेभ्यो राजर्षयः प्रिये।
उपासिता ब्रह्मभूताः परमात्मप्रसादतः।। १४४।।

dervṣivaktrānmunayastebhyo rājarṣayaḥ priye/
upāsitā brahmabhūtāḥ paramātmaprasādataḥ//

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1. Vaiṣṇavas.
2. Gāṇapatyas.
3. Vipras. The stages in the life of a Brāhmaṇa are, Śudra by birth, (=twice born) after the Upanayana-ceremony, Vipra when he is versed in Vedic knowledge, and Brāhmaṇa when he has the knowledge of the Brahman. In the true sense anyone who knows the Brahman is Brāhmaṇa, as the case of Viśvāmitra illustrates. Bhāratī says that v. 142 states that all persons be they Brāhmaṇas or of inferior caste, initiated or otherwise, have competency (Adhikāra) for initiation into the Brahma-Mantra.

देवर्षीति। देवर्षिवक्त्रात् नारदमुखात्। मुनयो व्यासादयः। राजर्षयो जनकादयः।

Brahmā,[1] the Brahmarṣis,[2] the Devas,[3] the Devarṣis[4] first did Sādhana of this Mantra having received it from Me. The Munis[5] obtained it from, the Devarṣis and the Rajarṣis[6] from the Munis. All these, O beloved, by Sādhana of this Mantra attained union with Brahman by the Mercy of the Paramātmā.

ब्राह्मे मनौ महेशानि विचारो नास्ति कुत्रचित्।
स्वीयमन्त्रं गुरुर्दद्यात् शिष्येभ्यो ह्यविचारयन्।। १४५।।

पिताऽपि दीक्षयेत् पुत्रान् भ्राता भ्रातॄन् पतिः स्त्रियम्।
मातुलो भागिनेयांश्च नप्तॄन् मातामहोऽपि च।। १४६।।

brāhme manau maheśāni vicāro nāsti kutracit/
svīyamantraṁ gururdadyāt śiṣyebhyo hyavicārayan//
pitā'pi dīkṣayet putrān bhrātā bhrātṝn patiḥ striyam/
mātulo bhāgineyāṁśca naptṝn mātāmaho'pi ca//

आत्मना ग्रहीतोऽप्ययं ब्रह्ममन्त्रो गुरुणा शिष्येभ्यो देयः पित्रादिभिरपि पुत्रादिभ्यो देय इत्याह ब्राह्मे इत्यादिभ्यां द्वाभ्याम्। अविचारयन् स्वीयमन्त्रदाननिमित्तकं दोषमगणयन्।

In the initiation with this Brahma-Mantra, O Great Devī! there are no restrictions. The Guru may without hesitation give his disciple his own Mantra, a father may initiate his sons, a

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1. Of the Tri-mūrti.
2. Brahmarṣis : Ṛṣis or Seers, mind-born sons of Brahmā such as Bhṛgu.
3. Such as Indra and others.
4. Ṛṣis who are devas such as Nārada.
5. Munis, Vyāsa, and others. "He whose heart is not distressed in adversity, in whom all joy in prosperity is lost, from whom passion, fear, and wrath have passed away, he is called a Muni fixed in meditation" (*Bhagavad-Gītā*, chap. ii, verse 56). A more specific definition is Mananāt munir-ucyate (a Muni is so called on account of his Manana—that is, of his thought, reasoning, and independent investigation, which follows on hearing, or Śravaṇa, and which is itself followed by Nididhyāsana, or profound contemplation on the conclusion—Siddhānta—arrived at after Śravaṇa and Manana).
6. Rājarṣis : Kings who became Ṛṣis such as Janaka, Ṛtuparṇa and others.

brother his brothers, a husband his wife, a maternal uncle his nephews, a maternal grandfather his grandsons[1].

स्वमन्त्रदाने यो दोषस्तथा पित्रादिदीक्षया।
सिद्धे ब्रह्ममहामन्त्रे तद्दोषो नैव विद्यते।। १४७।।

svamantradāne yo doṣastathā pitrādidīkṣayā/
siddhe brahmamahāmantre taddoṣo naiva vidyate//

Such fault as elsewhere there is in other forms of initiation, in the giving of one's own Mantra, by a father or other near relative, does not exist in the case of this great and powerful Mantra.

ब्रह्मज्ञानिमुखात् श्रुत्वा येन केन विधानतः।
ब्रह्मभूतो नरः पूतः पुण्यपापैर्न लिप्यते।। १४८।।

brahmajñānimukhāt śrutvā yena kena vidhānataḥ/
brahmabhūto naraḥ pūtaḥ puṇyapāpairna lipyate//

ननु पितुर्मन्त्रं न गृह्णीयात्तथा मातामहस्य चेत्यादिनिषेधवाक्यमुल्लङ्घ्य पित्रादिभ्यो ब्राह्मं मन्त्रं गृह्णतां पुत्रादीनामात्मीयमन्त्रदाने तत्तन्निषेधवाक्यमनादृत्य शिष्येभ्यः स्वीयं ब्रह्ममन्त्रं ददतो गुरोश्च प्रत्यवायभागित्वं स्यात्तत्राह स्वमन्त्रदाने इत्यादि। यो दोषः उक्त इति शेषः।

He who has heard it, however. it may be, from the lips of one initiate in the knowledge of Brahman,[2] is purified, and

1. This Tantra therefore relaxes in the case of the Brahma-Mantra the rules laid down in others. Thus in the Gaṇeśa-vimarśinī it is said : Initialtion (Dīkṣā) by the father, maternal grandfather, Yatis and Sainnyāsīs who have passed out of all Āśramas does not bring good (Na-kalyāṇadāyikā). Initiation by the unterine brother, husband and maternal uncle is also prohibited. The *Yoginī Tantra* forbids initiation by father—at ay rate, as regards Śakti-Mantra—maternal uncle, and younger brother. Siddhas are exempted from the prohibition. Similarly, the *Rudra-yāmala Tantra*, which also prohibits initiation of daughter by father, states that the husband should not initiate his wife unless he be himself Mantra-siddha in which case he may initiate her, not as *putrikā* but as his own Śakti. The *Bhairavī Tantra* also permits initiation by the Guru in his own Mantra. No restrictions apply in the case of the Brahma-Mantra.
2. Brahma-Jñānī.

attains the state of Brahman, and is affected neither by virtue nor sin.

ब्रह्ममन्त्रोपासिता ये गृहस्था ब्राह्मणादयः।
स्वस्ववर्णोत्तमारते तु पूज्या मान्या विशेषतः।। १४९।।

brahmamantropāsitā ye gṛhasthā brāhmaṇādayaḥ/
svasvavarṇottamārate tu pūjyā mānyā viśeṣataḥ//

ब्रह्ममन्त्रेत्यादि। यत इति शेषः। ब्रह्ममन्त्रमुपासिताः ब्रह्ममन्त्रोपासिताः। गम्यादीनामुपसंख्यानमिति द्वितीयातत्पुरुषः।

The householders of the Brāhmaṇa and other castes who pray with the Brahma-Mantra should be honoured and worshipped as being the greatest of their respective classes.

ब्राह्मणा यतयः साक्षादितरे ब्राह्मणैः समाः।
तस्मात् सर्वे पूजयेयुर्ब्रह्मज्ञान् ब्रह्मदीक्षितान्।। १५०।।

brāhmaṇā yatayaḥ sākṣāditare brāhmaṇaiḥ samāḥ/
tasmāt sarve pūjayeyurbrahmajñān brahmadīkṣitān//

ब्राह्मणा इति। ब्राह्मणाः साक्षात् यतयः परिव्राजका भवेयुः। इतरे क्षत्रियादयः।

Brāhmaṇas at once become like those who have conquered their passions,[1] and lower castes become equal to Brāhmaṇas : therefore let all worship those initiate in the Brahma-Mantra, and thus knowers of Brahman[2].

ये च तानवमन्यन्ते ते नरा ब्रह्मघातिनः।
पतन्ति घोरनरके यावद्भास्करतारकम्।। १५१।।

ye ca tānavamanyante te narā brahmaghātinaḥ/
patanti ghoranarake yāvadbhāskaratārakam//

They who insult them incur the sin of slaying Brāhmaṇas, and go to a terrible Hell, where they remain as long as the Sun and Stars endure.

यत् पापं स्त्रीवधे प्रोक्तं यत्पापं भ्रूणघातने।
तस्मात् कोटिगुणं पापं ब्रह्मोपासकनिन्दनात्।। १५२।।

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1. Yatis=Parivrājakas or those who have conquered their desires and are detached from the world.
2. Brahmajñāḥ.

yat pāpaṁ strīvadhe proktaṁ yatpāpaṁ bhrūṇaghātane/
tasmāt koṭiguṇaṁ pāpaṁ brahmopāsakanindanāt//

अथ ब्रह्मोपासकान् जनान्निन्दतां जनानामखिलपातकाश्रयत्वमित्याह ये च तानित्यादिभ्यां द्वाभ्याम्। तान् ब्रह्मदीक्षितान्। अवमन्यन्ते अनादृियन्ते। भास्करतारकं यावत्तिष्ठेत्तावत्। भ्रूणघातने गर्भघातने।

To revile and calumniate a worshipper of the Supreme Brahman is a sin ten million times worse than that of killing a woman or bringing about an abortion.

यथा ब्रह्मोपदेशेन विमुक्तः सर्वपातकैः।
गच्छन्ति ब्रह्मसायुज्यं तथैव तव साधनात्।। १५३।।

yathā brahmopadeśena vimuktaḥ sarvapātakaiḥ/
gacchanti brahmasāyujyaṁ tathaiva tava sādhanāt//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे जीवनिस्तारोपायप्रश्ने परब्रह्मोपदेशकथनं नाम तृतीयोल्लासः।। ३।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde jīvanistāropāyapraśne parabrahmopadeśakathanaṁ nāma tṛtīyollāsaḥ//

ब्रह्मसायुज्यम् ब्रह्मत्वम्।

इति श्रीमहानिर्वाणतन्त्रटीकायां तृतीयोल्लासः।

As men by initiation in the Brahma-Mantra become freed of all sins, so, O Devī! also may they be freed by the worship of Thee.

End of Third Chapter, entitled " Instruction regarding the worship of the Supreme Brahman".

चतुर्थोल्लासः

CHAPTER IV

THE WORSHIP OF ŚAKTI

श्रुत्वा सम्यक् परब्रह्मोपासनं परमेश्वरी।
परमानन्दसम्पन्ना शङ्करं परिपृच्छति।। १।।

śrutvā samyak parabrahmopāsanaṁ parameśvarī/
paramānandasampannā śaṅkaraṁ paripṛcchti//

Having listened with attention to that which has been said concerning the worship of the Supreme Brahman, the Supreme Īśvarī[1] greatly pleased again thus questions Śaṅkara.

श्रीदेव्युवाच

कथितं यत्त्वया नाथ ब्रह्मोपासनमुत्तमम्।
सर्वलोकप्रियकरं साक्षाद्ब्रह्मपदप्रदम्।। २।।

ओं नमो ब्रह्मणे।

śrīdevyuvācā

kathitaṁ yattvayā nātha brahmopāsanamuttamam/
sarvalokapriyakaraṁ sākṣādbrahmapadapradam//
oṁ namo brahmaṇe/

परमेश्वरी शङ्करं किं परिपृच्छतीत्यपेक्षायामाह। कथितं यदित्यादि।

तेजोबुद्धिवलैश्वर्यदायकं सुखसाधनम्।
तृप्ताऽस्मि जगदीशान तव वाक्यामृतप्लुता।। ३।।

tejobuddhivalaiśvaryadāyakaṁ sukhasādhanam/
tṛptā'smi jagadīśāna tava vākyāmṛtaplutā//

1. Feminine of Lord and Ruler (Īśvara) : Our Lady.

तेज इत्यादि। तृप्ताऽस्मि तद्ब्रह्मोपासनं श्रुत्वेति शेषः। तव वागमृतप्लुता तावकीनवाग्रूपपीयूषे निमग्ना।

Śrī Devī said :

O Lord of the Universe and my Lord ![1] I am bathed with contentment in the nectar of Thy words concerning the excellent worship of the Brahman, which lead to the well-being of the world and to Brahman,[2] and give light,[3] intelligence[4], a strength, prosperity[5] and happiness.

यदुक्तं करुणासिन्धो यथा ब्रह्मनिषेवणात्।
गच्छन्ति ब्रह्मसायुज्यं तथैव मम साधनात्।। ४।।

yaduktaṁ karuṇāsindho yathā brahmaniṣevaṇāt/
gacchanti brahmasāyujyaṁ tathaiva mama sādhanāt//

यदुक्तमित्यादि। हे करुणासिन्धो कृपासमुद्र ब्रह्मनिषेवणात् परब्रह्मण उपासनाद्यथा जना ब्रह्मसायुज्यं ब्रह्मत्वं गच्छन्ति प्राप्नुवन्ति तथैव मम साधनादपि ब्रह्मत्वं प्राप्नुवन्तीति यत्त्वयोक्तं तत्र किं कारणमस्तीत्येतद्वेदितुं ज्ञातुमहमिच्छामीति द्वितीयश्लोकगतैः पदैरन्वयः।

Thou hast said, O Ocean of Mercy! that as union with the Brahman[6] is attainable through worship of Him, so it may be attained by Sādhana of Me[7].

1. Nātha.
2. Brahmapada.
3. Tejas, which also connotes brilliance and energy.
4. Buddhi.
5. Aiśvarya, which also cannotes dominion and extraordinary power, such as the eight Siddhis or Vibhūtis.
6. Brahma-sāyujya=Brahmatva (Bhāratī).
7. Tarkālaṅkāra says : The object of worship in Brahmasādhana and Ādyāśaktisādhana is one and the same. For by Brahman is meant Turīya Brahman united with Mūlaprakṛti and by Ādyāśakti is meant Mūlaprakṛti as united with Turīya Brahman. It is She who is worshipped under the different names of Māyā, Mahāmāyā, Kālī, Mahākālī and so forth. Brahman and Māyā are not separate entities. Could they be separated then Brahman bereft of activity (Kartṛtva) would be inert (Jaḍapadārtha) and Śakti without consciousness (Caitanya) would also be so. The relation between Brahman and Śakti is non-separateness (Abhinnābhāva) : that is, there can be no Brahman

एतद्वेदितुमिच्छामि मदीयसाधनं परम्।
ब्रह्मसायुज्यजननं यत्त्वयां कथितं प्रभो।।५।।

etadveditumicchāmi madīyasādhanaṁ param/
brahmasāyujyajananaṁ yattvayāṁ kathitaṁ prabho//

एतदित्यादि। हे प्रभो ब्रह्मसायुज्यजननं ब्रह्मत्वोत्पादकमतएव परं श्रेष्ठं यन्मदीयं साधनं त्वया कथितं तच्च कीदृशं वर्त्तते एतदपि वेदितुमिच्छामि।

I wish to know, O Lord! of this excellent worship of Myself, which as Thou sayest is the cause of union of the worshipper with the Brahman.

विधानं कीदृशं तस्य साधनं केन वर्त्मना।
मन्त्रः को वाऽत्र विहितो ध्यानपूजादिकञ्च किम्।।६।।

vidhānaṁ kīdṛśaṁ tasya sādhanaṁ kena vartmanā/
mantraḥ ko vā'tra vihito dhyānapūjādikañca kim//

तस्य मदीयसाधनस्य। अत्र मम साधने।

What are its rites, and by what means may it be accomplished? What is its Mantra, and what the form of its meditation[1] and mode of worship?[2].

सविशेषं सावशेषमामूलाद्वमुक्तमर्हसि।
मम प्रीतिकरं देव लोकानां हितकारकम्।
को ह्यन्यस्त्वामृते शम्भो भवव्याधिभिषग्गुरुः।।७।।

saviśeṣaṁ sāvaśeṣamāmūlādvamuktamarhasi/
mama prītikaraṁ deva lokānāṁ hitakārakam/
ko hyanyastvāmṛte śambho bhavavyādhibhiṣagguruḥ//

सविशेषमित्यादि। सावशेषम् अवशेषपर्यन्तम्। आमूलात् मूलमारभ्य। त्वामृते त्वां विना। भवव्याधिभिषग्गुरुः जन्मरूपस्य व्याधेश्चिकित्सकराजः।

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without Śakti or Śakti without Brahman. Worship of Brahman is directed towards Brahman as united with Śakti and worship of Śakti is directed towards Śakti as united with Brahman. Therefore the worship of Brahman and worship of Śakti are one and the same. The being so the fruit to be gained by Brahmasādhana is the same as that to be gained by Śākti-sādhana.

1. Dhyāna.
2. Pūjā.

O Śambhu[1]! who but Thee, Lord among Physicians of earthly ills,[2] is fit to speak of it, from its beginning to its end, and in all its detail agreeable as it is to Me and beneficent to all humanity?.

इति देव्या वचः श्रुत्वा देवदेवो महेश्वरः।
उवाच परया प्रीत्या पार्वतीं पार्वतीपतिः।। ८।।

iti devyā vacaḥ śrutvā devadevo maheśvaraḥ/
uvāca parayā prityā pārvatīṁ pārvatīpatiḥ//

इतीत्यादि। उवाच उत्तरमिति शेषः।

Hearing the words of the Devī, the Deva of Devas, Husband of Pārvatī,[3] was delighted, and spoke to Her thus :

श्रीसदाशिव उवाच

शृणु देवि महाभागे तवाराधनकारणम्।
तव साधनतो येन ब्रह्मसायुज्यमश्नुते।। ९।।

śrīsadāśiva uvāca

śṛṇu devi mahābhāge tavārādhanakāraṇam/
tava sādhanato yena brahmasāyujyamaśnute//

पार्वतीपतिः पार्वतीं किमुत्तरमुवाचेत्यपेक्षायामाह शृणु देवीत्यादि। हे देवि हे महाभागे महाभाग्यशालिनि येन कारणेन तव साधनतो जनो ब्रह्मसायुज्यं ब्रह्मत्वमश्नुते लभते तन्मया कथ्यमानं तवाराधनकारणं त्वं शृण्वित्यन्वयः।

Śrī Sadāśiva said :

Listen, O Thou of high fortune and destiny, to the reasons why Thou shouldst be worshipped, and how thereby the individual becomes united with the Brahman[4].

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1. A name of Śiva; from Śam (happiness, bliss, beatitude,) and bhū (to be). He Who is and grants happiness.
2. Bhava-vyādhi. The means both the ill of existence itself and ills flowing therefrom. The ill of existence to those on the Nivṛti path is repeated birth and death. From this root other ills follows.
3. Daughter of Parvata, the mountain Himālaya. A name of the Devī.
4. Here is given the reason why the Sādhana of the Parameśvarī leads to Brahmasāyujya, namely, that Her Svarūpa is that of the Brahman since they are essentially one.

त्वं परा प्रकृतिः साक्षाद् ब्रह्मणः परमात्मनः।
त्वत्तो जातं जगत् सर्वं त्वं जगज्जननी शिवे।। १०।।

tvaṁ parā prakṛtiḥ sākṣād brahmaṇaḥ paramātmanaḥ/
tvatto jātaṁ jagat sarvaṁ tvaṁ jagajjananī śive//

अथ परमेश्वरीसाधनस्य ब्रह्मसायुज्यजनकत्वे तद्गतं ब्रह्मसारूप्यमेव कारण-मस्तीत्यभिधातुमुपक्रमते त्वं परा प्रकृतिरित्यादि। यत इति शेषः। परमा माया शक्तिर्वा यस्य स परमः अतति सर्वं व्याप्नोतीत्यात्मा परमाश्चासावात्मा चेति परमात्मा तस्य परमात्मनो ब्रह्मणो यतस्त्वं साक्षात् पराऽत्युत्कृष्य प्रकृतिरसीत्येवमन्वयः कार्य्यः।

Thou art the very Parā Prakṛti[1] of Brahman the Paramātmā,[2] and from.Thee has sprung the whole Universe—O Śiva—its Mother[3].

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1. The Parā (Supreme) Prakṛti and Paramātmā or Supreme Consciousness are united as one.
2. Paramātmā. Bhāratī expalins the word as follows : Parama=he Who is possesses of the Supreme Māyā or Śakti; and Ātmā = He who pervades all things. Ātmā comes from the root *At*+man. At=to spread. He who spreads is He who pervades all things (Aṭati sarvaṁ vyāpnoti, iti, Ātmā). The Ātmā which is this is the Paramātmā (parameścāsau ātmā ceti Paramātmā).
3. On this verse Tarkālaṅkāra commetns as follows : Paramātmā and Parabrahman=Turīya Brahman beyond the three Puruṣas, *viz.*, the Viśva, Virāṭ and Jāgrat state, the Taijasa, Hiraṇya-garbha and Svapna state, and the Avyākṛta, Prājña and Suṣupti state (Avasthā) of which states the Puruṣas are Abhimānī. Here Sadāśiva is describing Pārvatī who is an Aṁśa of Mūlaprakṛti inseparate from it. Turīya Brahman and Mūlaprakṛti are in direct immediate connection (Sākṣāt-sambandha, *i.e*, nothing intervenes—they are one immediately). The Sāmyāvasthā of the three Guṇas when at rest (Nidrāsthāna) or the Nirguṇa state=Mūlaprakṛti. On Kṣobha or distrubance of equilibrium of the Guṇas three arises from the Tāmasik part of Mūlaprakṛti Maheśvara and Mahākālī; from the Rājasik part Brahamā and Mahā-sarasvatī, and from the Sāttvik part Mahāviṣṇu and Mahālakṣmī. These are not in direct connection with Parabrahman but only mediately so (Paramparā-sambandha) through the medium of the Guṇas. In Pralays all Guṇas are dissolved in Mūla-prakṛti when nothing else exists and as a consequence the eternal connection between Brahman and Mūlaprakṛti is established. At the time of Kṣobha of the Guṇas, the latter appear separately and Prakṛti takes on two aspects—the pure (Viśuddha) and non-pure (Malina). The

महदाद्यणुपर्यन्तं यदेतत् सचराचरम्।
त्वयैवोत्पादितं भद्रे त्वदधीनमिदं जगत्।। ११।।

mahadādyaṇuparyantaṁ yadetat sacarācaram/
tvayaivotpāditaṁ bhadre tvadadhīnamidaṁ jagat//

महत्तत्त्वमादिर्यस्य तन्महदादि।

O gracious One ! whatever there is in this world, of things which have and are without motion, from Mahat[1] to an atom, owes its origin to and is dependent on Thee.

त्वमाद्या सर्वविद्यानामस्माकमपि जन्मभूः।
त्वं जानासि जगत् सर्वं न त्वां जानाति कश्चन।। १२।।

tvamādyā sarvavidyānāmasmākampi janmabhūḥ/
tvaṁ jānāsi jagat sarvaṁ na tvāṁ jānāti kaścana//

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first is Parā-Prakṛti, Vidyā, or Māyā and the second is Aparā-Prakṛti Avidyā or Ajñāna. The Caitanya to which is ascribed (Upahita) Parā-prakṛti is the omnipotent, omniscient Īśvara or Śiva, and the Caitanya to which Aparāprakṛti is ascribed is Ajñāna, Jīva. And so the Pañcadaśī says (I, 15-17) "Prakṛti which is Sattva-Rajas-Tamo Guṇa is of two kinds, being according to the purity or non-purity of Sattva (Prakāśātmaka) guṇa, Māyā or Avidyā. The Cidātmā reflected on Māyā and controlling Her is the Omniscient Īśvara. The Cidātmā reflected on Avidyā and subservient to it by reason of her diversity (Vaicitrya) becomes many as Jīvas.

1. Mahādadi, the Tatta Mahat, and the others of the Sāṅkhya-Philosophy. This word does not, as it sometimes supposed, mean "great" (mahat), but is derived from the Vedic "Mahas," or "Maghas," which means "Jyotiḥ" or "Light". (*Sāṅkhya Darśana* by Umeśa Candra Batavyāla.) Tarkālaṅkāra says : From Prakṛti originated Mahat-Tattva; from Mahat Ahaṅkāra : From Ahaṅkāra the eleven Indriyas and the five Tanmātrās and from the latter the five Mahābhūtas. These are the 24 Tattvas of the Sāṅkhya Darśana. Combination of substance (Yaugika sṛṣṭi) does not produce any new Tattvas. In the case of the earth and jar and gold and ornament thre is no difference in substance. The process according to Tantra is extremely wonderful so much so that the knowing of it produces Divyajñāna. It is not ossible however to explain it in a short compass. The Nyāya and Sāṅkhya are not so subtle as this. The philosophers differe but the Tāntrik doctrine conflicts with none. He who desires to know it and get thereby a glimpse of the Brahman should get instruction in the Uttara Āmnāya from a good Guru; he will then gain the highest end of man.

किञ्च त्वमाद्येत्यादि। आद्या आदिभूता। नत्वन्येषामेव जगतां जननी त्वमसि किन्त्वस्माकं शङ्करादीनामपि जन्मभूरुत्पत्तिस्थानं त्वम्। जगज्जननीत्वात् सर्वं जगत् त्वं जानासि। त्वत्तो जातत्वात् कश्चन अपि त्वां तु न जानाति।

Thou art the Origin of all the manifestations[1]; Thou art the birth-place of even Us[2]; Thou knowest the whole world, yet none know Thee.

त्वं काली तारिणी दुर्गा षोडशी भुवनेश्वरी।
धूमावती त्वं वगला भैरवी छिन्नमस्तका।। १३।।

tvaṁ kālī tāriṇī durgā ṣoḍaśī bhuvaneśvarī/
dhūmāvatī tvaṁ vagalā bhairavī chinnamastakā//

किञ्च त्वं कालीत्यादि।

त्वमन्नपूर्णा वाग्देवी त्वं देवी कमलालया।
सर्वशक्तिस्वरूपा त्वं सर्वदेवमयी तनुः।। १४।।

tvamannapūrṇā vāgdevī tvaṁ devī kamalālayā/
sarvaśaktisvarūpā tvaṁ sarvadevamayī tanuḥ//

वाग्देवी सरस्वती। कमलालया लक्ष्मीः। तनुः तवेति शेषः।

Thou art Kālī, Tāriṇī,[3] Durgā, Ṣoḍaśī, Bhuvaneśvarī, Dhūmāvatī. Thou art Bagalā, Bhairavī, and Chinnamastakā.[4] Thou art Anna-purṇā,[5] Vāgdevī,[6] Kamalālayā.[7] Thou art in the form of all the Śaktis[8] and Thou pervadest the bodies of all the Devas.

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1. That is, primarily the Daśa-Mahāvidyā. The Devī as Kālī, Tārā, Cahinnamastā, Dhūmāvatī, Ṣoḍaśī, Bhuvaneśvarī, Bagalā, Kamalā, Mātaṅgī, Bhairavī.
2. Brahmā, Viṣṇu, and Śiva. These are forms of and subordinate to the Great Mother assumed for the purpose of creation and so forth.
3. Tāriṇī is Tārā; Durgā is another manifestation of the same Devī.
4. See A. and Ellen Avalon's *Hymns to the Goddess.*
5. The Devī as Dispenser of food; an aspect addressed by Śaṅkarācārya as the Devī bountiful.
6. Devī of speech, wisdom, knowledge, science, art, eloquence, music that is, Sarasvatī, Śakti of Brahmā.
7. Lakṣmī, spouse of Viṣṇu, "Who lives in the lotus".
8. The energy of active power of a Deva, worshipped as His wife under

त्वमेव सूक्ष्मा स्थूला त्वं व्यक्ताव्यक्तस्वरूपिणी।
निराकाराऽपि साकारा कस्त्वां वेदितुमर्हति।। १५।।

tvameva sūkṣmā sthūlā tvaṁ vyaktāvyaktasvarūpiṇī/
nirākārā'pi sākārā kastvāṁ veditumarhati//

त्वमित्यादि। सूक्ष्मा परमाणुरूपा। स्थूलरूपत्वात् व्यक्तम् परमाणुरूपत्वाच्चाव्यक्तं स्वं रूपं विद्यते यस्याः तथात्वम्। वस्तुतो निराकाराऽपि आकृतिशून्याऽपि त्वं साकारा आकारविशिष्य भवसि। अतः त्वां वेदितुं ज्ञातुं कोऽर्हति योग्यो भवति न कोऽपीत्यर्थः।

Thou art both subtle[1] and gross, manifested and veiled, though in Thyself formless, yet Thou hast form. Who can understand Thee ?[2]

उपासकानां कार्यार्थं श्रेयसे जगतामपि।
दानवानां विनाशाय धत्से नानाविधास्तनूः।। १६।।

upāsakānāṁ kāryārthaṁ śreyase jagatāmapi/
dānavānāṁ vināśāya dhatse nānāvidhāstanūḥ//

ननु वस्तुतो यदि निराकारैवाहं तर्हि किमर्थं नानाविधमाकारं दधामि तत्राह उपासकानामित्यादि।

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various names. Each Deva necessarily has His Śakti. See Woodroffe's *Śakti and Śakta* and *Garland of Letters.*

1. Sūkṣmā; subtle as the Paramāṇu and therefore Avyaktā. As gross She is Vyaktā.
2. Bhagavatī as Mūlaprakṛti is subtile (Sūkṣmā) unmanifest (Avyaktā), and formless (Nirākārā). As Śakti appearing (Āvirbhūtā) from out of Mūlaprakṛti; as the threefold Nāda or Mahat-Tattva issuing from Śakti; as the threefold Bindu or the three Ahaṅkāras (Sāttvika, Rājasika, Tāmasika or Vaikārika, Taijasa, Bhūtādika) issuing from the threefold Nāda; as Śabdajñāna, Sparśajñāna, Rūpajñāna, Gandhajñāna (of the Apañcīkṛta Tanmātras) issuing from Sāttvika Ahaṅkāra; as Śabdaśakti, Sparśa-śakti, etc., (of the same) issuing from Rājasika Ahaṅkāra; as Śabdaśakti, Sparśa-śakti, etc., (of the same) issuing from Rājasika Ahaṅkāra; as the Apañcīkṛta Tanmātras issuing from Tāmasika Ahaṅkāra; as the Bhūtas and their compounds which make up clay and so forth—She is Vyakta, Sthūlā and Sākārā (Tarkālaṅkāra). According to Rāghava Bhaṭṭa *(Śāradā-Tilaka,* I, 19, 20) the Devas issue from Vaikārika-Ahaṅkāra, the Indriyas from the Rājasika and the Tanmātras from Bhūtādika. Nirākārā and the other first mentioned terms are apparently used in a relative sense.

For the helping of the worshipper, the good of the world, and the destruction of the Dānavas,[1] Thou dost assume various forms[2].

चतुर्भुजा त्वं द्विभुजा षड्भुजाऽष्टभुजा तथा।
त्वमेव विश्वरक्षार्थं नानाशस्त्रास्त्रधारिणी।। १७।।

caturbhujā tvaṁ dvibhujā ṣaḍbhujā'ṣṭabhujā tathā/
tvameva viśvarakṣārthaṁ nānāśastrāstradhāriṇī//

Thou art four-armed, two-armed, six-armed, and eight-armed, and holdest various missiles and weapons for the protection of the Universe[3].

तत्तद्रूपविभेदेन मन्त्रयन्त्रादिसाधनम्।
कथितं सर्वतन्त्रेषु भावाश्च कथितास्त्रयः।। १८।।

tattadrūpavibhedena mantrayantrādisādhanam/
kathitaṁ sarvatantreṣu bhāvāśca kathitāstrayaḥ//

ता नानाविधास्तनूरेव दर्शयन्नाह चतुर्भुजेत्यादि।

In various Tantras I have spoken of the Sādhana of different Mantras[4] and Yantras,[5] and the like appropriate to the respective different forms assumed by Thee as also to the three different dispositions of men[6].

पशुभावः कलौ नास्ति दिव्यभावोऽपि दुर्लभः।
वीरसाधनकर्म्माणि प्रत्यक्षाणि कलौ युगे।। १९।।

paśubhāvaḥ kalau nāsti divyabhāvo'pi durlabhaḥ/
vīrasādhanakarmmāṇi pratyakṣāṇi kalau yuge//

In this Kali Age there is no Paśu-bhāva; Divyabhāva is

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1. A class of Asuras, sons of Danu, daughter of Dakṣa and Kaśyapa, There are sixty-one, of which eighteen are principal.
2. Here the question "If I am in reality formless (Nirākārā) then why do I assume different forms?" is anticipated and answered.
3. Gives some of the forms assumed by the Devī.
4. See Woodroffe's *Śakti and Śākta* and *Garland of Letters.*
5. Diagramas (see *Ibid.*)
6. That is, the Paśu, Vīra, and Divya dispositions (see *ibid.*).

difficult of attainment, but the practices relating to Vīra-sādhana[1] yield visible fruit.

कुलाचारं विना देवि कलौ सिद्धिर्न जायते।
तस्मात् सर्वप्रयत्नेन साधयेत् कुलसाधनम्।। २०।।

kulācāraṁ vinā devi kalau siddhirna jāyate/
tasmāt sarvaprayatnena sādhayet kulasādhanam//

In this Kali Age, O Devī! success is achieved by Kauli a worship[2] alone, and therefore should it be performed with every care.

कुलाचारेण देवेशि ब्रह्मज्ञानं प्रजायते।
ब्रह्मज्ञानयुतो मर्त्त्यो जीवन्मुक्तो न संशयः।। २१।।

kulācāreṇa deveśi brahmajñānaṁ prajāyate/
brahmajñānayuto marttyo jīvanmukto na saṁśayaḥ//

अथ पशुभावादिप्रसङ्गात् कलौ युगे वीरभावस्यैव विद्यमानत्वेन प्रत्यक्षफल-दायकानि वीरसाधनकर्माण्येव साधनीयानीत्येवाह पशुभाव इत्यादिभिः।

By it, O Devī! is acquired knowledge of Brahman, and the mortal who has gained it, is of a surety whilst living[3] freed from future births and exonerated from the performance of all religious rites.

ज्ञानेन मेध्यमखिलममेध्यं ज्ञानतो भवेत्।
ब्रह्मज्ञाने समुत्पन्ने मेध्यामेध्यं न विद्यते।। २२।।

jñānena medhyamakhilamamedhyaṁ jñānato bhavet/
brahmajñāne samutpanne medhyāmedhyaṁ na vidyate//

मेध्यम् पवित्रम्।

According to human knowledge the same thing appears to

1. The worship suited to men in whom the passionate Guṇa (Rajas) prevails. See as to this passage Introduction to Vol VI, *Tāntrik Texts*. Tarkālaṅkāra's note is that as in the Kaliyuga Vīrabhāva alone exists, the rules of Vīrasādhana alone yield immediate fruit and should be practised.
2. Kulācāra.
3. Jīvanmukha.

be pure and same impure,[1] but when Brahma-jñāna has been acquired there is nothing either pure or impure.

यो जानाति परं ब्रह्म सर्वव्यापि सनातनम्।
किमस्त्यमेध्यं तस्याग्रे सर्वं ब्रह्मेति जानतः।। २३।।

yo jānāti paraṁ brahma sarvavyāpi sanātanam/
kimastyamedhyaṁ tasyāgre sarvaṁ brahmeti jānataḥ//

For to him who knows that the Brahman is in all things and eternal, what is there that can be impure?

त्वं सर्वरूपिणी देवी सर्वेषां जननी परा।
तुष्टायां त्वयि देवेशि सर्वेषां तोषणं भवेत्।। २४।।

tvaṁ sarvarūpiṇī devī sarveṣāṁ jananī parā/
tuṣṭāyāṁ tvayi deveśi sarveṣāṁ toṣaṇaṁ bhavet//

य इति। सनातनम् सर्वदैकरूपम्।

Thou art in the form of all, and above all Thou art the Mother of all. If Thou art pleased, O Queen of the Devas! then all are pleased[2].

सृष्टेरादौ त्वमेकाऽऽसीत् तमोरूपमगोचरम्।
त्वत्तो जातं जगत् सर्वं परब्रह्मसिसृक्षया।। २५।।

sṛṣṭerādau tvamekā''sīt tamorūpamagocaram/
tvatto jātaṁ jagat sarvaṁ parabrahmasisṛkṣayā//

अगोचरम् आकृतिशून्यत्वात् वाङ्मनसयोरप्यविषयभूतम्।

Before the Beginning of things Thou didst exist in the form

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1. For him who is endowed with Brahma-jñāna, who sees the Brahman in everything, there is no distinction.
Jñānena medhyam akhilam amedhyaṁ jñānato bhavet,
Brahma-jñāne samutpanne medhyāmedhyaṁ na vidyate.
2. The Devī exists in the form of all things (Sarvarūpiṇī) and is the true nature of all things (Sarvasvarūpā). As Mūlaprakṛti She is the Mother (Jananī) of all. She is Viśva Virāṭ, Taijasa Hiraṇyagarbha, Avyākṛta Prājña and Avyakta. She is the Root of the whole universe. As by watering the roots, the branches, leaves, flower and fruits of a tree are nourished, in the same way if She is pleased then Brahmā, Viṣṇu and others are all pleased (Tarkālaṅkāra).

of Tamas which is beyond both speech and mind, and of Thee by the creative desire of the Supreme Brahman was the entire Universe born[1].

महत्तत्त्वादिभूतान्तं त्वया सृष्टमिदं जगत्।
निमित्तमात्रं तद्ब्रह्म सर्वकारणकारणम्।। २६।।

mahattattvādibhūtāntaṁ tvayā sṛṣṭamidaṁ jagat/
nimittamātraṁ tadbrahma sarvakāraṇakāraṇam//

महदित्यादि। भूतान्तं पृथिवीपर्य्यन्तम्। सर्वकारणकारणम् सर्वेषां महदादीनां कारणानामपि कारणं निमित्तभूतम्।

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1. The *Maitrī Upaniṣad* (v. 52) says : Tamo vā idaṁ agra āsīt : tatpara syāt : tatpareṇeritaṁ : viṣamatvaṁ prayāti : etad vai rajas : tadrajaḥ khalvīritam viṣamatvaṁ prayāti : etad vai sattvasya rūpaṁ: tat sattvaṁ eva īritaṅg rasaḥ.
Verily this was at first Tamas alone. It abode in the Supreme. Then being set in motion by the Supreme it passes into inequality (loss of equilibrium). This is Rajas. This Rajas being moved passes into inequality. Then is the form of (or condition which is) Sattva. This Sattva being set in motion there is Rasa (Rasa = Cidānandaprakāśa). On this Tarkālaṅkāra says that the word Tamas here means Mūla-prakṛti : that is at the time of Pralaya (Dissolution) Tamo-Guṇa retracts (Saṁhāra) the whole world. Then Sattva-Guṇa as manifested is merged in Rajas and Rajas in Tamas which alone remains and then merges in Mūlaprakṛti. By this I understand him to mean that Rajas works to suppress Sattva which becomes latent to bring into full action Tamas when all manifestation ceases. Then before the beginning of the next "Creation" or Production (Sṛṣṭi) there is stir (Kṣobha) in the Guṇas of Prakṛti. Tamo Guṇa appears first : then Rajas : then Sattva. In the *Sārada* this Tamas has been called Śakti : *cf.* "Eternal Śiva is Nirguṇa and Saguṇa. The first is He who is Prakṛter anyaḥ or the other of Prakṛti", that is, "He and She are one but here He is considered as other than Her. (Rāghava Bhaṭṭa says Prakṛteḥ is used in the genitive not ablative case). Saguṇa is He who is with Kalā (that is, Mūlaprakṛti). From Paramaśiva who is Saccidānanda and Sakala issued Śakti, from Śakti issued Nāda and from Nāda Bindu". Here the Paramaśiva who is united with Kalā or Mūla-prakṛti Śakti is Tamo Guṇa. Some also call it Mūla Ajñāna. By Nāda is meant Mahat-tattva which is threefold according to the Guṇas. These three Nādas are Avyakta Maheśvara, Avyaka Brahmā and Avyakta Viṣṇu.

This Universe, from Mahat,[1] down to the gross elements,[2] has been created by Thee, since Brahman, Cause of all causes, is but the efficient Cause[3].

सदूपं सर्वतोव्यापि सर्वमावृत्य तिष्ठति।
सदैकरूपं चिन्मात्रं निर्लिप्तं सर्ववस्तुषु।। २७।।

sadrūpaṁ sarvatovyāpi sarvamāvṛtya tiṣṭhati/
sadaikarūpaṁ cinmātraṁ nirliptaṁ sarvavastuṣu//

सदूपमित्यादि। सदूपं सर्वदा स्थायिस्वरूपम्। सर्वमावृत्य निश्शेषं पदार्थमावेष्ट्य सर्ववस्तुषु स्थितमपि निर्लिप्तमसम्बद्धम्।

It is Pure Being, Changeless, Omnipresent, Pure Consciousness unattached to,[4] yet existing in all things.

न करोति न चाऽश्नाति न गच्छति न तिष्ठति।
सत्यं ज्ञानमनाद्यन्तमवाङ्मनसगोचरम्।। २८।।

na karoti na cā'śnāti na gacchati na tiṣṭhati/
satyaṁ jñānamanādyantamavāṅmanasagocaram//

नेत्यादि। न चाश्नाति न च भुङ्क्ते। सत्यम् यथार्थस्वरूपम्। ज्ञानं समस्त-पदार्थावबोधः तत्स्वरूपम्। अनाद्यन्तम् च विद्यते आदिः कारणम् अन्तो नाशश्च यस्य तथाभूतम्।

It acts not, neither does It enjoy. It moves not, neither is It motionless. It is true Being[5] and Consciousness, without beginning or end, Ineffable and Incomprehensible.[6]

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1. Mahat-Tattva. This is the cosmic stuff of experience. See not to v.11, *ante*.
2. Earth, Water, Fire, Air and Ether.
3. Nimitta—that is, Instrumental or Efficient Cause, as opposed to Upādāna or Material Cause. Prakṛti is the latter, whilst Puruṣa is the former. Prakṛti cannot move without the Puruṣa. The proximity of the latter affects the Rajo guṇa or stirring passionate quality in Prakṛti, and with this stirring the Evolution of matter commences. Under the influence of the gaze of Puruṣa, Prakṛti commences the world-dance.
4. Nirlipta, as a drop of water of the lotus-leaf. The creator unlike the creature is not affected by His Māyā.
5. Satya : that is, as Hariharānanda says, Yathārthasvarūpaṁ; that is, as I is in Itself, the true, that is, lasting Reality.
6. Parama-brahma is not creator and has no activity. Prakṛti like iron

तदिच्छमात्रमालम्व्य त्वं महायोगिनी परा।
करोषि पासि हंस्यन्ते जगदेतच्चराचरम्।। २९।।

tadicchāmātramālamvya tvaṁ mahāyoginī parā/
karoṣi pāsi haṁsyante jagadetaccarācaram//

Thou the Supreme Yoginī[1] dost, moved by His mere desire,[2] create, protect, and withdraw this world with all that moves and is motionless therein.

तव रूपं महाकालो जगत्संहारकारकः।
महासंहारसमये कालः सर्वं ग्रसिष्यति।। ३०।।

tava rūpaṁ mahākālo jagatsaṁhārakārakaḥ/
mahāsaṁhārasamaye kālaḥ sarvaṁ grasiṣyti//

तदित्यादि। तदिच्छमात्रम् परब्रह्मण इच्छामेव। अन्ते प्रलयकाले।

Mahākāla,[3] the Dissolves of the Universe, is Thy form. At the Dissolution of things, it is Kāla Who will devour all.

कलनात् सर्वभूतानां महाकालः प्रकीर्त्तितः।
महाकालस्य कलनात् त्वमाद्या कालिका परा।। ३१।।

kalanāt sarvabhūtānāṁ mahākālaḥ prakīrttitaḥ/
mahākālasya kalanāt tvamādyā kālikā parā//

कलनादित्यादि। कलनात् ग्रसनात्।

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moved by the magnet (Puruṣa) creates, upholds, and dissolved by the mere presence of Parama-Brahma. The proximity of the spring season is the mere efficient (Nimita mātra) of the blossoming of the leaves and flowers on the trees. In the same way the Supreme Brahman is the mere efficient in creation and so forth, the three Guṇas being the material cause (Upādānakāraṇa)—Tarkālaṅkāra.

1. Mahā-yoginī : Mahā-yoginī is a title of Śiva. Yoginī is derived from Yoga Śabda with the suffix *nin*. Here Yoga means the collectivity of all that is. Yoginī is She who shines therein (see commentary to v. 2, ch. IV, *Yoginīhṛdaya*). That commentary says that Yoginī is Tripura-sundarī who is Svasamvit. Her redness is Her Vimarśa.
2. Icchā.
3. A Tāmasik form of Śiva as He who dissolves all, under which He is represented as of a black colour of terrific aspect. The term comes from Mahā=Great, and Kāla=to swallow.

And by reason of this[1] He is called Mahākāla, and since Thou devourest Mahā-Himself, it is Thou who art the Supreme Primordial Kālikā.[2]

कालसंग्रसनात् काली सर्वेषामादिरूपिणी।
कालत्वादादिभूतत्वादाद्या कालीति गीयते।। ३२।।

kālasaṅgrasanāt kālī sarveṣāmādirūpiṇī/
kālatvādādibhūtatvādādyā kālīti gīyate//

आदिरूपिणी कारणस्वरूपा।

Because Thou devourest Kāla, Thou art Kālī, because Thou art the Origin of and devourest all things Thou art called the Ādyā Kālī[3].

पुनः स्वरूपमासाद्य तमोरूपं निराकृतिः।
वाचातीतं मनोगम्यं त्वमेकैवाऽवशिष्यसे।। ३३।।

punaḥ svarūpamāsādya tamorūpaṁ nirākṛtiḥ/
vācātītaṁ manogamyaṁ tvamekaivā'vśiṣyase//

पुनरित्यादि। निराकृति आकारशून्यम्। वाचातीतम् अतिक्रान्तवाक्। मनोऽगम्यम् मनसोऽप्यप्राप्यम्।

Resuming after dissolution Thine own nature, dark and, formless,[4] ineffable and inconceivable Thou alone remainest as the One.

साकाराऽपि निराकारा मायया बहुरूपिणी।
त्वं सर्वादिरनादिस्त्वं कर्त्री हर्त्री च पालिका।। ३४।।

sākārā'pi nirākārā. māyayā bahurūpiṇī/
tvaṁ sarvādiranādistvaṁ kartrī hartrī ca pālikā//

साकारेत्यादि। सर्वादिः सर्वेषां कारणभूता सर्वकारणत्वादेव न विद्यते आदिः कारणं यस्यास्तथाभूता त्वमसि।

1. Kalanāt sarva-bhūtānāṁ=by reason His devouring all gross or material existence.
2. Ādyā Kālikā.
3. Primeval Kālī. Mūlaprakṛti united with Turīya Brahman is worshipped as Ādyā Kālī (Tarkālaṅkāra).
4. Her Svarūpa is Tamorūpa.

Though having a form, yet art Thou formless; though Thyself without beginning, multiform by the power of Māyā,[1] Thou art the Beginning of all, Creatrix, Protectress, and Destructress that Thou art.

अतरते कथितं भद्रे ब्रह्ममन्त्रेण दीक्षितः।
यत्फलं समवाप्नोति तत्फलं तव साधनात्।। ३५।।

atarate kathitaṁ bhadre brahmamantreṇa dīkṣitaḥ/
yatphalaṁ samavāpnoti tatphalaṁ tava sādhanāt//

तव साधनतो ब्रह्मत्वलाभे इदमेव कारणमस्तीत्याह अत इत्यादिना।

Hence it is, O Gentle One! that I have said to Thee that whatsoever fruit is attained by the initiate in the Brahma-Mantra, the same may be had by the Sādhana of Thee.

नानाऽऽचारेण भावेन देशकालाधिकारिणाम्।
विभेदात् कथितं देवि कुत्रचिद्गुप्तसाधनम्।। ३६।।

nānā''cāreṇa bhāvena deśakālādhikāriṇām/
vibhedāt kathitaṁ devi kutracidguptasādhanam//

अथ साधनं केन वर्त्मनेति मदीयं साधनं परं कीदृशं वर्त्तते इति च यत् परमेश्वर्य्या पृष्टं तत्र मत्कथितेनैव मार्गेण सर्वं कर्म साधनीयं मदुक्तवर्त्मना नित्यनैमित्तिककर्मणां यत् साधनं तदेव तावकीनं साधनमित्युत्तरं दातुमुपक्रमते नानाचारेणेत्यादि। नानाभावेन च। विभेदात् विशेषात्। कुत्रचित् तन्त्रादिषु।

According to the differences in place, time, and capacity of the worshippers I have, O Devī! spoken of Sādhana suited to the mode of life governing them and their dispositions[2].

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1. By and of which the universe is created.
2. All men are not to follow the same form of Sādhana; as men differ in their character and ability so does the Sādhana. It is useless to presribe a high Vedāntik Sādhana for an ignorant and untrained intellect, what is prescribed for it is what it can understand and carry out. There are therefore differences in Ācāra, that is, the Rules governing conduct, way of life such as Veda, Vaiṣṇava and Śaiva Ācāras. There are also differences of disposition (Bhāva) namely Paśu, Vīra and Divya. Thus no Paśu is component for Gupta-Sādhana or the secret ritual, the form of Sādhana must be determined after referenceto all the circumstances of the particular case. This is the doctrine of Adhikāra or competency. See note 1, p. 137.

ये यत्राधिकृता मर्त्यास्ते तत्र फलभागिनः।
भविष्यन्ति तरिष्यन्ति मानुषा गतकिल्विषाः।। ३७।।

ye yatrādhikṛtā marttyāste tatra phalabhāginaḥ/
bhviṣyanti triṣyanti mānuṣā gatakilviṣāḥ//

य इति। यत्र गुप्तसाधने व्यक्तसाधने वा।

Where men perform that worship which they are competent[1] to perform, there they participate in the fruits of worship, and being freed from sin will cross the Ocean of Being.

बहुजन्मार्जितैः पुण्यैः कुलाचारे मतिर्लभेत्।
कुलाचारेण पूतात्मा साक्षाच्छिवमयो भवेत्।। ३८।।

bahujanmārjjitaiḥ puṇyaiḥ kulācāre matirlabhet/
kulācāreṇa pūtātmā sākṣācchivamayo bhavet//

अथ प्रवले कलौ युगे कुलमार्गेणैव सर्वं कर्म साधनीयमिति प्रतिपादनाय तमेव मार्गं स्तोतुमना महादेवः पूर्वं तन्मार्गवर्त्तिनं जनं प्रशंसति बहुजन्मेत्यादिभिः। साक्षाच्छिवमयः साक्षाच्छिवस्वरूपः।

By merit acquired in many previous births the mind inclines to Kaula doctrine, and he whose soul is purified by such worship himself becomes Śiva[2].

यत्रास्ति भोगबाहुल्यं तत्र योगस्य का कथा।
योगेऽपि भोगविरहः कौलस्तूभयमश्नुते।। ३९।।

yatrāsti bhogabāhulyaṁ tatra yogasya kā kathā/
yoge'pi bhogavirahaḥ kaulastūbhayamaśnute//

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1. Ye yatrādhikṛtā martyās te tatra phala-bhāginaḥ. Thus a Vaiṣṇavā should not follow Śaiva practice, and only a Kaulika Tāntrika is privileged to perform its rites. By *yatra*, Bhāratī says, is meant either secret or overt worship. Man's mode of worship, it is said, should be according to his *Adhikāra*, or competency, and it is only if he worships within his *Adhikāra* that he will enjoy the fruit of his worship within his *Adhikāra* that he will enjoy the fruit of his worship, and thereby be freed from his sins and attain Liberation. As to Adhikāra see "Alleged Conflict of Śāstras" by Arthur Avalon, p. 224, *Śakti and Śākta*, 5th Edn., based on Bhāskararāya's commentary on the *Nityāṣoḍaśika Tantra*.
2. Bahu-janmārjitaiḥ puṇyaiḥ kulācāre matir bhavet,
Kulācāreṇa pūtātmā sākṣāt śivamayo bhavet.

यत्रेति। यत्र साधने। भोगविरहः भोगाभावः। उभयमश्नुते योगं भोगञ्च लभते।

Where there is abundance of enjoyment, of what use is it to speak of Yoga,[1] and where there is Yoga there is no enjoyment, but the Kaula[2] enjoys both[3].

एकश्चेत् कुलतत्त्वज्ञः पूजितो येन सुव्रते।
सर्वे देवाश्च देव्यश्च पूजिता नात्र संशयः।। ४०।।

ekaścet kulatattvajñaḥ pūjito yena suvrate/
sarve devāśca devyaśca pūjitā nātra saṁśayaḥ//

If one honours but one person versed in the knowledge of the essence of Kula doctrine,[4] then all the Devas and Devīs are worshipped—there is no doubt of that.

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1. See A. Avalon's *Serpent Power.*
2. Kaula Tāntrika. See for his Ācāra the *Tantrasāra.*
3. Yatrāsti bhoga-bāhulyaṁ tatra yogasya kā kathā.
   Yoge'pi bhogavirahaḥ Kaulastūbhayam aśnute.
   This is a fundamental principle of the Tantrik method. The Kaula thus enjoys both Bhoga and Yoga, the worship being with enjoyment. Yoga is the union of Prāṇa and Apāna, of seed and ovum, of "Sun" and "Moon," of Nāda and Bindu, of Jīvātmā and Paramātmā. So also the *Rudra-yāmala* and the *Maṅgala-rāja-stava* say : "Where there is wordly enjoyment there is no Liberation; where there is Liberation, there is no worldly enjoyment. But in the case of excellent devotees of Śrīsundarī both Liberation and Enjoyment are in the hollow of their hands."
4. He who acquires divine knowledge (Brahma-tattva) becomes to longer subject to change, the bond which holds him to worldly things is cut. The Kula-tattva-jña is one versed in the knolwedge of Kula. Kula means Brahma sanātanam, as the *Kulārṇava Tantra* states : "Na kulaṁ kulamityāhuḥ kulaṁ Brahma sanātanam—" *i.e.,* by Kula is not meant family dignity, but the Sanātana Brahman. It is also said : "Kulaṁ Kuṇḍalinī śaktir Akulaṁ tu Maheśvaraḥ." Kuṇḍalī is Kula, the Maheśvara is Akula, She is Śakti and He who has mastered knowledge concerning Kuṇḍalinī is Brahma tattvajña and Brahman Itself in so far as he is a realiser. For Brahman is Caitanya United with Śakti and Kuṇḍalinī is Śakti united with Caitanya. To the understanding they are one and the same. It is only to limited knowledge that they appear to be two and separate.

पृथिवीं हेमसम्पूर्णां दत्त्वा यत् फलमाप्नुयात्।
तस्मात् कोटिगुणं पुण्यं लभते कौलिकार्चनात्।। ४१।।

pṛthivīṁ hemasampūrṇāṁ dattvā yat phalamāpnuyāt/
tasmāt koṭiguṇaṁ puṇyaṁ labhate kaulikārcanāt//

एक इत्यादि। पूजिताः तेनेति शेषः।

The merit gained by honouring a Kaulika is ten million times that which is acquired by giving away the world with all its gold.

श्वपचोऽपि कुलज्ञानी ब्राह्मणादतिरिच्यते।
कुलाचारविहीनस्तु ब्राह्मणः श्वपचाधमः।। ४२।।

śvapaco'pi kulajñānī brāhmaṇādatiricyate/
kulācāravihīnastu brāhmaṇaḥ śvapacādhamaḥ//

श्वपच इत्यादि। अतिरिच्यते उत्तमतावत्त्वाद्विशिष्यते।

A Cāṇḍāla versed in the knowledge of Kaulika doctrine excels a Brāhmaṇa, and a Brāhmaṇa who is wanting in such knowledge is beneath even a Cāṇḍāla[1].

कौलधर्म्मात् परो धर्म्मो नास्ति ज्ञाने तु मामके।
यस्यानुष्ठानमात्रेण ब्रह्मज्ञानी नरो भवेत्।। ४३।।

kauladharmmāt paro dharmmo nāsti jñāne tu māmake/
yasyānuṣṭhānamātreṇa brahmajñānī naro bhavet//

I know of no Dharma superior to that of the Kaulas, by adherence to which man attains Divine Experience[2].

सत्यं व्रबीमि ते देवि हृदि कृत्वाऽवधारय।
सर्वधर्म्मोत्तमात् कौलात् परो धर्म्मो न विद्यते।। ४४।।

satyaṁ vrabīmi te devi hṛdi kṛtvā'vadhāraya/
sarvadharmmottamāt kaulāt paro dharmmo na vidyate//

---

1. One of the degraded castes engaged in work on the cremation-ground bone-collecting, and the like. Their touch is pollution.
2. Kaula-dharmāt paro dharmo nāsti jñāne tu māmake,
Yasyānuṣṭhāna-mātreṇa Brahma-jñāni naro bhavet.
The second lines gives the reason for the ascertion made in the first. He has divine experience (Brahmajñāna).

कौलधर्मस्य सर्वधर्मोत्तमत्वे हेतुं दर्शयन्नाह यस्यानुष्ठानमात्रेणेत्यादि।

I am telling Thee the truth, O Devī! Lay it to the heart and ponder over it, There is no doctrine superior to the Kaulika doctrine, the most excellent of all.

अयन्तु परमो मार्गो गुप्तोऽस्ति पशुसङ्कटे।
व्यक्तीभविष्यत्यचिरात् संवृत्ते प्रवले कलौ।। ४५।।

ayantu paramo mārgo gupto'sti paśusaṅkaṭe/
vyaktībhaviṣyatycirāt saṁvṛtte pravale kalau//

This is the most excellent path kept hidden by reason of the crowd of Paśus,[1] but when the Kali Age advances this pathway will be revealed.

कलिकाले बृद्धे तु सत्यं सत्यं मयोच्यते।
न स्थास्यति विना कौलान् पशवो मानवा भुवि।। ४६।।

kalikāle bṛddhe tu satyaṁ satyaṁ mayocyate/
na sthāsyati vinā kaulān paśavo mānavā bhuvi//

अयमित्यादि पशुसङ्कटे पशुसमूहे। सम्बृत्ते सम्यक् प्रवृत्ते।

Verily and verily I say unto you that when the Kali Age reaches the fullness of its strength there will be no Paśus, and all men on earth will be followers of the Kaulika doctrine.

यदा तु वैदिकी दीक्षा दीक्षा पौराणिकी तथा।
न स्थास्यति वरारोहे तदैव प्रवलः कलिः।। ४७।।

yadā tu vaidikī dīkṣā dīkṣā paurāṇikī tathā/
na sthāsyati varārohe tadaiva pravalaḥ kaliḥ//

---

1. Men of the animal disposition in whom Tamas Guṇa prevails. See A. Avalon's *Śakti and Śakta*. A man who is Pāśa-baddha that is bound by the eight fetters (Pāśa) that is Kula, Śīla, Moha, Lajjā, Ghṛṇā, Dayā, Varṇa, Bhaya and devoid of true knowledge of the Real (Tattva-jñāna), is a Paśu. The latter is of three kinds; best (Uttama), middling (Madhyama) and low or worst (Adhama). The first are those who faithfully follow Vedācara, Vaiṣṇavācāra, and Śaivācāra and are not hostile to any Devatā. The last are those who are hostile to the Devas and act as they please in neglect of the injunctions of Dharma Śāstra. The second class are between these two. Kulamārga is Kept hidden by reason of the great number of these three classes of Paśu.

अथ तत्तद्युगविधेयाचारप्रसङ्गेन संक्षेपतः कलियुगप्रवलतालक्षणानि कथयति यदा त्वित्यादिभिः। हे वरारोहे उत्तमे।

O beauteous One![1] know that when Vedic and Purāṇic initiations cease then the Kali Age has become strong.

यदा तु पुण्यपापानां परीक्षा वेदसम्भवा।
न स्थास्यति शिवे शान्ते तदैव प्रवलः कलिः॥ ४८॥

yadā tu puṇyapāpānāṁ parīkṣā vedasambhavā/
na sthāsyati śive śānte tadaiva pravalaḥ kaliḥ//

शान्ते हे संयतचित्ते।

O Śivā ! O Peaceful One! when virtue and vice are no longer judged by the Vedic rules, then know that the Kali Age has become strong.

क्वचिच्छिन्ना क्वचिद्भिन्ना यदा सुरतरङ्गिणी।
भविष्यति कुलेशानि तदैव प्रवलः कलिः॥ ४९॥

kvacicchinnā kvacidbhinnā yadā surataraṅgiṇī/
bhaviṣyti kuleśāni tadaiva pravalaḥ kaliḥ//

सुरतरङ्गिणी गङ्गा।

O Sovereign Mistress of Kaula doctrine! when the Heavenly Stream[2] is at some places broken, and at others diverted from its course, then know that the Kali Age has become strong.

यदा तु म्लेच्छजातीया राजानो धनलोलुपाः।
भविष्यन्ति महाप्रज्ञो तदैव प्रवलः कलिः॥ ५०॥

yadā tu mlecchajātīyā rājāno dhanalolupāḥ/
bhaviṣyanti mahāprajño tadaiva pravalaḥ kaliḥ//

O wise One! when kings of the Mleccha race[3] become

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1. *Lit.* one with beautiful hips. Vv. 46-55 give the signs (Lakṣaṇa) of the prevalence of Kali Yuga.
2. The Ganges—Gaṅgā.
3. Mleccha is a term applied to all non-Āryan peoples, such as the English, the term Ārya, according to Hindu notions, being confined to the people of Āryāvarta.

excessively covetous, then know that the Kali Age has become strong.

यदा स्त्रियोऽतिदुर्दान्ताः कर्कशाः कलहे रताः।
गर्हिष्यन्ति च भर्त्तारं तदैव प्रवलः कलिः।।५१।।

yadā striyo'tidurdāntāḥ karkaśāḥ kalahe ratāḥ/
garhiṣyanti ca bharttāraṁ tadaiva pravalaḥ kaliḥ//

When women become difficult of control, heartless and quarrelsome, and disparagators of their husbands, then know that the Kali Age has become strong.

यदा तु मानवा भूमौ स्त्रीजिताः कामकिङ्कराः।
द्रुह्यन्ति गुरुमित्रादीन् तदैव प्रवलः कलिः।।५२।।

yadā tu mānavā bhūmau strījitāḥ kāmakiṅkarāḥ/
druhyanti gurumitrādīn tadaiva pravalaḥ kaliḥ//

यदा त्वित्यादि। अतिदुर्दान्ताः अतिदुःखेन दम्यन्ते याः तथाभूताः अतिदुःखेन दमनीया इत्यर्थः। कर्कशाः कठोराः। गर्हिष्यन्ति निन्दिष्यन्ति।

When men become subject to women and slaves of lust, oppressors of their friends and Gurus,[1] then know that the Kali Age has become strong.

यदा क्षौणी स्वल्पफला तोयदाः स्तोकवर्षिणः।
असम्यक्फलिनो वृक्षास्तदैव प्रवलः कलिः।।५३।।

yadā kṣauṇī svalpaphalā toyadāḥ stokavarṣiṇaḥ/
asamyakphalino vṛkṣāstadaiva pravalaḥ kaliḥ//

स्तोकवर्षिणः स्वल्पवर्षणशीलाः।

When the fertility of the earth has gone and yields a poor harvest, when the clouds yield scanty rain, and trees give meagre fruit, then know that the Kali Age has become strong.

भ्रातरः स्वजनामात्या यदा धनकणेहया।
मिथः सम्प्रहरिष्यन्ति तदैव प्रवलः कलिः।।५४।।

1. Guru includes, besides spritual teachers, other who are deserving of respect. Thus mother and father are called Mahā-gurus, and the husband is the Mahā-guru of the wife.

bhrātaraḥ svajanāmātyā yadā dhanakaṇehayā/
mithaḥ sampraharisyanti tadaiva pravalaḥ kaliḥ//

धनकणेहया वित्तलेशाकाङ्क्षया।

When brothers, kinsmen and companions, prompted by the desire for some trifle, will strike one another, then know that the Kali Age has become strong.

प्रकटे मद्यमांसादौ निन्दादण्डविवर्ज्जते।
गूढपानं चरिष्यन्ति तदैव प्रबलः कलिः।।५५।।

prakaṭe madyamāṁsādau nindādaṇḍavivarjjite/
gūḍhapānaṁ cariṣyanti tadaiva prabalaḥ kaliḥ//

प्रकटे इत्यादि। प्रकटे प्रव्यक्ते मद्यमांसादौ निन्दादण्डविवर्ज्जितेऽपि सति यदा गूढपानं जनाश्चरिष्यन्ति तदैव प्रवलः कलिर्ज्ञातव्यः।

Even when the open partaking of flesh and liquor will pass without condemnation and punishment, yet secret drinking will still prevail, then know that the Kali Age has become strong[1].

सत्यत्रेताद्वापरेषु यथा मद्यादिसेवनम्।
कलावपि तथा कुर्यात् कुलवर्त्मानुसारतः।।५६।।

satyatretādvāpareṣu yathā madyādisevanam/
kalāvapi tathā kuryāt kulavartmānusārataḥ//

सत्यत्रेतेत्यादि। यथा मद्यादिसेवनम् प्रकाशतः कृतवानिति शेषः।

As in the Satya, Tretā, and Dvāpara Ages wine and the like[2] could be taken (openly), so they may be taken in the Kali Age in accordance with the Kaulika Dharma[3].

ये कुर्वन्ति कुलाचारं सत्यपूता जितेन्द्रियाः।
व्यक्ताचारा दयाशीला न हि तान् बाधते कलिः।।५७।।

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1. This eating and drinking is the eating and drinking of non-Kaulas (see next verse), for the sake of animal appetite only.
2. Madyādi : That is wine, meat and the like. Hariharānanda Bhāratī says that in the first three Ages wine and the like were taken openly (Prakāśataḥ).
3. Tāntrika doctrine of the Kaulas, or Kulācāra. As to Kula see note to verse 40 *ante*.

ye kurvanti kulācāraṁ satyapūtā jitendriyāḥ/
vyaktācārā dayāśīlā na hi tān bādhate kaliḥ//

नहि तान् वाधते तान्न पीडयति।

The Kali Age cannot harm those who are purified by truth, who have conquered their passions and senses, who are open in their ways, without deceit, are compassionate and follow the Kaula[1] doctrine.

गुरुशुश्रूषणे युक्ता भक्ता मातृपदाम्बुजे।
अनुरक्ताः स्वदारेषु न हि तान् बाधते कलिः।। ५८।।

guruśuśrūṣaṇe yuktā bhaktā mātṛpadāmbuje/
anuraktāḥ svadāreṣu na hi tān bādhate kaliḥ//

गुर्वित्यादि। युक्ताः सङ्गताः। अनुरक्ताः अनुरागवन्तः।

The Kali Age cannot harm those who are devoted to the service of their Guru, to the lotus of their mothers' feet, and to their own wives.

सत्यव्रताः सत्यनिष्ठाः सत्यधर्म्मपरायणाः।
कुलसाधनसत्या ये न हि तान् बाधते कलिः।। ५९।।

satyavratāḥ satyaniṣṭhāḥ satyadharmmaparāyaṇāḥ/
kulasādhanasatyā ye na hi tān bādhate kaliḥ//

कुलसाधनसत्याः कुलसाधने यथार्थावधायिनः।

The Kali Age cannot harm those who are vowed to and grounded in Truth, adherents of the true Dharma,[2] and faithful to the performance of Kaulika rites and duties.

कुलमार्गेण तत्त्वानि शोधितानि च योगिने।
ये दद्युः सत्यवचसे न हि तान् बाधते कलिः।। ६०।।

kulamārgeṇa tattvāni śodhitāni ca yogine/
ye dadyuḥ satyavacase na hi tān bādhate kaliḥ//

तत्त्वानि मद्यमांसादीनि।

The Kali Age cannot harm those who give to the truthful

1. Tāntrika doctrine of the Kaulas, or Kulācāra.
2. Law of conduct.

Kaulika-Yogī the elements of worship,[1] which have been previously purified by Kaulika rites.

हिंसामात्सर्यरहिता दम्भद्वेषविवर्ज्जिताः।
कुलधर्म्मेषु निष्ठा ये न हि तान् बाधते कलिः।। ६१।।

hiṁsāmātsaryarahitā dambhadveṣavivarjjitāḥ/
kuladharmmeṣu niṣṭhā ye na hi tān bādhate kaliḥ//

The Kali Age cannot harm those who are free of malice, envy, hypocrisy, and hatred, and who are firm in the faith of Kaulika[2] Dharma.

कौलिकैः सह संसर्गं वसतिं कुलसाधुषु।
कुर्वन्ति कौलसेवां ये न हि तान् बाधते कलिः।। ६२।।

kaulikaiḥ saha saṁsargaṁ vastiṁ kulasādhuṣu/
kurvanti kaulasevāṁ ye na hi tān bādhate kaliḥ//

The Kali Age cannot harm those who keep the company of Kaulikas, or live with Kaulika devotees,[3] or serve the Kaulikas.

नानावेशधराः कौलाः कुलाचारेषु निश्चलाः।
सेवन्ते त्वां कुलाचारैर्न हि तान् बाधते कलिः।। ६३।।

nānāveśadharāḥ kaulāḥ kulācāreṣu niścalāḥ/
sevante tvāṁ kulācārairna hi tān bādhate kaliḥ//

The Kali Age cannot harm those Kaulikas who, whatever they may appear outwardly to be,[4] yet remain firm in their

1. Tattva : meant fish, wine, parched food, and woman after purification by the Tāntrika ritual (Śodhana).
2. *Vide ante.*
3. Sādhus, such as practise Śmaśāna-sādhana (worship in the cremation-ground), Śava-sādhana (worship seated on a scope), Latā-sādhanā, etc., are called Kula-sādhus.
4. Nānā-veṣa-dharāḥ—literally, having different dress or sectarian marks, etc. This is often understood to mean and may mean that the Vāmācārīs open professions are different from and help to conceal their adherence to, the secret doctrine. But another inner meaning is said to be, not that the Kaula is enjoined to practise hyposcirsy, but that a man way be a Śākta at heart, whatever his apparent sect may be. Thus there are Gossains who are known to be Vaiṣṇavas, but who are in fact Śākteyas. *Cf. Nityā, Tantra,* chap. iii; also *Niruttara Tantra,*

adherence to Kaula[1] Ācāra, and worship Thee according to its doctrine.

स्नानं दानं तपस्तीर्थं व्रतं तर्पणमेव च।
ये कुर्वन्ति कुलाचारैर्न हि तान् बाधते कलिः।। ६४।।

snānaṁ dānaṁ tapastīrthaṁ vrataṁ tarpaṇameva ca/
ye kurvanti kulācārairna hi tān bādhate kaliḥ//

The Kali Age cannot harm those who perform their ablutions, charities, penances, pilgrimages, devotions,[2] and offerings of water[3] according to the rules of Kulācāra[4].

जीवसेकादिसंस्काराः पितृश्राद्धादिकाः क्रियाः।
ये कुर्वन्ति कुलाचारैर्न हि तान् बाधते कलिः।। ६५।।

jīvasekādisaṁskārāḥ pitṛśrāddhādikāḥ kriyāḥ/
ye kurvanti kulācārairna hi tān bādhate kaliḥ//

हिंसेति। हिंसामात्यसर्यरहिताः प्राणवियोगानुकूलव्यापारो हिंसा अन्यशुभद्वेषो मात्सर्यम् ताभ्यां रहिताः। वसतिं निवासम्।

The Kali Age cannot harm those who perform the ten purificatory ceremonies,[5] such as the blessing of the womb,[6] obsequial ceremonies of their fathers,[7] and other rites according to Kaulika ritual.

कुलतत्त्वं कुलद्रव्यं कुलयोगिनमेव च।
नमस्कुर्वन्ति ये भक्त्या न हि तान् बाधते कलिः।। ६६।।

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chap. i; also *Tantrasāra*, Kulācāra-Prakaraṇa, which says : "Śāktas in their heart and outwardly Śaivas, and in assemblies as Vaiṣṇavas, the Kaulas go about in this world in difference guises." The reference is made to "assemblies," because Vaiṣṇavas worship in assemblies, that is congregational worship.

1. *Vide ante.*
2. Vrata.
3. Tarpaṇa.
4. *Vide ante.*
5. Saṁskāra (see *post*, verses 83-90, and Chapter IX).
6. The Jīvaseka or Garbhādhāna ceremony, from Garbha (womb) and Ādhāna (placing upon), the placing of seed in the womb described in Chapter IX, verse 107.
7. Śrāddha (see note, ch. III, 2).

kulatattvaṁ kuladravyaṁ kulayoginameva ca/
namaskurvanti ye bhaktyā na hi tān bādhate kaliḥ//

कुलतत्त्वम् स्त्रीकुसुमादि। कुलद्रव्यम् मद्यमांसादि।

The Kali Age cannot harm those who respect the Kula-tattva, Kula-dravya[1] and Kula-yogī[2].

कौटिल्यानृतहीनानां स्वच्छानां कुलमार्गिणाम्।
परोपकारव्रतिनां साधूनां किङ्करः कलिः।। ६७।।

kauṭilyānṛtahīnānāṁ svacchānāṁ kulamārgiṇām/
paropakāravratināṁ sādhūnāṁ kiṅkaraḥ kaliḥ//

कौटिल्येत्यादि। परोपकारव्रतिनाम् परोपकाररूपं व्रतमस्त्येषामिति परोपकारव्रतिनः तेषाम्।

The Kali Age is but the slave of those who are free of all crookedness and falsehood, men of candour, devoted to the good of others, who follow Kaulika ways.

कलेर्दोषसमूहस्य महानेको गुणः प्रिये।
सत्यप्रतिज्ञकौलानां ज्ञेयः सङ्कल्पमात्रतः।। ६८।।

kalerdoṣasamūhasya mahāneko guṇaḥ priye/
satyapratijñakaulānāṁ jñeyaḥ saṅkalpamātrataḥ//

In spite of its many blemishes, the Kali Age possesses one great merit, that from the mere resolve[3] of a Kaulika if sincere, desired result ensues.

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1. The Tattva is ordinarily used in the sense of Pañca-makāra, as in verse 60, but the commentator Bhāratī says that Kula-dravya here refers to these, and that in this context Kula-tattvas are five kinds of Tāntrika "flowers"—viz., (1) Vajra-puṣpa, (2) Svayambhūkusuma, (3) Kundapuṣpa, (4) Cola-puṣpa, (5) Sārva-kālika-puṣpa. The word "flower" is (as in English) used symbolically for the Ṛtu as to which see Chapter V, verse 174, where the meaning of (2), (3), (4), is given. Sarvakālikapuṣpa, which literally means "the flower of all seasons," is of any kind—that is, is not, as in (2), (3), (4), confined to the Ṛtu which first appears and of any particular woman. According to Kulacūḍāmaṇi No. (1) is used in drawing on a plate of gold the Yantra of Tārā.
2. Kulamārgī.
3. Saṅkalpa.

अपरे तु युगे देवि पुण्यं पापञ्च मानसम्।
नृणामासीत् कलौ पुण्यं केवलं न तु दुष्कृतम्।। ६९।।

apare tu yuge devi puṇyaṁ pāpañca mānasam/
nṛṇāmāsīt kalau puṇyaṁ karūvalaṁ na tu duṣkṛtam//

In the other Ages, O Devī! effort of will produced both religious merit and demerit, but in the Kali Age men by intention acquire merit only, and not demerit[1].

कुलाचारविहीना ये सततासत्यभाषिणः।
परद्रोहपरा ये च ते नराः कलिकिङ्कराः।। ७०।।

kulācāravihīnā ye satatāsatyabhāṣiṇaḥ/
paradrohaparā ye ca te narāḥ kalikiṅkarāḥ//

The slaves of the Kali Age, on the other hand, are those who know not Kulācāra,[2] and who are ever untruthful and the persecutors of others.

कुलवर्त्मस्वभक्ता ये परयोषित्सु कामुकाः।
द्वेष्टारः कुलनिष्ठानां ते ज्ञेयाः कलिकिङ्कराः।। ७१।।

kulavartmasvabhaktā ye parayoṣitsu kāmukāḥ/
dveṣṭāraḥ kulaniṣṭhānāṁ te jñeyāḥ kalikiṅkarāḥ//

They too are the slaves of the Kali Age who have no faith in Kulācāra,[2] who lust after others' wives, and oppress the faithful followers of Kaulika[2] doctrine.

युगाचारप्रसङ्गेन कलेः प्रावल्यलक्षणम्।
संक्षेपात् कथितं भद्रे प्रीतये तव पार्वति।। ७२।।

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1. Apare tu yuge devī puṇyaṁ ca mānasaṁ.
Nṛṇām āsīt kalau puṇyaṁ kevalaṁ na tu duṣ-kṛtaṁ.
The Śloka is Stuti-vāda, or honorific speech and means that in former Ages men's intensions had result in good or evil as they wished, but in the present Age, whilst good intensions are quickly realised, from bad intentions evil is slow.to result; for the Kali Age, though a degraded Age, is also a favoured one. The child himself may be a weakling, but the greater its infirmities the greater the Mother's help and favours.
2. *Vide ante.* See *Kulārṇava.*

yugācāraprasaṅgena kaleḥ prāvalyalakṣaṇam/
saṅkṣepāt kathitaṁ bhadre prītaye tava pārvati//

कलेरिति। दोषसमूहस्य दोषसमूहवतः। अपरे सत्यत्रेतादौ।

In speaking of the customs of the different Ages, I have, O Gentle One! O Pārvatī ! briefly recounted to please Thee the signs of the dominance of the Kali Age.

प्रकटेऽत्र कलौ देवि सर्वे धर्म्माश्च दुर्वलाः।
स्थास्यत्येकं सत्यमात्रं तस्मात् सत्यमयो भवेत्।। ७३।।

prakaṭe'tra kalau devi sarve dharmmāśca durvalāḥ/
sthāsyatyekam satyamātraṁ tasmāt satyamayo bhavet//

When the Kali Age is made manifest, all Dharma[1] is enfeebled and Truth alone remains; therefore should one be truthful[2].

सत्यधर्म्मं समाश्रित्य यत् कर्म्म कुरुते नरः।
तदेव सफलं कर्म्म सत्यं जानीहि सुव्रते।। ७४।।

satyadharmmaṁ samāśritya yat karmma kurute naraḥ/
tadeva saphalaṁ karmma satyaṁ jānīhi suvrate//

कलेर्युगस्य प्रावल्ये सति सत्येनैव प्रव्यक्तः कुलाचारो विधातव्य इत्यभिधातुकामो महादेवः सत्यं प्रशंसिप्यन्नाह प्रकटेऽत्रेत्यादि।

O Thou Virtuous One! know this for certain, that whatsoever man does with Truth[3], that bears,[4] fruit.

न हि सत्यात् परो धर्म्मो न पापमनृतात् परम्।
तस्मात् सर्वात्मना मर्त्यः सत्यमेकं समाश्रयेत्।। ७५।।

na hi satyāt paro dharmmo na pāpamanṛtāt param/
tasmāt sarvātmanā marttyaḥ satyamekam samāśrayet//

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1. Sarve dharmāḥ, all observances prescribed for the maintenance of the individual and community.
2. Tasmātsatyamayo bhavet; that is, should become one with Truth, realise it in all his being. Bhāratī says that in this and the following verse Mahādeva desires to say that when Kali Yuga is dominant then Kulācāra should be practised openly.
3. Satya=dharma.
4. Saphalaṁ-Karma.

नहीत्यादि। अनृतात् असत्यात्। सर्वात्मना सर्वप्रयत्नेन। आत्मा यत्नो धृतिर्बुद्धिः स्वभावो ब्रह्म वर्ष्म चेत्यमरः। समाश्रयेत् सम्यक् सेवेत।

There is no Dharma higher than Truth,[1] there is no sin greater than falsehood; therefore should man seek protection under Truth with all his soul.

सत्यहीना वृथा पूजा सत्यहीनो वृथा जपः।
सत्यहीनं तपो व्यर्थमूषरे वपनं यथा।। ७६।।

satyahīnā vṛthā pūjā satyahīno vṛthā japaḥ/
satyahīnaṁ tapo vyarthamūṣare vapanaṁ yathā//

Worship without Truth is useless, and so too without Truth is the Japa[2] of Mantras and the performance of Tapas.[3] It is in such cases just as if one sowed seed in salt earth.

सत्यरूपं परं ब्रह्म सत्यं हि परमं तपः।
सत्यमूलाः क्रियाः सर्वाः सत्यात् परतरो न हि।। ७७।।

satyarūpaṁ paraṁ brahma satyaṁ hi paramaṁ tapaḥ/
satyamūlāḥ kriyāḥ sarvāḥ satyāt parataro na hi//

Truth is the appearance of the Supreme Brahman; Truth is the most excellent of all Tapas[4]; every act is rooted in Truth. Than Truth there is nothing more excellent.

अतएव मया प्रोक्तं दुष्कृते प्रवले कलौ।
कुलाचारोऽपि सत्येन कर्त्तव्यो व्यक्तभावतः।। ७८।।

ataeva mayā proktaṁ duṣkṛte pravale kalau/
kulācāro'pi satyena karttavyo vyaktabhāvataḥ//

ऊषरे क्षारमृत्तिकायुक्तदेशे। अतएव सर्वेषां कर्म्मणां सत्यमूलत्वादेवेत्यर्थः। दुष्कृते पापिनि।

Therefore has it been said by Me that when the sinful Kali Age is dominant, Kaula ways[5] should be practised truthfully

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1. Na hi satyāt paro dharmaḥ.
2. Recitation.
3. Austerities (see Ch. LV 21, and notes).
4. Ibid.
5. Kulācāra.

and without concealment[1].

गोपनाद्धीयते सत्यं न गुप्तिरनृतं विना।
तस्मात् प्रकाशतः कुर्यात् कौलिकः कुलसाधनम्।।७९।।

gopanāddhīyate satyaṁ na guptiranṛtaṁ vinā/
tasmāt prakāśataḥ kuryāt kaulikaḥ kulasādhanam//

हीयते हीनं भवति त्यक्तं भवतीत्यर्थः।

Truth is divorced from concealment. There is no concealment without untruth. Therefore is it that the Kaulika-sādhaka should perform his Kaulika-sāḍhana openly.

कुलधर्म्मस्य गुप्त्यर्थं नानृतं स्याज्जुगुप्सितम्।
यदुक्तं कुलतन्त्रेषु न शस्तं प्रवले कलौ।।८०।।

kuladharmmasya guptyarthaṁ nānṛtaṁ syājjugupsitam/
yaduktaṁ kulatantreṣu na śastaṁ pravale kalau//

ननु कुलधर्म्मस्य गुप्त्यर्थं नानृतं स्याज्जुगुप्सितमिति कुलतन्त्रेषु भवतैवोक्तं तत्कथमिदानीमुच्यते तस्मात् प्रकाशतः कुर्यात् कौलिकः कुलसाधनमित्यत आह। कुलधर्म्मस्येत्यादि।

What I have said in other Kaulika Tantras about the concealment of Kaulika-dharma not being blameworthy is not applicable when the Kali Age becomes strong[2].

कृते धर्म्मश्चतुष्पादः त्रेतायां पादहीनकः।
द्विपादो द्वापरे देवि पादमात्रं कलौ युगे।।८१।।

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1. *Vide ante*, note to verse 63, and *Niruttara Tantra*, chap. i, "Rātrau Kulakriyām kuryāt, divā kuryāt ca vaidikīm"(In the day do the Vaidika and in the night the Kaulika rites)—a rule of Vīracārā only, as Paśus are, however, prohibited from performing Sādhana at night, as all such Sādhana connotes Maithuna it has been said—Rātrau naiva yajed Devīṁ sandhyāyāṁ vāparāhnake (*Nityā-Tantra*).It is said "at night" not for concealment, but as denoting the particular form of worship then done. See Ch. X, verse III. In this verse, Bhāratī says, a question is anticipated and answered.
2. This is an ordinance abrogating during the period mentioned the law of secrecy, which had governed the Tāntrika Vīrācāra ritual when the Vaidikācāra prevailed.

kṛte dharmmaścatuṣpādaḥ tretāyāṁ pādahīnakaḥ/
dvipādo dvāpare devi pādamātraṁ kalau yuge//

कृत इत्यादि। कृते सत्ययुगे चतुष्पादो धर्म्म आसीदिति शेषः। समासान्तविधेर-नित्यत्वान्न पादशब्दस्यान्तस्य लोपः। पादमात्रम् धर्म्मस्यावशिष्यते इति शेषः।

In the (First or) Satya Age, O Devī! Virtue possessed the four quarters of its whole; in the Tretā Age it lost one quarter of its Virtue; in the Dvāpara Age there was of Virtue but two quarters, and in the Kali Age it has but one.

तत्रापि सत्यं वलवत् तपः खञ्जं दयाऽपि च।
सत्यपादे कृते लोपे धर्म्मलोपः प्रजायते।
तस्मात् सत्यं समाश्रित्य सर्वकर्म्माणि साधयेत्।। ८२।।

tatrāpi satyaṁ valavat tapaḥ khañjaṁ dayā'pi ca/
satyapāde kṛte lope dharmmalopaḥ prajāyate/
tasmāt satyaṁ samāśritya sarvakarmmāṇi sādhayet//

तत्रापीत्यादि। तत्रापि पादमात्रेऽपि। दयाऽपि च खञ्जा। लुप्यते इति लोपः। तस्मिन् कर्म्मणि घञ्।

In spite of that Truth will remain strong, though Tapas[1] and Charity become weakened. If the one quarter which is Truth goes Virtue goes also, therefore of all acts Truth should be the abiding support.

कुलाचारं विना यत्र नास्त्युपायः कुलेश्वरि।
तत्रानृतप्रवेशश्चेत् कुतो निःश्रेयसं भवेत्।। ८३।।

kulācāraṁ vinā yatra nāstyupāyaḥ kuleśvari/
tatrānṛtapraveśaścet kuto niḥśreyasaṁ bhavet//

O Sovereign Mistress of the Kaula-Dharma[2] ! since men can in this Age have recourse to Kaulika Dharma only, if that doctrine be itself infected with untruth, how can there be Liberation.

सर्वथा सत्यपूतात्मा मन्मुखेरितवर्त्मना।
सर्वं कर्म्म नरः कुर्यात् स्वस्ववर्णाश्रमोदितम्।। ८४।।

1. Austerities (see Ch. LV 21, and notes).
2. Kuleśvarī.

sarvathā satyapūtātmā manmukheritavartmanā/
sarvaṁ karmma naraḥ kuryāt svasvavarṇāśramoditam//

With his soul purified in every way by Truth, man should perform all acts enjoined by his caste and stage[1] of life, in the manner shown by Me.

दीक्षां पूजां जपं होमं पुरश्चरणतर्पणम्।
व्रतोद्वाहौ पुंसवनं सीमन्तोन्नयनन्तथा।। ८५।।

dīkṣāṁ pūjāṁ japaṁ homaṁ puraścaraṇatarpaṇam/
vratodvāhau puṁsavanaṁ sīmantonnayanantathā//

कुलाचारमिति। यत्र प्रबले कलौ। निःश्रेयसं मुक्तिः। तच्च किं सर्वं कर्म्म तत्रान दीक्षामित्यादि। पुरश्चरणतर्पणमिति समाहारद्वन्द्वः।

जातकर्म्म तथा नामचूडाकरणमेव च।
मृतक्रियां पितृश्राद्धं कुर्यादागमसम्मतम्।। ८६।।

jātakarmma tathā nāmacūḍākaraṇameva ca/
mṛtakriyāṁ pitṛśrāddhaṁ kuryādāgamasammatam//

Initiation,[2] worship,[3] recitation of Mantras,[4] the offering of oblation to Fire with ghee,[5] repetition of Mantras,[6] occasional devotions,[7] marriage,[8] the conception ceremony,[9] and that performed in the fourth, sixth, or eighth months of pregnancy,[10] the natal rite,[11] the naming[12] and tonsure[13] ceremonies, and

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1. Āśrama.
2. Dīkṣā.
3. Pūjā.
4. Japa.
5. Homa.
6. Puraścaraṇa.
7. Vrata.
8. Udvāha, For this and the following, see Ch. IX, *post.*
9. Puṁsavana.
10. Sīmantonnayana.
11. Jāta-karma.
12. Nāma-karaṇa.
13. Cūḍā-karaṇa. In all castes the Śikhā or tuft at the back of the head is kept. The Kṣatriya preserves also the Kāka-pakṣa (the hair on the cheek).

obsequial rites upon cremation[1] and after death[2]—all such ceremonies should be performed in the manner approved by the Āgamas.

तीर्थश्राद्धं वृषोत्सर्गं शारदोत्सवमेव च।
यात्रां गृहप्रवेशञ्च नववस्त्रादिधारणम्।। ८७।।

वापीकूपतटागानां संस्कारं तिथिकर्म्म च।
गृहारम्भप्रतिष्ठाञ्च देवानां स्थापनन्तथा।। ८८।।

दिवाकृत्यं निशाकृत्यं पर्वकृत्यं तथैव च।
ऋतुमासवर्षकृत्यं नित्यं नैमित्तिकञ्च यत्।। ८९।।

कर्त्तव्यं यदकर्त्तव्यं त्याज्यं ग्राह्यञ्च यद्भवेत्।
मयोक्तेन विधानेन तत् सर्वं साधयेन्नरः।। ९०।।

tīrthaśrāddhaṁ vṛṣotsargaṁ śāradotsavameva ca/
yātrāṁ gṛhapraveśañca navavastrādidhāraṇam//
vāpīkūpataṭāgānāṁ saṁskāraṁ tithikarmma ca/
gṛhārambhapratiṣṭhāñca devānāṁ sthāpanantathā//
divākṛtyaṁ niśākṛtyaṁ parvakṛtyaṁ tathaiva ca/
ṛtumāsavarṣakṛtyaṁ nityaṁ naimittikañca yat//
karttavyaṁ yadakarttavyaṁ tyājyaṁ grāhyañca yadbhavet/
mayoktena vidhānena tat sarvaṁ sādhayennaraḥ//

नामचूडाकरणमेव च नामकरणं चूडाकरणञ्चेत्यर्थः। नववस्त्रादीत्यादिना नवीन-भूषणादेः संग्रहः। गृहारम्भप्रतिष्ठाञ्च गृहारम्भं गृहप्रतिष्ठाञ्चेत्यर्थः।

The ritual which I have ordained should be followed, too, as regards Śrāddha at holy places,[3] dedication of a bull,[4] the autumnal festival,[5] on setting out on a journey,[6] on the first

1. Mṛta-kṛtya, or Mṛta-kriyā.
2. Śrāddha.
3. As at Gayā, Prayāga.
4. Vṛṣotsarga-Śrāddha of the second degree, the first being Dānasāgara (Ocean of gifts); the third is Candana-dhenu (Sandalwood and Cows), which is performed only for women who leave surviving their husbands and sons; the fourth is Tilākāñcana (Til seed and Gold).
5. Śāradotsava, *i.e.*, the Durgā Pūjā, in autumn (Śarat), the vernal (Vasanta) worship being called Vāsantī.
6. Yātrā.

entry into a house,[1] the wearing of new clothes or jewels, dedication of tanks, wells or lakes,[2] in the ceremonies performed at the phases of the Moon,[3] the building[4] and consecration of houses, the installation[5] of Devas, and in all observances to be performed during the day[6] or at night, or on special occasions[9] in each month, season, or year, and in observances both daily or occasional,[7] and also in deciding generally what ought and what ought not to be done, and in determining what ought to be rejected and what ought to be adopted.

न कुर्याद् यदि मोहेन दुर्मत्याऽश्रद्धयाऽपि वा।
विनष्टः सर्वकर्म्मभ्यो विष्ठायां स भवेत् कृमिः।। ९१।।

na kuryād yadi mohena durmatyā'śraddhayā'pi vā/
vinaṣṭaḥ sarvakarmmabhyo viṣṭhāyāṁ sa bhavet kṛmiḥ//

Should one not follow the ritual ordained, whether from ignorance, wickedness, or lack of faith, then one is disqualified for all observances, and becomes a worm in dung.

यदि मन्मतमुत्सृज्य महेशि प्रबले कलौ।
यदा यत् क्रियते कर्म्म विपरीताय तद्भवेत्।। ९२।।

yadi manmatamutsṛjya maheśi prabale kalau/
yadā yat kriyate karmma viparītāya tadbhavet//

प्रबले कलौ युगे सदाशिवमतमुल्लङ्घ्य कर्म्माणि कुर्वतो जनस्य महापातकत्वं क्रियमाणानां कर्म्मणाञ्च नैष्फल्यमित्याह न कुर्यादित्यादिभिः। मोहेन अविवेकेन। अश्रद्धया विश्वासाभावेन।

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1. Gṛha-praveśa—that is, entereing into a house for the first time to live there.
2. See chapter xiii, *post*, verse 166.
3. Tithikarma.
4. Gṛhārambha=beginning to build a house, laying the foundation of a house.
5. Pratiṣṭhā.
6. Divākṛtya, Niśikṛtya and Parvakṛtya. The first is any rite required to be done in day time; the second what is enjoined to be done at night and the last as what is ordered to be done on special occasions (Parva) such as festival, day of eclipse and the like.
7. Naimitika=That is rites necessary for the attainment of any special object.

O Maheśi[1] ! if when the Kali Age has become very powerful any act be done in violation of My precepts, then that which happens is the very contrary of that which is desired.

मन्मतासम्मता दीक्षा साधकप्राणघातिनी।
पूजाऽपि विफला देवि हुतं भस्मार्पणं यथा।
देवता कुपिता तस्य विघ्नस्तस्य पदे पदे।। ९३।।

manmatāsammatā dīkṣā sādhakaprāṇaghātinī/
pūjā'pi viphalā devi hutaṁ bhasmārpaṇaṁ yathā/
devatā kupitā tasya vighnastasya pade pade//

Initiation of which I have not approved destroys the life of the Sādhaka[2] and an act of worship not so approved is as fruitless as oblations poured on ashes,[3] and the Deva whom he worships becomes angry or hostile, and at every step he encounters danger.

कलिकाले प्रवृद्धे तु ज्ञात्वा मच्छास्त्रमम्बिके।
योऽन्यमार्गैः क्रियां कुर्यात् स महापातकी भवेत्।। ९४।।

kalikāle pravṛddhe tu jñātvā macchāstramambike/
yo'nyamārgaiḥ kriyāṁ kuryāt sa mahāpātakī bhavet//

Ambikā[4]! he who during the dominance of the Kali Age, knowing My ordinances, yet performs his religious observances in other ways, is a great sinner.

व्रतोद्वाहौ प्रकुर्वाणो योऽन्यमार्गेण मानवः।
स याति नरकं घोरं यावच्चन्द्रदिवाकरौ।। ९५।।

vratodvāhau prakurvāṇo yo'nyamārgeṇa mānavaḥ/
sa yāti narakaṁ ghoraṁ yāvaccandradivākarau//

---

1. Feminine of Maheśa=Great Lord.
2. Sādhakaprāṇaghātinī; that is if the Sādhaka does Sādhana with a mantra not communicated in manner approved by Mahādeva then it leads to his death.
3. They should be poured on living Fire.
4. A title of the Devī, meaning Mother of the Universe (see *Lalitā-sahasra-nāma*, verse 69). Devī is also called Holy Mother (Śrī-mātā). In a technical sense Ambikā is the name for the first movement of the Vimarśa Śakti.

भस्मार्पणम् अर्प्यते यत् तदर्पणम् कर्म्मणि ल्युट् भस्मन्यर्पणमिति सप्तमीतत्पुरुषः। भस्मार्पितमित्यर्थः। भस्मार्पितामित्येव वा पाठः।

The man who performs any Vrata,[1] or marries according to other ways, will remain in a terrible Hell so long as the Sun and Moon endure.

व्रते ब्रह्मवधः प्रोक्तः व्रात्यो मानवको भवेत्।
केवलं सूत्रवाहोऽसौ चण्डालादधमोऽपि सः।। ९६।।

vrate brahmavadhaḥ proktaḥ vrātyo mānavako bhavet/
kevalaṁ sūtravāho'sau caṇḍālādadhamo'pi saḥ//

व्रते इत्यादि। अन्यमार्गेण जातसंस्कारोऽपि मानवको व्रात्यो भवेत् संस्कारहीनो भवेदित्यर्थः।

By his performance of Vrata he incurs the sin of killing a Brāhmaṇa, and similarly a boy invested with the sacred thread becomes degraded.[2] He merely wears the thread, and is lower than a Cāṇḍāla[3].

उद्वाहिताऽपि या नारी जानीयात् सा तु गर्हिता।
उद्वोढाऽपि भवेत् पापी संसर्गात् कुलनायिके।
वेश्यागमनजं पापं तस्य पुंसो दिने दिने।। ९७।।

udvāhitā'pi yā nārī jānīyāt sā tu garhitā/
udvoḍhā'pi bhavet pāpī saṁsargāt kulanāyike/
veśyāgamanajaṁ pāpaṁ tasya puṁso dine dine//

And so too the woman who is married according to other ways than Mine is to be despised, and, O Sovereign Mistress of the Kaulas[4] ! the man who so marries is her associate in wrong, is day after day guilty of the sin of going with a prostitute[5].

---

1. Occasional devotion.
2. Vrātya=a degraded or disqualified Brāhmaṇa.
3. See note under ch. iii, 84.
4. Kula-nāyikā, used here, in this sense (Mistress of the Tāntrikas), though also denoting the woman worshipped as Śakti in Latāsādhana by Vāmācārīs.
5. Maithuma purchased at a price (Kraya-kṛta-maithuna) is greatly condemned.

तद्धस्तादत्रतोयादि नैव गृह्णन्ति देवताः।
पितरोऽपि न चाश्नन्ति यतस्तन्मलपूयवत्।। ९८।।

taddhastādatratoyādi naiva gṛhṇanti devatāḥ/
pitaro'pi na cāśnanti yatastanmalapūyavat//

From him the Devatā will not accept food, water, and other offerings, nor will the Pitṛs[1] eat his offerings, considering them to be as it were mere dung and pus.

तयोरपत्यं कानीनः सर्वधर्म्मवहिष्कृतः।
दैवे पैत्रे कुलाचारे नाधिकारोऽस्य जायते।। ९९।।

tayorapatyaṁ kānīnaḥ sarvadharmmavahiṣkṛtaḥ/
daive paitre kulācāre nādhikāro'sya jāyate//

उद्वाहितेत्यादि। अन्यमार्गेणोद्वाहिता या नारी सा तु गर्हिता निन्दिता भवेदिति जानीयात्। तान्तु गार्हितामिति वा पाठः। संसर्गात् अन्यमार्गेणोद्वाहिताया नार्याः सङ्गमात्। तस्य कृतान्यविध्युद्वाहितनारीसंसर्गस्य। तद्धस्तदत्तान्नतोयाद्यग्रहणे कारणमाह यत इत्यादि। तत् अन्नतोयादि। तयोः अन्यमार्गोद्वाहितनारीतदुद्वोढृपुरुषयोः। अस्य कानीनस्य।

Their children are bastards,[2] and disqualified for all religious, ancestral, and Kaulika[3] observances and rites.

अशाम्भवेन मार्गेण देवतास्थापनञ्चरेत्।
च सान्निध्यं भवेत्तत्र देवतायाः कथञ्चन।
इहामुत्र फलं नास्ति कायक्लेशो धनक्षयः।। १००।।

aśāmbhavena mārgeṇa devatāsthāpanañcaret/
ca sānnidhyaṁ bhavettatra devatāyāḥ kathañcana/
ihāmutra phalaṁ nāsti kāyakleśo dhanakṣayaḥ//

To an image dedicated by rites other than those prescribed by Śambhu[4] the Deva never comes. Benefit there is none either in this or the next world. There is but mere waste of labour and money.

---

1. The departed Spirits of the Ancestors.
2. Kānīna=son of an unmarried woman. Kānīnaḥ kanyakā-jāto mātā-maha-suto mataḥ (Yājñavalkya).
3. Observances of Kula worship.
4. Śiva.

आगमोक्तविधिं हित्वा यः श्राद्धं कुरुते नरः।
श्राद्धं तद्विफलं सोऽपि पितृभिर्नरकं व्रजेत्।। १०१।।

āgamoktavidhiṁ hitvā yaḥ śrāddhaṁ kurute naraḥ/
śrāddhaṁ tadviphalaṁ so'pi pitṛbhirnarakaṁ vrajet//

A Śrāddha performed according to other rites than those prescribed by the Āgamas is fruitless, and he who performs it will go to Hell together with his Pitṛs[1].

तत्तोयं शोणितसमं पिण्डो मलमयो भवेत्।
तस्मान्मर्त्यः प्रयत्नेन शाङ्करं मतमाश्रयेत्।। १०२।।

tattoyaṁ śoṇitasamaṁ piṇḍo malamayo bhavet/
tasmānmartyaḥ prayatnena śāṅkaraṁ matamāśrayet//

The water offered by him is like blood, and the funeral cake[2] like dung. Let the mortal then follow with great care the precepts of Śaṅkara[3].

बहुनाऽत्र किमुक्तेन सत्यं सत्यं मयोच्यते।
अशाम्भवं कृतं कर्म्म सर्वं देवि निरर्थकम्।। १०३।।

bahunā'tra kimuktena satyaṁ satyaṁ mayocyate/
aśāmbhavaṁ kṛtaṁ karmma sarvaṁ devi nirarthakam//

तत्र अशाम्भवमार्गस्थापितदेवताप्रतिमायाम्।

What is the need of saying more? Verily and verily I say to You, O Devī! that all that is done in disregard of the precepts of Śambhu[3] is fruitless.

अस्तु तावत् परो धर्म्मः पूर्वधर्म्मोऽपि नश्यति।
शाम्भवाचारहीनस्य नरकान्नैव निष्कृतिः।। १०४।।

astu tāvat paro dharmmaḥ pūrvadharmmo'pi naśyati/
śāmbhavācārahīnasya narakānnaiva niṣkṛtiḥ//

For him who follows not His precepts there is no future

1. The departed Spirits of the Ancestors (see note, ch. i, 20), for whose spiritual benefit Śrāddha is performed.
2. Piṇḍa.
3. Title of Śiva (see note, ch. i, 5)

merit. That which has been already acquired is destroyed, and for him there is no escape from Hell.

मदुदीरितमार्गेण नित्यनैमित्तकर्मणाम्।
साधनं यन्महेशानि तदेव तव साधनम्।। १०५।।

madudīritamārgeṇa nityanaimittakarmaṇām/
sādhanaṁ yanmaheśāni tadeva tava sādhanam//

निष्कृतिर्निस्तारः।

O Great Ruler[1]! the performance of daily and occasional duties in the manner spoken of by Me is the same as worshipping Thee.

विशेषाराधनं तत्र मन्त्रयन्त्रादिसंयुतम्।
भेषजं कलिरोगाणां शृणताङ्गदतो मम।। १०६।।

viśeṣārādhanaṁ tatra mantrayantrādisaṁyutam/
bheṣajaṁ kalirogāṇāṁ śrūyatāṅgadato mama//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे जीवनिस्तारोपायप्रश्नो पराप्रकृतिसाधनोपक्रमो नाम चतुर्थोल्लासः।। ४।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde jīvanistāropāyapraśno parāprakṛtisādhanopakramo nāma caturthollāsaḥ//

भेषजम् औषधम्। गदतो मम कथयतो मत्तः। ममेत्यपादानस्य शेषत्वेन विवक्षितत्वात् शेषे षष्ठीति षष्ठी।

इति श्रीमहानिर्वाणतन्त्रटीकायां चतुर्थोल्लासः।

Hear from Me O Devī! the particulars of the worship with its Mantras[2] and Yantras,[3] which is the medicine for the ills of the Kali Age.

End of the Fourth Chapter, entitled " Introduction of the Worship of the Supreme Prakṛti".

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1. Maheśāni, feminine of Maheśāna, title of Śiva.
2. See Woodroffe's *Garland of Letters* and *Śakti and Śākta.*
3. Used in worship as Pratika or representive of the Devatā. Each Devatā has His or Her own Yantra. Yantra which literally means instrument is the instrument by which worship is done. Diagrams (see *ibid.*).

पञ्चमोल्लासः

CHAPTER V

MANTRAS AND PURIFICATION

श्रीसदाशिव उवाच

त्वमाद्या परमा शक्तिः सर्वशक्तिस्वरूपिणी।
तव शक्त्या वयं शक्ताः सृष्टिस्थितिलयादिषु।। १।।

ओं नमो ब्रह्मणे।

śrīsadāśiva uvāca

tvamādyā paramā śaktiḥ sarvaśaktisvarūpiṇī/
tava śaktyā vayaṁ śaktāḥ sṛṣṭisthitilayādiṣu//

oṁ namo brahmaṇe/

मन्त्रयन्त्रादिसंयुक्तस्य विशेषाराधनस्यैवाभिधाने प्रवृत्तः श्रीसदाशिव उवाच त्वमाद्या परमेत्यादि।

तव रूपाण्यनन्तानि नानावर्णाकृतीनि च।
नानाप्रयाससाध्यानि वर्णितुं केन शक्यते।। २।।

tava rūpāṇyanantāni nānāvarṇākṛtīni ca/
nānāprayāsasādhyāni varṇituṁ karūna śakyate//

तवेति। नानावर्णाकृतीनि नाना अनेके वर्णा आकृतय आकाराश्च येषां रूपाणां तानि।

Śrī Sadāśiva said :

Thou art the Ādyā Paramā Śakti,[1] Thou art all

1. That is, Primordial Supreme Power. In this chapter Sadāśiva described the particular worship (Viśeṣārādhana) of Devī in which Mantra and Yantra is used (Bhāratī).

power.[1] It is by Thy power[2] that We (the Trinity) are powerful[3] in the acts of Creation; Preservation, and Dissolution. Endless and of varied colour and form are Thy appearances, and various are the strenuous efforts whereby (Thy Sādhakas) may realise them. Who can describe them?

तव कारुण्यलेशेन कुलतन्त्रागमादिषु।
तेषामर्चासाधनानि कथितानि यथामति।। ३।।

tava kāruṇyaleśena kulatantrāgamādiṣu/
teṣāmarcāsādhanāni kathitāni yathāmati//

कारुण्यलेशेन दयाया लवेन। तेषां तव रूपाणाम्।

गुप्तसाधनमेतत्तु न कुत्रापि प्रकाशितम्।
अस्य प्रसादात् कल्याणि मयि ते करुणेदृशी।। ४।।

guptasādhanametattu na kutrāpi prakāśitam/
asya prasādāt kalyāṇi mayi te karuṇedṛśī//

एतत्तु अतःपरमुच्यमानन्तु। अस्य गुप्तसाधनस्य।

In the Kula Tantras and Āgamas[4] I have, by the aid of but a small part of Thy mercy and with all My powers, described the Sādhana and Arcana[5] of Thy appearances; yet nowhere else is this secret Sādhana revealed. It is by the grace of this (Sādhana), O Blessed One[6]! that Thy mercy in Me is so great.

त्वया पृष्टमिदानीं तन्नाहं गोपयितुं क्षमः।
कथयामि तव प्रीत्यै मम प्राणाधिक प्रिये।। ५।।

tvayā pṛṣṭamidānīṁ tannāhaṁ gopayituṁ kṣamaḥ/
kathayāmi tava prītyai mama prāṇādhika priye//

---

1. Sarva-śakti-svarūpiṇī. That is the Devī is the one Śakti which manifests itself in different forms.
2. Tava śaktyā.
3. Śaktāḥ.
4. See *Principles of Tantra.*
5. As to the specific meaning of these terms, which, speaking generally, mean spiritual discipline and worship, and Woodroffe's *Śakti and Śākta.*
6. Kalyāṇī. This word has elsewhere been intepreted to mean "Giver of Liberation"—Mokṣadāyanī.

Questioned by Thee I am no longer able to conceal it. For Thy pleasure, O Beloved! I shall speak of that which is dearer to Me than even life itself.

सर्वदुःखप्रशमनं सर्वापद्विनिवारकम्।
त्वत्प्राप्तिमूलमचिरात्तव सन्तोषकारणम्।। ६।।

sarvaduḥkhapraśamanaṁ sarvāpadvinivārakam/
tvatprāptimūlamacirāttava santoṣakāraṇam//

तत् गुप्तसाधनम्।

To all sufferings it brings relief. It wards off all dangers. It gives Thee pleasure, and is the way by which Thou art most easily obtained.

कलिकल्मषदीनानां नृणां स्वल्पायुषां प्रिये।
बहुप्रयासासक्तानामेतदेव परं धनम्।। ७।।

kalikalmaṣadīnānāṁ nṛṇāṁ svalpāyuṣāṁ priye/
bahuprayāsāsaktānāmetadeva paraṁ dhanam//

एतदेव अतःपरमुच्यमानं गुप्तसाधनमेव।

For men rendered wretched by the taint of the Kali Age,[1] short-lived and unfit for strenuous effort, this is the greater wealth.

न चात्र न्यासबाहुल्यं नोपवासादिसंयमः।
सुखसाध्यमबाहुल्यं भक्तानां फलदं महत्।। ८।

na cātra nyāsabāhulyaṁ nopavāsādisaṁyamaḥ/
sukhasādhyamabāhulyaṁ bhaktānāṁ phaladaṁ mahat//

अत्र अतःपरमुच्यमाने साधने। अबाहुल्यं बाहुल्यशून्यम्।

In this (Sādhana which will be described) there is no need for a multiplicity of Nyāsa,[2] for fasting or other practices of self-restraint.[3] It is simple and pleasurable, yet yields great fruit to the worshipper.

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1. The last and worst age.
2. See *Śakti and Śākta.*
3. Saṁyama.

तत्राऽऽदौ शृणु देवेशि मन्त्रोद्धारक्रमं शिवे।
यस्य श्रवणमात्रेण जीवन्मुक्तोऽपि जायते।। ९।।

tatrā''dau śṛṇu deveśi mantroddhārakramaṁ śive/
yasya śravaṇamātreṇa jīvanmukto'pi jāyate//

तत्र साधने।

Then first listen, O Devī! to the Mantroddhāra[1] of the Mantra, the mere hearing of which liberates man from future births while yet living[2].

प्राणेशस्तैजसारूढो भेरुण्डाव्योमविन्दुमान्।
बीजमेतत् समुद्धृत्य द्वितीयमुद्धरेत् प्रिये।। १०।।

prāṇeśastaijasārūḍho bheruṇḍāvyomavindumān/
bījametat samuddhṛtya dvitīyamuddharet priye//

तमेव मन्त्रोद्धारक्रममाह प्राणेश इत्यादिभिः। तैजसारूढः तैजसो रेफस्तमारूढः। प्राणेशो हकारो। भेरुण्डाव्योमबिन्दुमान् भेरुण्डा ईकारः व्योमबिन्दुरनुस्वारः ताभ्यां विशिष्टो विधातव्यः। एवं ह्रीमित्येतद्बीजं समुद्धृत्य द्वितीयं बीजमुद्धरेत्।

By placing "Prāṇeśa" on "Taijasa," and adding to it "Bheruṇḍā" and the Bindu, the first Bīja[3] is formed.[4] After this, proceed to the second.

सन्ध्या रक्तसमारूढा वामनेत्रेन्दुसंयुता।
तृतीयं शृणु कल्याणि दीपसंस्थः प्रजापतिः।। ११।।

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4. See note, ch. iii, 11, *ante.*
5. Jivanmukta.
6. Or Mantra, As to the meaning of Bīja Mantra see Woodroffe's *Garland of Letters.*
7. For secrecy the letters are given different names which are only known to the learned. They may however also be got from the Bīja-kośas one of which is published as *Tantrābhidhāna* in vol. I of my series of *Tāntrik Texts.* Prāṇeśa means "the Life," and signifies the letter *Ha.* Ha-kāra may mean either Viṣṇu or Śiva, or the latter alone, according to the Mantrābhidhāna. Ha-kāra is the Bīja of Ākāśa (Vyoma)—Śiva being Mahākāśa-rūpī : in the form of the Great Ether. Taijasa (Tejas) means Fire, and signifies the letter *Ra* (Raṁ being the Bīja of Fire). Bheruṇḍā, an attendant of Durgā, signifies the long vowel ī. Thus, Ha+Ra=Hra+ī=Hrī+the Bindu (point or sign Anusvāra) = Hrīṁ.

गोविन्दबिन्दुसंयुक्तः साधकानां सुखावहः।
बीजत्रयान्ते परमेश्वरि सम्बोधनं पदम्।। १२।।

वह्निकान्तावधि प्रोक्तो दशार्णोऽयं मनुः शिवे।
सर्वविद्यामयी देवी विद्येयं परमेश्वरी।। १३।।

sandhyā raktasamārūḍhā vāmanetrendusaṁyutā/
tṛtīyaṁ śṛṇu kalyāṇi dīpasaṁsthaḥ prajāpatiḥ//
govindabindusaṁyuktaḥ sādhakānāṁ sukhāvahaḥ/
bījatrayānte parameśvari sambodhanaṁ padam//
vahnikāntāvidhi prokto daśārṇo'yaṁ manuḥ śive/
sarvavidyāmayī devī vidyeyaṁ parameśvarī//

तच्च किं बीजमत आह सन्ध्येत्यादि। रक्तसमारूढा रेफं समारूढा सन्ध्या तालव्यः शकारो वामनेत्रेन्दुसंयुता वामनेत्रमीकारः इन्दुरनुस्वारः ताभ्यां संयुक्ता कर्त्तव्या। एवं श्रीमिति द्वितीयं बीजमुद्धृतमासीत्। हे कल्याणि तृतीयं बीजं शृणु। तच्च किं बीजमत आह दीपसंस्थ इत्यादि। दीपसंस्थः दीपो रेफः तत्र स्थितः प्रजापतिः ककारो गोविन्दबिन्दुसंयुक्तः गोविन्द ईकारः बिन्दुखुस्वारः ताभ्यां संयुक्तः करणीयः। एतादृशश्च ककारः साधकानां सुखावहः सुखप्रापको भवति। एवञ्च क्रीमिति तृतीयं बीजमुद्धृतमासीत्। बीजत्रयस्यान्ते वह्निकान्ता स्वाहा अवधिरन्तभूता यस्य एतादृशं परमेश्वरि इति सम्बोधनं पदं वदेत्। सकलपदयोजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति मन्त्रो जातः। हे शिवे अयं मनुर्मन्त्रो दशार्णो दशवर्णकः प्रोक्तः। वह्निकान्तावधिरिति पाठे तु मन्त्रो विशेष्यः तस्यैवेदं विशेषणमिति ज्ञातव्यम्। सर्वविद्यामयी सर्वविद्यास्वरूपेयं मन्त्रात्मिका देवी परमेश्वरी विद्यानाम।

By placing " Sandhyā " on " Rakta," and adding to it " Vāmanetra " and Bindu, the second Bīja is formed.[1] Now listen, O Blessed One! to the formation of the third Bīja.

"Prajāpati" is placed on " Dīpa," and to them is added "Govinda" and Bindu.[2] It yields happiness to the worshippers :

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1. Sandhyā=Śa, Rakta=Ra, Vāma-netra=the long vowel ī, and Bindu is the point Anusvāra. Thus, Śa+Ra=Śra+ī+Śrī+the Bindu= Śrīṁ. As to the significance of Bindu see *Garland of Letters*.
2. Prajā-pati, or Brahmā, Lord of creation=kā; Dīpa, or Fire (whose Bīja is Raṁ) = Ra; Govinda = long vowel ī; and Bindu is the sign Anusvāra which is Hasanta Makāra, *i.e.*, the letter M without the vowel. Thus, Ka+Ra=Kra+ī=Krī+Bindu=Krīṁ.

After making these three Bījas add the word Parameśvarī[1] in the vocative, and then the word for Vahni-kāntā.[2] Thus O Blessed One! is the Mantra of ten letters formed.[3] This Vidyā[4] is the Supreme Devī, is the substance which is all Mantras[5].

आद्यत्रयाणां बीजानां प्रत्येकं त्रयमेव वा।
प्रजपेत् साधकाधीशः धर्म्मकामार्थसिद्धये।। १४।।

ādyatrayāṇāṁ bījānāṁ pratyekaṁ trayameva vā/
prajapet sādhakādhīśaḥ dharmmakāmārthasiddhaye//

आद्येत्यादि। आद्यत्रयाणामेतस्यैव मन्त्रस्यादिभूतानां ह्रीँ प्रभृतीनां त्रयाणां बीजानां मध्ये प्रत्येकं ह्रीमिति श्रीमिति क्रीमिति वा बीजं ह्रीँ श्रीँ क्रीमिति बीजत्रयमपि वा धर्म्मकामार्थसिद्धये साधकाधीशः साधकोत्तमः प्रजपेत्। एवन्तु पञ्चमन्त्रा आसन्।

The most excellent worshipper should for the attainment of wealth and all his desires make Japa of each or all of the first three Bījas[6].

बीजमाद्यत्रयं हित्वा सप्तार्णाऽपि दशाक्षरी।
कामवाग्भवतारादया सप्तार्णाऽष्टाक्षरी त्रिधा।। १५।।

bījamādyatrayaṁ hitvā saptārṇā'pi daśākṣarī/
kāmavāgbhavatārādyā saptārṇā'ṣṭākṣarī tridhā//

बीजमित्यादि। ह्रीँ प्रभृत्याद्यबीजत्रयं हित्वा त्यक्त्वा दशाक्षरी मन्त्रात्मिका परमेश्वरी

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1. Title of the great Devī, as the Supreme Lord.
2. Consor of Vahni—Fire—that is, the Mantra "Svāhā", used in making oblation to Fire or at the conclusion of the feminine Mantras (see *post*).
3. That is, Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī Svā-hā. The vowels are the Śaktis of the consonants, which cannot be uttered without them. Therefore, consonant and vowel annexed are treated as one letter. See *Ānanda-laharī*, v. 1.
4. Vidyā is the feminine Mantra, the sex of the Mantra changing with that of its presiding Devatā. The *Śāradatilāka* says that if a mantra is followed by Huṁ or Phaṭ, it is a masculine Mantra (Puruṣa; Puṁ-Mantra). Those which end with Svāhā are feminine, and those ending with Namaḥ are neuter.
5. Sarva-vidyā-mayī is Sarva-vidyā-svarūpā (Hariharānanda Bhārati). All the Vidyās are included in it (Tarkālaṅkāra). The Vidyā is identical with its Devatā; *Cf.* Devatā mantrarūpiṇī.
6. Hrīṁ, Śrīṁ, Krīṁ, Bhāratī gives a variant—"for the attainment of piety (Dharma), desire (Kāma), wealth (Artha)."

विद्या सप्तार्णाऽपि परमेश्वरि स्वाहेत्याकारा सप्ताक्षर्यपि भवेत्। अनेन सहिताः षड् मन्त्रा अभूवन्। कामवाग्भवताराद्या क्लीमिति ऐमिति ओमिति वा बीजमाद्यं यस्यास्तथाभूता चेत् सप्तार्णा मन्त्ररूपा परमेश्वरी विद्या स्यात्तदा क्लीँ परमेश्वरि स्वाहेत्याकारा ऐँ परमेश्वरि स्वाहेत्याकारा ओँ परमेश्वरि स्वाहेत्याकारा चाष्टाक्षर्यपि भवति। एवञ्चैषाऽष्टाक्षरी त्रिधा जाता। एतैस्त्रिभिः सहिता नव मन्त्रा वभूवुः।

By omitting the first three Bījas, the Vidyā[1] of ten letters becomes one of seven.[2] By prefixing the Bīja of Kāma,[3] or the Vāgbhavā,[4] or the Tārā,[5] three Mantras of eight letters each are formed[6].

दशार्णामन्त्रणपदात् कालिके पदमुच्चरेत्।
पुनराद्यत्रयं बीजं वह्निजायां ततो वदेत्।। १६।।

daśārṇāmantraṇapadāt kālike padamuccaret/
punarādyatrayaṁ bījaṁ vahnijāyāṁ tato vadet//

At the end of the word[7] in the vocative in the Mantra of ten letters the word Kālike[8] should be uttered, and then the first three Bījas,[9] followed by the name of the Wife of Vahni[10].

षोडशीयं समाख्याता सर्वतन्त्रेषु गोपिता।
वध्वाद्या प्रणवाद्या चेदेषा सप्तदशी द्विधा।। १७।।

ṣoḍaśīyaṁ samākhyātā sarvatantreṣu gopitā/
vadhvādyā praṇavādyā cedeṣā saptadaśī dvidhā//

---

1. Feminine Mantra *(vide ante)*.
2. That is, omitting the first three letters, Hrīṁ, Śrīṁ and Krīṁ. The Mantra is then Pa-ra-me-śva-rī Svāhā.
3. The Bīja of Kāma—Deva of Desire— is Klīṁ.
4. Vāgbhavā is Sarasvatī, Devī of Learning, Music, Speech, the Fine Arts and so on. Her Bīja is Aiṁ.
5. That is, the Praṇava=Oṁ.
6. That is, to the Mantra of seven letters thus formed either of the following three Mantras are added—that is, Klīṁ, or Aiṁ,or Oṁ— then separate Mantras of eight letters each are formed, which are Klīṁ Parameśvarī Svāhā, Aiṁ Parameśvarī Svāhā, Oṁ Parameśvarī Svāhā.
7. *i.e*, Parameśvarī.
8. Name of the Devī.
9. That is, Hrīṁ, Śrīṁ, Krīṁ.
10. That is, Svāhā.

This Vidyā[1] is called Ṣoḍaśī,[2] and is concealed in all the Tantras.[3] If it be prefixed by the Bīja of Vadhū[4] or by the Praṇava,[5] two Mantras of seventeen letters each are formed[6].

तव मन्त्रा ह्यसंख्याताः कोटिकोटर्बृदास्तथा।
संक्षेपादत्र कथिता मन्त्राणां द्वादश प्रिये।। १८।।

tava mantrā hyasaṅkhyātāḥ koṭikoṭarbṛdāstathā/
saṅkṣepādatra kathitā mantrāṇāṁ dvādaśa priye//

दशार्णेत्यादि। दशार्णस्य मनोरामन्त्रणपदात् परं कालिके इति पदमुच्चरेत् वदेत्। ततः परं ह्रीँ प्रभृत्याद्यत्रयं बीजं पुनर्वदेत्। ततोऽनन्तरं वह्निजायां स्वाहेति पदं वदेत्। सकलपदोजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि कालिके ह्रीँ श्रीँ क्रीँ स्वाहेति मन्त्रो जातः। इयं षोडशी षोडशवर्णा मन्त्रात्मिका परमेश्वरी विद्या सर्वतन्त्रेषु गोपितापि त्व प्रीत्यै मया समाख्याता सम्यक् कथिता। एतेन सहिता दश मन्त्रा अभवन्। चेद्यद्येषा षोडशी वध्वाद्या स्त्रीमिति-बीजाद्या प्रणवाद्या ओङ्काराद्या वा स्यात् तदा स्त्रीं ह्रीं श्रीं क्रीं परमेश्वरि कालिके ह्रीं श्रीं क्रीं स्वाहेत्याकारा ओं ह्रीं श्रीं क्रीं परमेश्वरि कालिके ह्रीं श्रीं क्रीं स्वाहेत्याकारा च सप्तदशी सप्तदशाक्षर्यपि भवेत्। एवञ्चैषा सप्तदशी द्विधा जाता। एताभ्यां मिलिता द्वादश मन्त्रा आसन्।

O Beloved! there are tens of millions upon tens of millions,[7] nay an hundred millions,[8] nay countless Mantras that Thou hast. I have here but shortly stated twelve of them[9].

येषु येषु च तन्त्रेषु ये ये मन्त्राः प्रकीर्तिताः।
ते सर्वे तव मन्त्राः स्युस्त्वमाद्या प्रकृतिर्यतः।। १९।।

yeṣu yeṣu ca tantreṣu ye ye mantrāḥ prakīrtitāḥ/
te sarve tava mantrāḥ syustvamādyā prakṛtiryataḥ//

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1. The Mantra thus formed is; Hrīṁ, Śrīṁ, Krīṁ, Parameśvari Kālike, Hrīṁ, Śrīṁ, Svāhā.
2. Feminine of Ṣoḍaśa, so called because composed of sixteen letters.
3. But is disclosed by Sādaśiva out of his affection for Pārvati (Bhāratī).
4. That is, the Vadhū (woman) Bīja—Strīṁ.
5. Oṁ.
6. That is, the Mantrain Note 5, *ante*, plus either "Strīṁ" or "Oṁ".
7. Koṭi.
8. Arbuda.
9. Namely one of ten letters in v. 13, one of three letters and three of one letter in v. 14, one of seven letters and three of eight letters in v. 15 and in v. 16 two of seventeen letters each.

Whatever Mantras are set forth in the various Tantras, they are all Thine, since Thou art the Ādyā Prakṛti[1].

एतेषां सर्वमन्त्राणां एकमेव हि साधनम्।
कथयामि तव प्रीत्यै तथा लोकहिताय च।। २०।।

eteṣāṁ sarvamantrāṇāṁ ekameva hi sādhanam/
kathayāmi tava prītyai tathā lokahitāya ca//

सकलतन्त्रोक्तानां सर्वेषां मन्त्राणां पार्वतीसम्बन्धित्वे हेतुमाह त्वमाद्या प्रकृतिर्यत इति।

There is but one mode of Sādhana in the case of all these Mantras, and of that I shall speak for Thy pleasure and the benefit of humanity.

कुलाचारं विना देवि शक्तिमन्त्रो न सिद्धिदः।
तस्मात् कुलाचाररतः साधयेच्छक्तिसाधनम्।। २१।।

kulācāraṁ vinā devi śaktimantro na siddhidaḥ/
tasmāt kulācāraratataḥ sādhayecchaktisādhanam//

तदेव साधनमाह कुलाचारमित्यादिभिः।

Without Kulācāra,[2] O Devī! the Śakti-Mantra[3] is powerless to give success, and therefore the Sādhaka should practise Śakti-Sādhanā with Kulācāra rites.

मद्यं मांसं तथा मत्स्यं मुद्रा मैथुनमेव च।
शक्तिपूजाविधावाद्ये पञ्चतत्त्वं प्रकीर्त्तितम्।। २२।।

madyaṁ māṁsaṁ tathā matsyaṁ mudrā maithunameva ca/
śaktipūjāvidhāvādye pañcatattvaṁ prakīrttitam//

---

1. Tvam ādyā prakṛtir yataḥ. Primordial material cause as Māyā-Śaktī and efficient cause as Cit-Śakti. Here is established the connection between Prakṛti and all Mantras (Tarkālaṅkāra). All Devas, Devīs, and Mantras have originated from the Parabrahma united with Prakṛti either directly or mediately. They are not speparate from Him. Therefore whatsoevr Devas, Devīs or Mantras are worshipped it is the Ādyā Herself who is worshipped.
2. Tāntrika doctine in its Kaula form.
3. The Mantras of the Devī—Śakti of Śiva.

पञ्चतत्त्वं विना शक्तिपूजाया निष्फलत्वादवश्यमेव पञ्चतत्त्वेन शक्तेः पूजा विधातव्येत्याह मद्यमित्यादिभिः।

O Ādyā[1]! the five essential Elements in the worship of Śakti have been prescribed to be Wine[2], Meat,[3] Fish,[4] parched Grain,[5] and the Union of man with woman[6].

पञ्चतत्त्वं विना पूजा अभिचाराय कल्पते।
नेष्टसिद्धिर्भवेत्तस्य विघ्नस्तस्य पदे पदे।। २३।।

pañcatattvaṁ vinā pūjā abhicārāya kalpate/
neṣṭasiddhirbhavettasya vighnastasya pade pade//

The worship of Śakti without these five elements[7] is but the practice of evil magic.[8] That Siddhi which is the object of Sādhana is never attained thereby, and obstacles are encountered at every step.

शिलायां शस्यवापे च यथा नैवाङ्कुरो भवेत्।
पञ्चतत्त्वविहीनायां पूजायां न फलोद्भवः।। २४।।

śilāyāṁ śasyavāpe ca yathā naivāṅkuro bhavet/
pañcatattvavihīnāyāṁ pūjāyāṁ na phalodbhavaḥ//

---

1. Ādyā, Who is form the beginning.
2. Madya (or other fermented liquor).
3. Māṁsa.
4. Matsya.
5. Mudrā, a term here used in its technical Pañcatattva sense, but which ordinarily means "ritual gestures with the fingers or postures of the body". See as to these last four Tattvas Woodroffe's *Sakti and Śakta.*
6. Maithuna.
7. Ordinarily called the Pañca-Makāra (Five M's), as to which see *Śakti and Śākta.* They are here called Pañca-tattva, and elsewhere Pañca-dravya.
8. Abhicāra. Abhicāra is ritual is injure or destroy, and is, according to Hariharānanda-Bhāratī, the equivalent of Hiṁsā-karma—an act injurious to others. Jaganmohana-Tarkālaṅkāra says that if the special treatment prescribed by the Tantras is nt followed then the sensual proclivities are not eradicated and the ritual is for the desired end of Tantra useless as magic which leads only to the injury of others. See also Woodroffe's *Śakti and Śākta.*

As seed sown on barren rocks does not germinate, so worship[1] without these five elements is fruitless.[2]

1. Pūjā.
2. On this verse Tarkālaṅkāra says what Śiva says is plainly this : By the poison which kills all animals, by that same poison the physician destroys disease. The root of Homeopathy is to cure illness by that which causes illness. Amongst us also there is the tradition that poison is destroyed by poison. What then is that which makes men sin and ide before his time, the object of contempt of all : The first amongst these causes are wine and woman; meat, fish, Mudrā (fired rice, gram and other such things taken along with drinks) are accessories. These five Tattvas are the primary cause of the terrific incurable disease which is Saṁsāra. Man under the influence of wine and the like becomes devoid of manliness and worthless. The stupefying power of wine and woman is so great as to attract even the pious and wise and hurl them into the abyss of darkness and ingnorance. Here Śiva prescribes the poison which eradicates poison. We know as other Sādhakas do that this Homeopathic system of Śiva is infallible and yields speedy results. He who thirsts for wine or lusts after woman can be cured by this treatment within a very short time. But the physician, that is the Guru, must be experienced and skilful. A slight error in the administration of the poison may lead to fatal result. On this account Śiva has said that the path of Kulācāra is more diffiucult than it is to walk on the edge of a sword or to embrace the neck of a tiger. Here we give a popular or exoteric explanation of the Tattvas. But if the esoteric meaning of them be also known then it will be seen that in the matter of Sādhana they are absolutely necessary. No one who is not a Tattva-Jñāni can master their esoteric meaning. On this account Śiva has prohibited the disclosure of the Sādhana to ordinary people. We have ourselves seen people who claim to be Kaulas but as a fact they are no better than drunkards and libertines. O Reader, blame not Kulācāra on seeing these erring men. A libertine and drunkard can never be a Kaula. The Kaula method is unique. He cannot be a libertine and drunkard. On seeing a woman he sees his mother and Iṣṭadevatā in her and in either mind or body makes obeisance to her. The saints Gaurāṅga, Nityānanda and Advaita are brilliant examples of the true Kaula. In the *Mahābhārata* and *Viṣṇupurāṇa* it has been said that desire cannot be quenched by the enjoyment of objects of that desire. On the contrary desire flames up like fire when ghee is thrown upon it. This is very true. No one says that the drinking of poison will not kill. But the physician administers poison in such a wonderful way that it does not kill the patient but

प्रातःकृत्यं विना देवि नाधिकारी तु कर्म्मसु।
तस्मादादौ प्रवक्ष्यामिः प्रातःकृत्यं यथोचितम्।। २५।।

prātaḥkṛtyaṁ vinā devi nādhikārī tu karmmasu/
tasmādādau pravakṣyāmiḥ prātaḥkṛtyaṁ yathocitam//

अभिचाराय हिंसाकर्मणे। हिंसाकर्माभिचारः स्यादित्यमरः।

Unless he has performed the morning rites[1] a man is not qualified to perform the others. And therefore, O Devī! I shall first speak of those which are to be performed in the morning.

रजनीशेषयामस्य शेषार्द्धमरुणोदयः।
तदा साधक उत्थाय मुक्तस्वापः कृतासनः।
ध्यायेच्छिरसि शुल्काब्जे द्विनेत्रं द्विभुजं गुरुम्।। २६।।

rajanīśeṣayāmasya śeṣārddhamaruṇodayaḥ/
tadā sādhaka utthāya muktasvāpaḥ kṛtāsanaḥ/
dhyāyecchirasi śulkābje dvinetraṁ dvibhujaṁ gurum//

प्रातःकृत्यमाह रजनीशेषयामस्येत्यादिभिः। रजनीशेषयामस्य रात्रेरन्तिमस्य प्रहरस्य शेषार्द्धमन्तिमं दण्डचतुष्टयमरुणोदयः स्यात्। तदा तस्मिन्नेवारुणोदये काले मुक्तस्वापस्त्यक्तनिद्रः साधक उत्थाय कृतमासनं येन तथाभूत आसनोपविष्टश्च सन् शिरसि शुक्लाब्जे श्वेतपद्मे स्थितं गुरुं ध्यायेदित्यन्वयः। द्विनेत्रमित्यादीनि द्वितीयान्तानि गुरुविशेषणानि।

In the second half of the last quarter of the night[2] the Sādhaka should rise from sleep. Having shaken off drowsiness, he should seat himself in appropriate posture and meditate on the Guru as being in his head :[3]

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on the contrary the poison in the body is destroyed. The way in which the Guru adminsters the poison of wine and thus destroys the poison of Saṁsāra cannot be disclosed before the unworthy (Anādhikārī) and so this is prohibited by Śiva.

1. Prātaḥ-kṛtya, such as bathing, morning prayers, etc. *(vide post).*
2. Aruṇodaya.
3. For the purpose of meditation a definite picture is formed in the mind's eye, which is to be the subject of Dhyāna.

Dhyāna

As two-eyed and two-armed, situate in the white lotus of the head[1];

श्वेताम्बरपरीधानं श्वेतमाल्यानुलेपनम्।
वराभयकरं शान्तं करुणामयविग्रहम्।। २७।।
वामेनोत्पलधारिण्या शक्त्याऽऽलिङ्गितविग्रहम्।
स्मेराननं सुप्रसन्नं साधकाभीष्टदायकम्।। २८।।

śvetāmbaraparīdhānaṁ śvetamālyānulepanam/
varābhayakaraṁ śāntaṁ karuṇāmayavigraham//
vāmenotpaladhāriṇyā śaktyā''liṅgitvigraham/
smerānanaṁ suprasannaṁ sādhakābhīṣṭadāyakam//

श्वेतेत्यादि। श्वेताम्बरपरीधानं परिधीयते यत्तत् परीधानम्। कर्मणि ल्युट्। परीत्यस्य दीर्घस्त्वार्षः। श्वेते अम्बरे वस्त्रे परीधाने यस्य तथाभूतम्। श्वेतमाल्यानुलेपनम् अनुलिप्यते यत्तदनुलेपनं चन्दनादि। श्वेते माल्यानुलेपने यस्य तम्। वरेत्यादि। वराभयकरं वरोऽभयं च करयोर्यस्य तम्। शान्तं रागद्वेषादिशून्यम्। करुणामयविग्रहं करुणामयः कृपाप्राचुर्यवान् विग्रहो देहो यस्य तम्। वामेनोत्पलधारिण्या शक्त्या वामहस्तेन कमलं दधत्या स्त्रिया आलिङ्गितविग्रहमाश्लिष्टशरीरम्।

Clad in white raiment, engarlanded with white flowers, smeared with sandal paste. With one hand he makes the sign which dispels fear, and with the other that which bestows blessings. He is calm, and is the image of mercy. On his left his Śakti, holding in her hand a lotus, embraces him. He is smiling and gracious, the bestower of 'the fulfilment of the desires of the Sādhaka.

एवं ध्यात्वा कुलेशानि मानसैरुपचारकैः।
पूजयित्वा जपेन्मन्त्री वाग्भवं बीजमुत्तमम्।। २९।।

evaṁ dhyātvā kuleśāni mānasairupacārakaiḥ/
pūjyitvā japenmantrī vāgbhavaṁ bījamuttamam//

एवमित्यादि। हे कुलेशानि मन्त्री साधकः एवं गुरुं ध्यात्वा मानसैर्मनःसंकल्पितैः पाद्यार्घ्याचमनीयादिभिरुपचारकैः पूजयित्वा चोत्तमं श्रेष्ठं वाग्भवम् ऐमिति बीजं जपेत्।

1. One of the highter Cakras—the Lotus of twelve white petals under the Sahasrāra, resting on the Suṣumnā Nāḍī.

O Kuleśvarī[1] the Sādhaka should, after having thus meditated upon his Teacher and worshipped him with the articles of mental worship,[2] do Japa with the excellent Vāgbhava-Bīja[3].

यथाशक्ति जपं कृत्वा समर्प्य दक्षिणे करे।
ततस्तु प्रणमेद्धीमान् मन्त्रेणाऽनेन सद्गुरुम्।। ३०।।

yathāśakti japaṁ kṛtvā samarpya dkṣiṇe kare/
tatastu praṇameddhīmān mantreṇā'nena sadgurum//

जपम् ऐमिति बीजस्येति शेषः।

After doing Japa[4] of the Bīja as best lies in his power, the wise disciple should, after placing the Japa[5] in the right palm of his excellent Guru, bow to him, saying meanwhile the following. :

भवपाशविनाशाय ज्ञानदृष्टिप्रदर्शिने।
नमः सद्गुरवे तुभ्यं भुक्तिमुक्तिप्रदायिने।। ३१।।

नराकृतिपरब्रह्मरूपायाऽज्ञानाहारिणे ।
कुलधर्म्मप्रकाशाय तस्मै श्रीगुरवे नमः।। ३२।।

bhavapāśvināśāya jñānadṛṣṭipradarśine/
namaḥ sadgurave tubhyaṁ bhuktimuktipradāyine//
narākṛtiparabrahmarūpāyā'jñānāhāriṇe /
kuladharmmaprakāśāya tasmai śrīgurave namaḥ//

अनेन केन मन्त्रेणेत्यपेक्षायां तमेव मन्त्रमाह भवपाशविनाशायेति। भवपाशविनाशाय संसाररूपस्य पाशस्य विनाशकाय। ज्ञानदृष्टिप्रदर्शिने ज्ञानरूपां दृष्टिं प्रदर्शयितुं शीलं यस्य तस्मै।

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1. Feminine of Kuleśvara, a name of Śiva as Lord of Kāla.
2. Mānasa upacāra=articles of mental worship (see verses142-157of the Chapter).
3. That is, "Aiṁ," Vāgbhavā being Sarasvatī *(vide ante)*. The mode of mental worship (Mānasapūjā) is Kaniṣṭhābhyāṁ Laṁ Pṛthivyātmakaṁ gandhaṁ samrapayāmi Namaḥ Aṁguṣṭābhyāṁ Haṁ Ākāśātmakaṁ puṣpaṁ samarpayāmi Namaḥ and so on.
4. Recitation of the Mantra.
5. That is, the merit of it.

Mantra

I bow to thee, O Sad-guru,.

Thou who destroyeth the bonds which hold us to this world,

Thou who bestoweth the vision of Wisdom,[1]

Together with worldly enjoyment and final Liberation,[2]

Dispeller of ignorance.

Revealer of the Kula-dharma,[3]

Image in human form of the Supreme Brahman[4].

Obeisance to the Śrī Guru.

प्रणम्यैवं गुरुं तत्र चिन्तयेन्निजदेवताम्।
पूर्ववत् पूजयित्वा तां मूलमन्त्रजपञ्चरेत्।। ३३।।

praṇamyaivaṁ guruṁ tatra cintayennijadevatām/
pūrvavat pūjayitvā tāṁ mūlamantrajapañcaret//

The disciple, having thus made obeisance to his Guru, should then meditate upon his Iṣṭa-devatā,[5] and worship Her as aforesaid,[6] inwardly reciting the Mūla-mantra[7] meanwhile.

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1. Jñāna-dṛṣṭi.
2. See *Yoga-Vāśiṣṭa*, Nirvāṇa-Prakaraṇa, III, chap. lxxxv.
3. Tāntrika doctrine of the Kaulas.
4. The Guru is not a mere man. It is not as such that obedience to Him is due. He is Śiva the Supreme Guru (Ādiguru) in human form.
5. That is, the particular Devatā whom the particular disciple worships. "There" that is in the head (Bhārātī). Tarkālaṅkāra says this is unusual, for ordinarily Iṣṭa-devatā is worshipped in the heart. To Her also mental offerings should be made *(v. post)*. They are not the same as those made to the Guru.
6. That is, the way the Guru has been worshipped.
7. That is, the root or primary Mantra—Hrīṁ, Śrīṁ, Krīṁ, Parameśvari Kālike, Hrīṁ, Śrīṁ, Krīṁ Svāhā. As regards mental worship of the Iṣṭa-devatā. Tarkalaṅkāra says : Offer the lotus of the heart as seat (Āsana), the nectar from the Sahasrāra for Pādya (water of washing the feet) and the Mind for Arghya (offeriing to show honour) ofer the same Nectar for Ācamanīya (water for rinsing the mouth) and Snānīya (bathing) give Ether (Ākāśa-tattva) for clothing and earth (Gandha-tattva) for perfume. The mind (Citta) should be used in place of flowers

यथाशक्ति जपित्वा तद् देवीवामकरेऽर्पयेत्।
मन्त्रेणानेन मतिमान् प्रणमेदिष्टदेवताम्।। ३४।।

yathāśakti japitvā tad devīvāmakare'rpayet/
mantreṇānena matimān praṇamediṣṭadevatām//

प्रणम्येत्यादि। एवमुक्तप्रकारेण गुरुं प्रणम्य प्रकर्षेण भक्तिश्रद्धातिशयेन नत्वा तत्र शिरसि शुक्लाब्जे आसीनां निजदेवतां साधकश्चिन्तयेद्ध्यायेत्। ततः पूर्ववत् गुरुवन्मानसैरुचारकैस्तां निजदेवतां पूजयित्वा ह्रीँ श्रीँ क्रीमित्यादिकस्य मूलमन्त्रस्य जपञ्चरेत् कुर्यात्।

Having done this to the best of his powers, he should place the Japa in the left palm of the Devī, and then make obesiance to his Iṣṭa-devatā with the following.

नमः सर्वस्वरूपिण्यै जगद्धात्र्यै नमोनमः।
आद्यायै कालिकायै ते कर्त्र्यै हर्त्र्यै नमोनमः।। ३५।।

namaḥ sarvasvarūpiṇyai jagaddhātryai namonamaḥ/
ādyāyai kālikāyai te kartryai hartryai namonamaḥ//

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and the vital forces (Prāṇas) for incense. For light give Tejas-tattva (Light) and for food the ocean of Nectar. In lieu of ringing the bell offer Anāhata-śabda (in the heart) and Vāyu-tattva (Air) for fanning. The Sahasrāra is the umbrella-tattva singing. The functions and movements of the mind are dancing and the Suṣumnā Nāḍī is a garland of lotuses (for in this are the Cakras or Pādmas). She who is experienced through feeling (Bhāvagocarā) should be worshipped with the ten flowers of feeling (Bhāvapuṣpa). These are Amāya, Anahaṅkāra, Arāga, Amada, Amoha, Adambha, Adveṣa, Akṣobha, Amātsarya, Alobha, Ahiṁsā or absence of deceit, egoism, attachment, pride, delusion, hypocrisy, hostility, agitation, envy, greed, respectively. Ahimsā (harmlessness), Indriya-nigraha (control of the senses), Dayā (mercy), Kṣamā (forgiveness), Jñāna (spiritual knowledge), are five excellent flowers. Śivā (the beneficent one) should be worshipped with these fifteen flowers of feeling (Bhāva) and also with the ocean of Nectar, mountains of flesh and fish, piles of Mudrā well ground and fried in ghee, Paramānna, Kula nectar, Kula flowers of five kinds and the washings of it. Worship should be done after lust and anger which are typified by the goat and buffalo are sacrified. Whatsoever there be in heaven or earth, or the lower regions, in the firmament and in water, all that should be made an offering. Japa should be done in peace after making sacrifice to all beings who obstruct, be they in the lower regions, on earth or in the spaces above.

Mantra

To Thee I bow Who art one with, and the Supporter of, the Universe,

I bow to Thee again and yet again, the Ādyā Kālikā,[1] both Creatrix and Destructress[2].

नमस्कृत्य वहिर्गच्छेद्वामपादपुरःसरम्।
त्यक्त्वा मूत्रपुरीषञ्च दन्तधावनमाचरेत्।। ३६।।

namaskṛtya vahirgacchedvāmapādapuraḥsaram/
tyaktvā mūtrapurīṣañca dantadhāvanamācaret//

तं मन्त्रमेवाह। नमः सर्वेति।

Having thus made obeisance to the Devī, he should leave his house, placing his left foot first, and then make water, discharge his bowels, and cleanse his teeth.

ततो गत्वा जलाभ्यासे स्नानं कृत्वा यथाविधि।
आदावप उपस्पृश्य प्रविशेत् सलिले ततः।। ३७।।

tato gatvā jalābhyāse snānaṁ kṛtvā yathāvidhi/
ādāvapa upaspṛśya praviśet salile tataḥ//

तत इत्यादि। जलाभ्यासे वारिनिकटे। स्नानविधिमेवाह आदावप इत्यादिभिः। अपो जलानि। सलिले जले।

He then should go towards some tank or other large sheet of water, and make his ablutions in the manner prescribed. First of all let him rinse his mouth, and then enter the water.

नाभिमात्रजले स्थित्वा मलानामपनुत्तये।
सकृत् स्नात्वा तथोन्मज्य मान्त्रमाचमनञ्चरेत्।। ३८।।

nābhimātrajale sthitvā malānāmapanuttaye/
sakṛt snātvā tathonmajya māntramācamanañcaret//

मन्त्रैः कार्यं मान्त्रम्।

And stand therein up to his navel. He should then cleanse

1. *Vide*, chap. iv, verse 31 *ante*.
2. Kartrī and Hartrī. She both creates and withdraws creation into Herself.

his body by a single immersal only, and then, standing up, rinse his mouth, saying the Mantra the while[1].

आत्मविद्याशिवैस्तत्त्वैः स्वाहान्तैः साधकाग्रणीः।
त्रिस्प्राश्याऽपो द्विरुन्मृज्य त्वाचमेत् कुलसाधकः।। ३९।।

ātmavidyāśivaistattvaiḥ svāhāntaiḥ sādhakāgraṇīḥ/
trisprāśyā'po dvirunmṛjya tvācamet kulasādhakaḥ//

That best of worshippers, the Kula-Sādhaka,[2] should then sip water[3] three times uttering :

The Mantras

Ātma-tattvāya Svāhā.
Vidyā-tattvāya Svāha.
Śiva-tattvāya Svāhā,

after each sip.[4] Lastly, he should rinse the upper lip twice[5].

कुलयन्त्रं मन्त्रगर्भं विलिख्य सलिले सुधीः।
मूलमन्त्रं द्वादशधा तस्योपरि जपेत् प्रिये।। ४०।।

kulayantraṁ mantragarbhaṁ vilikhya salile sudhīḥ/
mūlamantraṁ dvādaśadhā tasyopari japet priye//

आचमनमन्त्रानेव दर्शयन्नाह आत्मेत्यादि। स्वाहा अन्तो येषां तथाभूतैः आत्मविद्याशिवतत्त्वैः आत्मतत्त्वाय स्वाहा विद्यातत्त्वाय स्वाहा शिवतत्त्वाय स्वाहेति मन्त्रैरित्यर्थः। साधकाग्रणीः साधकश्रेष्ठः। कुलसाधकोऽपो जलानि त्रिर्वारत्रयं प्राश्य प्रपीय द्विर्वारद्वयमुन्मृज्य इत्येवमाचम्य ह्रीँ प्रभृतीनां मन्त्राणां मध्ये कश्चिदपि मन्त्रो गर्भे

1. Māntram ācamanam, or rinsing the mouth and reciting the Tāntrika Mantras at the same time.
2. Tāntrika worshipper of the Kula Sāmprādaya.
3. Ācamana.
4. The worshipper here offers with the Mantra Svāhā oblation of water to the thirty-six Śaiva-Śākta-Tattvas or stages of involution into the supreme "I" (Pūrṇāham) of duality, *viz.* Ātma-tattva, from Pṛthivī to Prakṛti : Vidyā-tattva, *viz.* Māyā-Kañcukas, Sadvidyā and including Sadākhya Tattva : and Śiva Tattva including Śiva Tattva and Śakti Tattva. See Woodroffe's *Garland of Letters.*
5. This is the method of rinsing one's mouth referred to in verse, 38, and called Mantra manner of rinsing the mouth.

यस्यैवम्भूतं त्रिकोणात्मकं कुलयन्त्रं सलिले जले विलिख्य सुधीर्धीरः साधकस्तस्य कुलयन्त्रस्योपरि ह्रीँ श्रीँ क्रीमित्याद्यात्मकं मूलमन्त्रं द्वादशधा द्वादशवारञ्जपेदिति द्वितीयेनान्वयः।

Then, O Beloved! the wise disciple should draw on the water the Kula-yantra[1] with the Mantra[2] in its centre, and do Japa over it of the Mūla-mantra[3] twelve times.

तेजोरूपं जलं ध्यात्वा सूर्यमुद्दिश्य देशिकः।
तत्तोयैस्त्र्यञ्जलीन् दत्त्वा तेनैव पाथसा त्रिधा।
अभिषिच्य स्वमूर्द्धानं सप्तच्छिद्राणि रोधयेत्।। ४१।।

tejorūpaṁ jalaṁ dhyātvā sūryamuddiśya deśikaḥ/
tattoyaistryañjalīn dattvā tenaiva pāthasā tridhā/
abhiṣicya svamūrddhānaṁ saptcchidrāṇi rodhayet//

तेजोरूपमिति। देशिकः साधकः कुलयन्त्रसम्बन्धि जलं तेजोरूपं ध्यात्वा तत्तोयैः कुलयन्त्रसम्बन्धिभिर्जलैस्त्र्यञ्जलीन् सूर्यमुद्दिश्य दत्त्वा तेनैव कुलयन्त्रसम्बन्धिनैव पाथसा जलेन स्वमूर्द्धानं त्रिधा त्रिवारमभिषिच्य सप्तच्छिद्रानि कर्णनेत्रनासामुखविवराणि हस्तद्वयाङ्गुलिभी रोधयेत्।

Then meditating on the Water[4] as the Image of Fire,[5] let him offer it thrice to the Sun in his joined palms. Sprinkling it thrice over his head, let him close the seven openings therein[6].

ततस्तु देवताप्रीत्यै त्रिर्निमज्य जलान्तरे।
उत्थाय गात्रं सम्मार्ज्य पिदध्याच्छुद्धवाससी।। ४२।।

tatastu devatāprītyai trirnimajya jalāntare/
utthāya gātraṁ sammārjya pidadhyācchuddhavāsasī//

ततस्त्विति। ततस्तु सप्तच्छिद्ररोधनादनन्तरं तु देवताप्रीत्यै सङ्कल्प्य जलान्तरे त्रिर्वारत्रयं निमज्ज्य तत उत्थाय गात्रं सम्माज्ज्य वस्त्रेण प्रोक्ष्य च शुद्धवाससी धौतवस्त्रे पिदध्यात् आच्छादयेत् परिदध्यादित्यर्थः।

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1. Diagram.
2. That is, the Bīja of the Devī.
3. *Vide ante*, note under v. 33
4. The water of the Kula-yantra—that is, the Yantra drawn as above.
5. Tejorūpa. Tejas=Fire or radiance.
6. That is, the two eyes, two ears, two nostrils, and mouth.

Then for the pleasure of the Devī he should immerse himself thrice, leave the water, dry his body, and put on two pieces of clean cloth[1].

मृत्स्नया भस्मना वाऽपि त्रिपुण्ड्रं बिन्दुसंयुतम्।
ललाटे तिलकं कुर्याद्गायत्र्या बद्धकुन्तलः।। ४३।।

mṛtsnayā bhasmanā vā'pi tripuṇḍraṁ bindusaṁyutam/
lalāṭe tilakaṁ kuryādgāyatryā baddhakuntalaḥ//

मृत्स्नयेति। ततो गायत्र्या बद्धकुन्तलो निबद्धकेशः सन् मृत्स्नया प्रशस्तया मृत्तिकया तादृशेनैव भस्मना वाऽपि बिन्दुसंयुतं त्रिपुण्ड्रं तिलकं ललाटे कुर्यात्।

Tying up his hair whilst reciting the Gāyatrī,[2] he should mark on his forehead with pure earth or ashes the Tilaka[3] and Tri-puṇḍra,[4] with a Bindu[5] over it.

वैदिकीं तान्त्रिकीञ्चैव यथानुक्रमयोगतः।
सन्ध्यां समाचरेन्मन्त्री तान्त्रिकीं शृणु कथ्यते।। ४४।।

vaidikīṁ tāntrikīñcaiva yathānukramayogataḥ/
sandhyāṁ samācarenmantrī tāntrikīṁ śṛṇu kathyate//

वैदिकीमिति। ततो मन्त्री साधको यथानुक्रमयोगतोऽनुक्रमेणैव वैदिकीं तान्त्रिकीञ्च सन्ध्यां समाचरेत् कुर्यात्। तयोर्मध्ये तान्त्रिकीं सन्ध्यां त्वं शृणु मया कथ्यते।

The worshipper of the Mantra should then perform both the Vaidika and Tāntrika forms of Sandhyā[6] in their respective order. Listen while I now describe to you the Tāntrika Sandhyā.

आचम्य पूर्ववत्तोयैस्तीर्थान्यावाहयेच्छिवे।। ४५।।

ācamya pūrvavattoyaistīrthānyāvāhayecchive//

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1. Śuddha-vāsasī.
2. Tāntrikī Gāyatrī Mantra is given later in this Chapter.
3. The sectarian mark of the forehead or between the eyebrows.
4. A mark consisting of three lines on the forehead, back, head, and shoulders, or three horizontal lines across the forehead, worn by Śaivas or Śāktas. The *Prāṇatoṣiṇī* (2nd Ed., 198) gives a full account of these marks which are also dealt with in *Kālāgnirudropaniṣad*.
5. Literally, drop, point; here, a mark like the point Anusvāra.
6. The rite here described.

तान्त्रिकीं सन्ध्यामेवाह आचम्येत्यादिभिः। हे शिवे पूर्ववदाचम्य तोये जले तीर्थान्यावाहयेत्।

After rinsing his mouth in the manner described, he should, O Blessed One! invoke into the water the Waters of the holy River's thus :

गङ्गे च यमुने चैव गोदावरि सरस्वति।
नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु।। ४६।।

gaṅge ca yamune caiva godāvari sarasvati/
narmade sindhu kāveri jale'smin sannidhiṁ kuru//

ननु केन मन्त्रेण कानि वा तीर्थान्यावाहयेदित्यपेक्षायामाह गङ्गे चेत्यादि। सन्निधिम् आसत्तिम्।

Mantra

O Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu, Kāverī, be in this water.[1]

मन्त्रेणानेन मतिमान् मुद्रयाऽङ्कुशसज्ञया।
आवाह्य तीर्थं सलिले मूलं द्वादशधा जपेत्।। ४७।।

mantreṇānena matimān mudrayā'ṅkuśasajñayā/
āvāhya tīrthaṁ salile mūlaṁ dvādaśadhā japet//

मन्त्रेणेति। मतिमान् साधकोऽनेन अनन्तरमेवोक्तेन मन्त्रेणाङ्कुशसंज्ञया मुद्रया सलिले जले तीर्थमावाह्य मूलं मन्त्रं सलिले एव द्वादशधा जपेत्। अङ्कुशमुद्रा यथा ज्ञानार्णवे।

दक्षमुष्टिं विधायाथ तर्ज्जन्यङ्कुशरूपिणी।
अङ्कुशाख्या महामुद्रा त्रैलोक्याकर्षणक्षमेति।

The intelligent worshipper having invoked the sacred Rivers with this Mantra, and made the Aṅkuśa-mudrā, should do Japa with the Mūla-mantra,[3] twelve times.

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1. The vocative forms in *e* and *i* are not given.
2. Aṅkuśa is a hook used to drive an elephant. The first finger is bent at the second joint in the shape of a hook, the first being closed.
   Cf. Jñānārṇava Tantra :
   Dakṣamuṣṭiṁ vidhāyātha tarjanyaṅkuśa-rūpiṇī.
   Aṅkuśākhyā mahā-mudrā trailokyākarṣaṇakṣamā.
3. *Vide ante*, note under v. 33.

ततस्तत्तोयतो बिन्दूंस्त्रिधा भूमौ विनिक्षिपेत्।
मध्यमानामिकायोगान्मूलोच्चारणपूर्वकम्।। ४८ ।।

tatastattoyato bindūṁstridhā bhūmau vinikṣipet/
madhyamānāmikāyogānmūloccāraṇapūrvakam//

तत इत्यादि। ततः परं मूलमन्त्रस्योच्चारणं पूर्वं यत्र कर्म्मणि तत् मूलोच्चारणपूर्वकं मध्यमानामिकायोगात्तत्तोयतो विन्दून् त्रिधा त्रिवारं भूमौ विनिक्षिपेत्।

Let him uttering the Mūla-mantra, and with the middle and third[1] fingers joined together throw drops of that water thrice upon the ground.

सप्तवारं स्वमूर्द्धानमभिषिच्य ततो जलम्।
वामहस्ते समादाय छादयेद्दक्षपाणिना।। ४९ ।।

saptavāraṁ svamūrddhānamabhiṣicya tato jalam/
vāmahaste samādāya chādayeddakṣapāṇinā//

सप्तवारमिति। मूलोच्चारणपूर्वकं मध्यमानामिकोयोगात् तेनैव जलेन सप्तवारं स्वमूर्द्धानमात्मीयं मस्तकमभिषिच्य ततः परं वाहमस्ते जलं समादाय गृहीत्वा दक्षपाणिनाऽऽच्छादयेत्।

He should then sprinkle his head seven times with the water, and taking some in the palm of his left hand cover it up with his right.

ईशानवायुवरुणवह्नीन्द्रबीजपञ्चकम् ।
प्रजप्य वेदधा तोयं दक्षहस्ते समानयेत्।। ५० ।।

īśānavāyuvaruṇavahnīndrabījapañcakam /
prajapya vedadhā toyaṃ dakṣahaste samānayet//

ईशानेत्यादि। दक्षपाणिनाऽऽच्छाद्य च ईशानवायुवरुणवह्नीन्द्रस्वामिके हँ यँ वँ रँ लमित्येतद्बीजपञ्चकं वेदधा चतुर्वारं प्रजप्य तत्तोयं दक्षहस्ते समानयेत्।

Then inwardly reciting the Bīja of Iśāna,[2] Vāyu,[3]

1. The ring finger.
2. Iśāna is the name of Śiva, and the presiding Deva of the Mantra Haṁ.
3. Lord of the element of Air, and the presiding Deva of the Mantra Yaṁ. "His noise comes rending and resounding, moving onward he makes all things ruddy. He comes propelling the dust of the earth. The gusts of air rush after him, and congregate upon him as women

Varuṇa,[1] Vahni,[2] and Indra,[3] four times, the water should be transferred to the right palm[4].

वीक्ष्य तेजोमयं ध्यात्वा चेडयाऽऽकृष्य साधकः।
देहान्तःकलुषं तेन रेचयेत् पिङ्गलाख्यया।।५१।।

vīkṣya tejomayaṁ dhyātvā ceḍayā''kṛṣya sādhakaḥ/
dehāntaḥkaluṣaṁ tena recayet piṅgalākhyayā//

वीक्ष्येति। साधको जनो दक्षहस्ते समानीतं तज्जलं वीक्ष्य विलोक्य तेजोमयं तेजोरूपं ध्यात्वा ईडया नाड्या आकृष्य च पिङ्गलाख्यया नाड्या तेन जलेन देहान्तःकलुषं शरीरान्तःपापं रेचयेन्निष्कर्षयेत्।

Looking at the water in his hand and meditating upon the water as Fire,[5] the worshipper should draw it through the nose by Iḍā,[6] expel it through Piṅgalā[7] (into his plam), and so wash away all inward impurity.

निष्कृष्य पुरतो वज्रशिलायामस्त्रमुच्चरन्।
त्रिवारं ताडयन् मन्त्री हस्तौ प्रक्षालयेत्ततः।।५२।।

niṣkṛṣya purato vajraśilāyāmastramuccaran/
trivāraṁ tāḍayan mantrī hastau prakṣālayettataḥ//

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in an assembly. Hasting forward, he never reels. Friend of the waters first born, holy, in what place was he born! His sounds have been heard, but his form is not seen" (*Hymn to Vāyu*, Muir, O.S.T., verse 146).

1. Varuṇa, originally Deva of the Heavens, and regarded later in the Purāṇas as Lord of the Waters (Jala-pati), whose Mantra is Vaṁ (see as to Varuṇa, Muir, O.S.T., verses 58, 64, 73, 75, and Viṣṇu Purāṇa).
2. Agni, or Vahni (he who receives the Homa), is the presiding Deva of Fire, whose Mantra is Raṁ.
3. Indra, Deva of the Firmament, King of Celestials, presiding over the Mantra Laṁ. He is Svarga-pati, Lord of Heaven (Svāḥ), whose home is on Mount Meru, in the City of gems and gold built by Viśvakarmā, amid shady gardens of fragrant flowers and luscious fruits, inhabited by beautiful Apsarās and resounding with song and music. The five Bījas given are those of the Devatās of the five Cakras in the body from Viśuddha to Mūlādhāra.
4. The whole Mantra is then Haṁ, Yaṁ, Vaṁ, Raṁ, Laṁ.
5. Tejomaya.
6. That is, the left nostril.
7. Or right nostril.

निष्कृष्येति। मन्त्री साधक एवं देहान्तःकलुषं निष्कृष्य पुरतोऽग्रे मनःकल्पितायां वज्रशिलायामस्त्रं फडिति मन्त्रमुच्चरन् जपन् सन् त्रिवारं ताडयेत् आहन्यात्। ततोऽनन्तरं हस्तौ प्रक्षालयेद्धावेत्।

The worshipper should then three times[1] dash the water (so expelled into his palm) against an (imaginary) adamant[2] at the same time uttering the Astra-Mantra,[3] and then let him wash his hands.

आचम्योक्तेन मन्त्रेण सूर्यायार्घ्यं निवेदयेत्।। ५३।।

ācamyoktena mantreṇa sūryāyārghyaṁ nivedayet//

आचम्येति। तत उक्तेन मन्त्रेणाचम्य सूर्यायार्घ्यं निवेदयेद्दद्यात्।

Then rinsing his mouth, oblation of water should be offered to the Sun with the following.

तारमायाहंस इति घृणिसूर्य ततःपरम्।
इदमर्घ्यं तुभ्यमुक्त्वा दद्यात् स्वाहेत्युदीरयन्।। ५४।।

tāramāyāhaṁsa iti ghṛṇisūrya tataḥparam/
idamarghyaṁ tubhyamuktvā dadyāt svāhetyudīrayan//

Mantra

Oṁ Hrīṁ Haṁsa. To Thee, O Sun, full of heat, shining, effulgent, I offer this oblation. Svāhā[4].

ततो ध्यायेन्महादेवीं गायत्रीं परदेवताम्।
प्रातर्मध्याह्नसायाह्ने त्रिरूपां गुणभेदतः।। ५५।।

tato dhyāyenmahādevīṁ gāyatrīṁ paradevatām/
prātarmadhyāhnasāyāhne trirūpāṁ guṇabhedataḥ//

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1. In other Tantras, and as a matter of practice, it is only once.
2. Vajra-Śilā. The process is known as "Agha-marṣaṇa," or destruction of sin. Water is expelled with the sins through Piṅgalā, and then for the destruction of the latter dashed against an imagined adamant. In practice the water is dashed against the left palm, which the Sādhaka conceives to be of adamantine hardness. Tarkālaṅkāra inclines to the view that the Mantra Phaṭ should be thrice repeated and the water dashed once only.
3. That is, the Weapon-Mantra, or "Phaṭ".
4. Oṁ Hrīṁ Haṁsa, gṛṇisūrya idaṁ arghyaṁ tubhyaṁ svāhā.

ननु केन मन्त्रेण सूर्यायार्घ्यं निवेदनीयमत आह तारेत्यादि। पूर्वं तारमायाहंस इत्युक्त्वा ततःपरं घृणिसूर्येत्युक्त्वा ततश्च परमिदमर्घ्यं तुभ्यमित्यक्त्वा ततोऽनन्तरं स्वाहेत्युदीरयन् कीर्त्तयन् साधकः सूर्यायार्घ्यं दद्यात्। ओँ ह्रीँ हंस घृणिसूर्य इदमर्घ्यं तुभ्यं स्वाहेति मन्त्रेणार्घ्यं निवेदयेदित्यर्थः।

Then let him meditate upon the great Devī Gāyatrī,[1] the Supreme Devī, whose form changes in three ways in the morning, midday and evening according to the difference of the three Qualities[2].

प्रातर्ब्राह्मीं रक्तवर्णां द्विभुजाञ्च कुमारिकाम्।
कमण्डलुं तीर्थपूर्णमच्छमालाञ्च विभ्रतीम्।
कृष्णाजिनाम्बरधरां हंसारूढां शुचिस्मिताम्।।५६।।

prātarbrāhmīṁ raktavarṇāṁ dvibhujāñca kumārikām/
kamaṇḍaluṁ tīrthapūrṇamacchamālāñca vibhratīm/
kṛṣṇājināmbaradharāṁ haṁsārūḍhāṁ śucismitām//

रज आदिगुणभेदात् प्रातर्मध्याह्नसायाह्ने त्रिरूपत्वं प्रदर्शयन् गायत्र्या ध्यानमेवाह प्रातर्ब्राह्मीमित्यादिभिः। प्रातरिति। रक्तवर्णाम् रक्तो लोहितो वर्णो यस्यास्ताम्। द्विभुजां द्वौ भुजौ बाहू यस्यास्तथाभूताम्। तीर्थपूर्णं गङ्गादितीर्थजलैः पूरितं कमण्डलुम् अच्छमालां स्वच्छमाल्यञ्च पाणिभ्यां विभ्रतीं दधतीम्। कृष्णाजिनाम्बरधरां नीलचर्मरूपं वस्त्रं परिदधतीम्। हंसारूढां हंसः पक्षिविशेषस्तमारूढाम्। शुचिस्मितां शुचि पवित्रं शुभ्रं वा स्मितमीषद्धासो यस्यास्ताम्। कुमारिकां कन्यकाम्। ब्राह्मीं ब्रह्मणः शक्तिम्। एवम्भूतां गायत्रीं देवीं प्रातःकाले ध्यायेत्। अग्रेऽप्येवमेवान्वयः कर्त्तव्यः।

Dhyāna

In the morning meditate upon Her in Her Brāhmī form,[3] as a Maiden of ruddy hue, with a pure smile, with two hands holding a gourd[4] full of holy water in one hand and in the other

1. The Devī of the Gāyatrī Mantra. In the Purāṇas, Gāyatrī is represented as Consort of Brahmā. Gāyatrī is also Vāk, Mother of the Vedas. See Woodroffe's *Garland of Letters*.
2. Guṇa, or qualities—*viz.*, Sattva, Rajas, Tamas. In her Sāttvika form she is represented as Vaiṣṇavī; in her Rājasika form as Brāhmī; and in her Tāmasika form as Śaivī.
3. Rājasika a Brāhmī. The Śakti of Brahmā who is generally pictured as a red man with four hands, seated on a Haṁsa, dressed in white.
4. Kamaṇḍalu.

a string of crystal beads, clad in the skin of a black antelope, seated on a Swan.

मध्याह्ने तां श्यामवर्णां वैष्णवीञ्च चतुर्भुजाम्।
शङ्खचक्रगदापद्मधारिणीं गरुडासनाम्।। ५७।।

madhyāhne tāṁ śyāmavarṇāṁ vaiṣṇavīñca caturbhujām/
śaṅkhacakragadāpadmadhāriṇīṁ garuḍāsanām//

मध्याह्न इति। तां गायत्रीम्।

पीनोत्तुङ्गकुचद्वन्द्वां वनमालाविभूषिताम्।
युवतीं सततं ध्यायेन्मध्ये मार्त्तण्डमण्डले।। ५८।।

pīnottuṅgakucadvandvāṁ vanamālāvibhūṣitām/
yuvatīṁ satataṁ dhyāyenmadhye mārttaṇḍamaṇḍale//

पीनेति। पीनं वृहत्तुङ्गमुन्नतं कुचद्वन्द्वं यस्याः तथाभूताम्।

At midday meditate upon Her in Her Vaiṣṇavī form,[1] of a dark blue colour,[2] youthful, with full and rising breasts, situated in the Solar Disc, with four hands holding the conch-shell, discus, mace, and lotus, seated on Garuḍa, garlanded with flowers[3] to the knees.

सायाह्ने वरदां देवीं गायत्रीं संस्मरेद् यतिः।
शुक्लां शुक्लाम्बरधरां वृषासनकृताश्रयाम्।। ५९।।

sāyāhne varadāṁ devīṁ gāyatrīṁ saṁsmared yatiḥ/
śuklāṁ śuklāmbaradharāṁ vṛṣāsanakṛtāśrayām//

सायाह्ने इत्यादि। यतिः निर्जितेन्द्रियव्यूहः। "ये निर्जितेन्द्रियग्रामा यतिनो यतयश्च

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1. Sāttvika as Vaiṣṇavī. Viṣṇu is pictured as of a dark blue colour, four-armed, holding the articles mentioned, riding upon the bird Garuḍa, dressed in yellow robes. The *Mahābhārata* pictures Him as seated in Vaikuṇṭha, the heaven of Viṣṇu, on a seat glorious as the midday sun, resting on white lotuses with his consort Lakṣmī, who shines like a continued blaze of lightning, and from whose body the fragrance of the lotus extends 800 yojanas away.
2. Śyāma-varṇā. According to Commentator on *Ṣaṭcakranirūpaṇa*, v. 21, it means of the colour of gold.
3. Vanamālā which does not mean garland of forest or wild flowrs but a garland of this particular size extending from neck to knee :
Ājānulambiṇī mālā sarvartukusumojjvalā.
madhye sthūlakadambāḍhyā vanamāleti kīritā.

ते'' इत्यमरः। वृषासनकृताश्रयाम् वृषरूपमासनं यस्य स वृषासनः शिवः स एव कृत आश्रयो निजाधारो यया तथाभूताम्। अथवा वृषरूपं यदासनं तदात्मकः कृत आश्रयो यया तथाभूताम्।

त्रिनेत्रां वरदां पाशं शूलञ्च नृकरोटिकाम्।
विभ्रतीं करपद्मैश्च वृद्धां गलितयौवनाम्।। ६०।।

trinetrāṁ varadāṁ pāśaṁ śūlañca nṛkaroṭikām/
vibhratīṁ karapadmaiśca vṛddhāṁ galitayauvanām//

त्रिनेत्रमिति। नृकरोटिकाम् नरकपालम्। गलितयौवनां ध्वस्ततारुण्याम्।

In the evening the Yati should meditate upon Her as of a white colour, clad in white raiment, old and long past her youth, with three eyes, beneficent, propitious, seated on a Bull, holding in Her lotus-like hands a noose, a trident, and a skull[1].

एवं ध्यात्वा महादेव्यै जलानामञ्जलित्रयम्।
दत्वा जपेत्तु गायत्रीं दशधा शतधाऽपि वा।। ६१।।

evaṁ dhyātvā mahādevyai jalānāmañjalitrayam/
datvā japettu gāyatrīṁ daśadhā śatadhā'pi vā//

एवमित्यादि। महादेव्यै गायत्र्यै दशधा शतधाऽपि वा दशवारं शतवारं वेत्यर्थः।

And making the gesture of granting boons.

Having thus meditated on the great Devī Gāyatrī, and offered water three times with the hollow of his joined hands, the worshipper should, make Japa with the Gāyatrī mantra either ten or a hundred times.

गायत्रीं शृणु देवेशि वदामि तव भावतः।
आद्यायै पदमुच्चार्य विद्महे तदनन्तरम्।। ६२।।

gāyatrīṁ śṛṇu deveśi vadāmi tava bhāvataḥ/
ādyāyai padamuccārya vidmahe tadanantaram//

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1. Tāmasika as Śaivī. Each Deva or Devī has His or Her Vāhana or vehicle. In this case the Bull Nandī. Śiva is always represented of a white colour, and is described in the Śiva-stotra as shining like a mountain of silver (Rajata-giri-nibha). Yati is the self-controlled worshipper.

गायत्रीमित्यादिना गायत्रीं वक्तुमुपक्रमते। भावतः प्रीतितः।

Listen now, O Queen of the Devas ! while I out of my love for Thee recite the Gāyatrī.

परमेश्वर्यै धीमहि तन्नः काली प्रचोदयात्।
एषा तु तव गायत्री महापापप्रणाशिनी।। ६३।।

parameśvaryai dhīmhi tannaḥ kālī pracodayāt/
eṣā tu tava gāyatrī mahāpāpapraṇāśinī//

तां गायत्रीमेवाह आद्यायै इत्यादिना। पूर्वमाद्यायै इति पदमुच्चार्य तदनन्तरं विद्महे इति पदमुच्चरेत्। तदनन्तरं परमेश्वर्यै धीमहि तन्नः काली प्रचोदयादित्युच्चरेत्। योजनया आद्यायै विद्महे परमेश्वर्यै धीमहि तन्नः काली प्रचोदयादित्याकारा गायत्र्यासीत्। एतद्गायत्र्यर्थस्त आद्यायै परमेश्वर्यै आद्यां परमेश्वरीं प्राप्तुं यां वयं विद्महे मन्यामहे धीमहि चिन्तयामश्च तत् जगत्कारणत्वेन अतिप्रसिद्धा काली नोऽस्मान् प्रचोदयात् प्रेरयेत् धर्म्मार्थकाममोक्षेषु विनियोजयेदित्यर्थ इति।

After the word "Ādyāyai" say "Vidmahe," and then "Parameśvaryyai ca dhimahi; tannaḥ Kālī pracodayāt"[1].This is Thy Gāyatrī which destroys all great sins.

त्रिसन्ध्यमेतां प्रजपन् सन्ध्यायाः फलमाप्नुयात्।
ततस्तु तर्पयेद्भद्रे देवर्षिपितृदेवताः।। ६४।।

trisandhyametāṁ prajapan sandhyāyāḥ phalamāpnuyāt/
tatastu tarpayedbhadre devaravṣipitṛdevatāḥ//

त्रिसन्ध्यमिति। एताम् केवलां तव गायत्रीम्। ततस्तु गायत्रीजपादनन्तरं तु।

The inward recitation of this Vidyā[2] thrice daily obtains

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1. "Let us think upon Ādyā; let us meditate on Parameśvarī (the Supreme Devī). May Kālī direct us (in the path of Dharma, Artha, Kāma, and Mokṣa)". Ādyā, Parameśvarī, and Kālī are one and the same. To the Śākta reciting this Gāyatrī the Ādyā is the only Divinity he thinks of, knows, and contemplates. To Her alone his whole soul is bent with a prayer for the attainment of the fourfold aim of sentient being. Bhāratī reads : "May Kālī Whom we seek to know and on Whom we meditate that we may attain the Ādyā Parameśvarī, may She who is verily the Cause of this universe, direct us in the path of Dharma, Artha, Kāma and Mokṣa."
2. Feminine Mantra.

the fruit of the performance of Sandhyā. Water should then be offered to the Devas, Ṛṣis,[1] and the Pitṛs[2].

प्रणवं सद्वितीयाख्यां तर्पयामि नमः पदम्।
शक्तौ तु प्रणवे मायां नमःस्थाने द्विठं वदेत्।। ६५।।

praṇavaṁ sadvitīyākhyāṁ tarpayāmi namaḥ padam/
śaktau tu praṇave māyāṁ namaḥsthāne dviṭhaṁ vadet//

ननु केन केन मन्त्रेण देवर्षिपितृदेवतास्तर्पयितव्या इत्याकाङ्क्षायां तर्पणमन्त्रमाह प्रणवमित्यादिना। पूर्वं प्रणवमोङ्कारं वदेत्। ततः सद्वितीयाख्यां द्वितीयया विभक्त्या सहितामाख्यां नामधेयं वदेत्। ततश्च परं तर्पयामीति नम इति च पदं वदेत्। शक्तौ तु शक्तिविषये तु प्रणवे प्रणवस्थाने मायां ह्रीमिति बीजं वदेत्। नमःस्थाने द्विठं स्वाहेति पदं वदेत्। एतेन ओँ देवांस्तर्पयामि नम इति मन्त्रेण देवान् ओमृषींस्तर्पयामि नम इत्यनेन ऋषीन् ओँ पितृस्तर्पयामि नम इति मन्त्रेण पितॄन् ह्रीँ आद्यां कालीं तर्पयामि स्वाहेत्यनेनाद्यां कालीं तर्पयेदिति ज्ञापितम्।

First say the Praṇava,[3] and then the name of the Deva (the Ṛṣi or the Pitṛ) in the accusative case, and after that the words "Tarpayāmi namaḥ".[4] When however, oblation is offered to Śakti, the Māyā Bīja[5] should be said in place of the Praṇava, and in lieu of Namaḥ the Mantra Svāhā[6].

1. Seer.
2. Forefathers.
3. Oṁ.
4. "Him I satisfy : Namaḥ". The Mantra for the offering is given in the verse which follows and runs : Oṁ Devān tarpayāmi Namaḥ, Oṁ Ṛṣīn tarpayāmī Namaḥ, Oṁ Pitrīn tarpayāmī Namaḥ, Hrīṁ Ādyāṁ Kālīṁ tarpayāmī Svāhā, for Devas, Ṛṣis, Pitṛs and Ādyā Śakti respectively (Bhāratī). Tarkālaṁkāra says the mode of Tarpaṇa is not fully given, but following the authority of other Tantras it should be done with the Tattva Mudrā (formed by the union of the thumb and ring finger of the left hand). In doing Tarpaṇa (as in Rahasya tarpaṇa) to a male Devatā it should be done in the Sādhaka's own head within a triangle the apex of which is upwards and to a female Devatā in the heart the triangle having its apex downward. The triangle so placed is symbolic and the Yonī or Cause of all.
5. That is, Hrīṁ.
6. That is, the Devas, Ṛṣis and Pitṛs are worshipped with the Mantra prefixed by Oṁ, and ending with Namaḥ but a Devī with Hrīṁ, or what ever Her Bīja may be, concluding with Svāhā.

मूलान्ते सर्वभूतान्ते निवासिन्यै पदं वदेत्।
सर्वस्वरूपां ङेयुक्तां सायुधाऽपि तथा पठेत्।। ६६।।

सावरणां सचतुर्थीं तद्वदेव परात्पराम्।
आद्यायै कालिकायै त इदमर्घ्यं ततो द्विठः।। ६७।।

mūlānte sarvabhūtānte nivāsinyai padaṁ vadet/
sarvasvarūpāṁ ṅeyuktāṁ sāyudhā'pi tathā paṭhet//
sāvaraṇāṁ sacaturthīṁ tadvadeva parātparām/
ādyāyai kālikāyai ta idamarghyaṁ tato dviṭhaḥ//

मूलान्त इत्यादि। मूलस्य ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति मन्त्रस्यान्ते यत् सर्वभूतेति पदं तस्यान्ते निवासिन्यै इति पदं वदेत्। ततो ङेयुक्तां सर्वस्वरूपां वदेत्। ततः तथा ङेयुक्ता सायुधेत्यपि पदं वदेत्। ततः तद्वदेव सचतुर्थीमेव परात्परां वदेत्। ततः आद्यायै कालिकायै ते इदमर्घ्यमिति वदेत्। ततो द्विठः स्वाहेति पदं वदेत्। सकलपदयोजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा सर्वभूतनिवासिन्यै सर्वस्वरूपायै सायुधायै सावरणायै परात्परायै आद्यायै कालिकायै ते इदमर्घ्यं स्वाहेति मन्त्र आसीत्।

After reciting the Mūla-mantra,[1] say "Sarva-bhūta-nivāsinyai" and then "Sarva-svarūpā" and "Sāyudhā" in the dative singular, as also "Sāvaraṇā" and "Parātparā," and then "Ādyāyai, Kālikāyai, te, idam arghyam : Svāhā". (When the Mantra will be :)[2]

Mantra

Hrīṁ, Śrim, Krīṁ, to Thee the Supreme Devī, Thou Who dwelleth in and art in the form of all things, Who art surrounded by Thy attendant Devatās, and Who bearest all Thy insignia, Who art above even the most high, to Thee, Who art the Ādyā Kālikā, I offer this oblation : Svāhā.

अनेनार्घ्यं महादेव्यै दत्त्वा मूलं जपेत् सुधीः।
यथाशक्ति जपं कृत्वा देव्या वामकरेऽर्पयेत्।। ६८।।

1. The primary Mantra—that is, "Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī Svāhā." Śiva proceeds to describe the formation of the Mantra for offering oblation.
2. The Mantra is thus : "Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī, Svāhā : Sarva-bhūta-nivāsinyai Sarva-svarūpāyai Sāyudhāyai Sāvaraṇāyai Parātparāyai Ādyāyai Kālikāyai te idam arghyaṁ : Svāhā."

anenārghyaṁ mahādevyai dattvā mūlaṁ japet sudhīḥ/
yathāśakti japaṁ kṛtvā devyā vāmakare'rpayet//

अनेनेति। अनेनानन्तरमेवोक्तेन मन्त्रेण महादेव्यै अर्घ्यं दत्त्वा सुधीर्धीरः साधको मूलं मन्त्रं जपेत्। यथाशक्ति जपं कृत्वा च जपजन्यं फलं देव्या वामकरेऽर्पयेत् दद्यात्।

Having offered this Arghya to the Mahādevī, the self-controlled Sādhaka should make Japa with the Mūla-mantra with all his powers, and then place the Japa in the left hand of the Devī[1].

प्रणम्य देवीं पूजार्थं जलमादाय साधकः।
नत्वा तीर्थं पठन् स्तोत्रं देवताध्यानतत्परः।। ६९।।

यागमण्डपमागत्य पाणिपादौ विशोधयेत्।
ततो द्वारस्य पुरतः सामान्यार्घ्यं प्रकल्पयेत्।। ७०।।

praṇamya devīṁ pūjārthaṁ jalamādāya sādhakaḥ/
natvā tīrthaṁ paṭhan stotraṁ devatādhyānatatparaḥ//
yāgamaṇḍapamāgatya pāṇipādau viśodhayet/
tato dvārasya puratah sāmānyārghyaṁ prakalpayet//

प्रणम्येति। ततः साधको देवीं प्रणम्य पूजार्थं जलमादाय गृहीत्वा तीर्थं नत्वा च स्तोत्रं पठन् देवताध्यानतत्परः सन् यागमण्डपं यजनगृहमागत्य पाणिपादौ विशोधयेत् धावेत्। ततो द्वारस्य पुरतोऽग्रे सामान्यार्घ्यं प्रकल्पयेत् रचयेत्।

Then let the Sādhaka bow to the Devī, take such water as is needed for the worship, bowing to the water whence he has drawn it, and proceed to the place of worship,[2] earnestly meditating on and reciting hymns of praise to the Devī meanwhile. On his arrival there let him wash his hands and feet, and then make in front of the door the Sāmānyārghya[3].

त्रिकोणवृत्तभूबिम्बं मण्डलं रचयेत् सुधीः।
आधारशक्तिं संपूज्य तत्राऽऽधारं नियोजयेत्।। ७१।।

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1. That is, the merit of it is offered to Her.
2. Yāga-maṇḍapa.
3. Sāmānyārghya, the common or universal oblation—that is, the oblation which is to serve for the whole ritual worship which follows. The following verse to the seventy-fourth explain it.

trikoṇavṛttabhūbimbaṁ maṇḍalaṁ racayet sudhīḥ/
ādhāraśaktiṁ saṁpūjya tatrā''dhāraṁ niyojayet//

ननु सामान्यार्घ्यं किं नामेत्यत आह त्रिकोणेत्यादि। सधीर्विचक्षणः त्रिकोणञ्च वृत्तञ्च भूबिम्बं चैतेषां समाहारः त्रिकोणवृत्तभूबिम्बं मण्डलं रचयेत्। पूर्वं त्रिकोणं ततस्तद्बहिरभितो वृत्तं वर्त्तुलं ततस्तद्बहिर्भूबिम्बं चतुष्कोणञ्च मण्डलं कुर्यादित्यर्थः। तत्र रचिते मण्डले ओँ आधारशक्तये नम इति मन्त्रेण गन्धपुष्पादिभिराधारशक्तिं संपूज्य सामान्यार्घ्यं पात्रस्थापनाय तस्मिन्नेव रचिते मण्डले कमप्याधारं नियोजयेत् स्थापयेत्।

The Sādhaka should draw a triangle, and outside it a circle, and outside the circle a square, and after worshipping the Ādhāra-śakti place the vessel on the figure[1].

अस्त्रेण पात्रं प्रक्षाल्य हृन्मन्त्रेण प्रपूर्य च।
निक्षिप्य गन्धं पुष्पञ्च तीर्थान्यावाहयेत्ततः।। ७२।।

astreṇa pātraṁ prakṣālya hṛnmantreṇa prapūrya ca/
nikṣipya gandhaṁ puṣpañca tīrthānyāvāhayettataḥ//

अस्त्रेणेति। अस्त्रेण फडिति मन्त्रेण पात्रं प्रक्षाल्याऽऽधारे संस्थाप्य च हृन्मन्त्रेण नमोमन्त्रेण जलैः प्रपूर्य च तत्र गन्धं चन्दनादिकं पुष्पञ्च निक्षिप्य ततःपरं तत्र तीर्थान्यावाहयेत्।

Let him wash the vessel with the Weapon-Mantra,[2] and while filling it with water let him say the Heart-Mantra.[3] Then, throwing flowers and perfume into the water, let him invoke the waters of the holy places into it.

आधारपात्रतोयेषु वह्न्यर्कशशिमण्डलम्।
पूजयित्वा तद्दशधा मायाबीजेन मन्त्रयेत्।। ७३।।

ādhārapātratoyeṣu vahnyarkaśaśimaṇḍalam/
pūjayitvā taddaśadhā māyābījena mantrayet//

---

1. That is the worship is to be of the Śakti which supports the vessel of oblation—Ādhāra-śakti. The worship is done with scents, flowers and the like and with the Mantra Oṁ. Ādhāra-śaktaye Namaḥ (Oṁ obeisance to the Śakti of support) for the universe is sustained in and by Her.
2. That is the Astra-Mantra or Phaṭ.
3. Hṛn-Mantra, or Namaḥ—said in the heart.

आधारेति। ततः आधारश्च पात्रञ्च तान्याधारयपात्रतोयानि तेषु वह्न्यर्कशशिमण्डलं पूजयित्वा आधारे वह्निमण्डलं पात्रेऽर्कमण्डलं तोये च शशिमण्डलं वक्ष्यमाणमन्त्रेण गन्धपुष्पादिभिरर्च्चयित्वेत्यर्थः। दशधा दशवारं मायाबीजेन ह्रीमितिबीजेन तज्जलं मन्त्रयेत्।

Worshipping Fire, Sun, and Moon in the water of the vessel, let him say[1] the Māyā Bīja[2] over it ten times.

प्रदर्शयेद्धेनुयोनिं सामान्यार्घ्यमिदं स्मृतम्।
ततस्तज्जलपुष्पैश्च पूजयेद् द्वारदेवताः।। ७४।।

pradarśayeddhenuyoniṁ sāmānyārghyamidaṁ smṛtam/
tatastajjalapuṣpaiśca pūjayed dvāradevatāḥ//

प्रदर्शयेदिति। ततः तस्योपरि धेनुयोनी मुद्रे प्रदर्शयेत्। इदमेव सामान्यार्घ्यं स्मृतम्। ततःपरं तज्जलपुष्पैः सामान्यार्घ्यसम्बन्धितोयकुसुमैर्द्वारदेवताः पूजयेत्। धेनुमुद्रा यथा।

अन्योन्याभिमुखाश्लिष्य कनिष्ठानामिका पुनः।
तथा च तर्जनीमध्या धेनुमुद्राऽमृतप्रदेति।।

The Dhenu and Yoni Mudrās[3] should then be shown.[4] This is known as Sāmānyārghya.[5] With the water and flowers of this oblation the Devatā of the entrance to the place of worship should be worshipped.

गणेशं क्षेत्रपालञ्च वटुकं योगिनीं तथा।
गङ्गाञ्च यमुनाञ्चैव लक्ष्मीं वाणीं ततो यजेत्।। ७५।।

gaṇeśaṁ kṣetrapālañca vaṭukaṁ yoginīṁ tathā/
gaṅgāñca yamunāñcaiva lakṣmīṁ vāṇīṁ tato yajet//

---

1. Mantrayet, by which the power of the Mantra is discharged into it.
2. That is, Hrīṁ.
3. The Yoni-Mudrā—symbolical of the sexual organ of woman—is used in the Durgā and Kālī-Pūjā. The little finger is placed on little finger, the first finger on first finger, and the thumb on thumb. The knuckles of second and third fingers of each hand are bent, and rest on one another. A triangular Yantra is thus formed, of which the first fingers are the apex and the others the base. The Dhenu (Cow) Mudrā representing the udder of a cow is show when offering food water, etc., to the Devatā chaning it to Amṛta. See, *post*, VI, verses 137-138.
4. That is, over the vessel containing the Arghya.
5. *Vide*, p. 191 note 3.

या द्वारदेवताः पूजयेत्ता एव दर्शयन्नाह गणेशमित्यादि। गां गणेशाय नम इति मन्त्रेण गणेशम् क्षां क्षेत्रपालाय नम इति मन्त्रेण क्षेत्रपालम् वां कटुकाय नम इत्यनेन वटुकम् यां योगिन्यै नम इत्यनेन योगिनीम् गां गङ्गायै नम इत्यनेन गङ्गाम् यां यमुनायै नम इति मन्त्रेण यमुनाम् श्रीँ लक्ष्म्यै नम इत्यनेन लक्ष्मीम् ऐँ सरस्वत्यै नम इति मन्त्रेण वाणीं गन्धपुष्पादिभिर्यजेत् पूजयेत्।

They are Gaṇeśa, Kṣetrapāla,[1] Vaṭuka,[2] Yoginī,[3] Gaṅgā, Yamunā, Lakṣmī, and Vaṇī[4].

किञ्चित् स्पृशन् वामशाखां वामपादपुरःसरम्।
स्मरन् देव्याः पदाम्भोजं मण्डपं प्रविशेत् सुधीः।। ७६ ।।

kiñcit spṛśan vāmaśākhāṁ vāmapādapuraḥsaram/
smaran devyāḥ padāmbhojaṁ maṇḍapaṁ praviśet sudhīḥ//

किञ्चिदिति। ततो वामशाखां द्वारस्थितचतुष्काष्ठानां मध्ये वामं काष्ठं किञ्चित् स्पृशन् देव्याः पदाम्भोजञ्च स्मरन् सुधीः साधको वामपादपुरःसरं यथा स्यात् तथा मण्डपं देवीय जनमण्डपं देवीयजनमन्दिरं प्रविशेत्।

The Sādhaka, lightly touching that part of the door-frame which is on his left, should then enter the place of worship with his left foot forward, meditating the while on the lotus-feet of the Devī.

नैर्ऋत्यां दिशि वास्त्वीशं ब्रह्माणञ्च समर्चयन्।
सामान्यर्घ्यस्य तोयेन प्रोक्षयेद्यागमन्दिरम्।। ७७।।

nairṛtyāṁ diśi vāstvīśaṁ brahmāṇañca samarcayan/
sāmānyarghyasya toyena prokṣayedyāgamandiram//

नैर्ऋत्यामित्यादि। मण्डपं प्रविश्य च तत्रैव नैर्ऋत्यां दिशि प्रणवादिनमोऽन्तेन मन्त्रेण गन्धपुष्पादिभिर्वास्त्वीशं ब्रह्माणं च समर्चयन् पूजयन् सन् सामान्यसार्घ्यस्य तोयेन यागमन्दिरं प्रोक्षयेत् प्रसिञ्चेत्।

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1. The Deva protector of the ground. The Mantra for His worship is Kṣāṁ Kṣetrapālāya Namaḥ and for Vaṭuka Vāṁ Vaṭukāya Namaḥ.
2. One of the manifestations of Bhairava.
3. Yoginī is an influence or force recognised in Hindu Astrology which shifts from place to place in all the eight directions, like N., N.E., E., S.E., S., S.W., W., N.W.
4. Lakṣmī, or Śakit of Viṣṇu, and Vāṇī or Sarasvatī, Śakti of Brahmā.

Then, after worship of the presiding Devatā of the site, and of Brahmā in the south-west corner, the place of worship should be cleansed with water taken from the common offering[1].

अनन्तरं साधकेन्द्रो दिव्यदृष्ट्यवलोकनैः।
दिव्यानुत्सारयेद्विघ्नानस्त्राद्भिश्चान्तरीक्षगान्।। ७८।।

anantaraṁ sādhakendro divyadṛṣṭyavalokanaiḥ/
divyānutsārayedvighnānastrādbhiścāntarīkṣagān//

Let the good Sādhaka then by steadily gazing[2] in front of him with winkless eyes remove all celestial obstacles,[3] and by the repetition of the Weapon-Mantra[4] and sprinkling of water remove all obstacles in the Antarīkṣa[5].

पार्ष्णिघातत्रिभिर्भौमानिति विघ्नान्निवारयेत्।
चन्दनागुरुकस्तूरीकर्पूरैर्यागमण्डपम् ।।७९।।
धूपयेत् स्वोपवेशार्थं चतुरस्रं त्रिकोणकम्।
विलिख्य पूजयेत्तत्र कामरूपाय हृन्मनुः।।८०।।

pārṣiṇadhātatribhirbhaumāniti vighnānnivārayet/
candanāgurukastūrīkarpūrairyāgamaṇḍapam //
dhūpayet svopaveśārthaṁ caturasraṁ trikoṇakam/
vilikhya pūjayettatra kāmarūpāya hṛnmanuḥ//

अनन्तरमिति। अनन्तरं ततःपरमेव साधकेन्द्रो दिव्यदृष्ट्यवलोकनैः निमेषशून्या दृष्टिर्दिव्यदृष्टिस्तयाऽवलोकनैर्निरीक्षणैः। दिवि भवा दिव्यास्तान् विघ्नानुत्सारयेन्निवारयेत्। अन्तरिक्षगान् गगनगत् विघ्नांस्तु अस्त्राद्भिः फडिति मन्त्रेण जलैश्चोत्सारयेत्। भौमान् भूमिभवान् विघ्नांस्तु पार्ष्णिघातत्रिभिः त्रिभिः

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1. Sāmānyārghya.
2. Divya-dṛṣṭi—literally, "celestial gaze," which is achieved by practice of the process of Haṭha Yoga called Trāṭaka. The Sādhaka without winking, gazed at some minute object until tears start from his eyes. Practice in Trāṭaka secures Divya-dṛṣṭi (see the Second Upadeśa of the *Gheraṇḍa Saṁhitā*). A Deva's eyes do not wink. The gaze is steady. The Sādhaka's must be that.
3. Divya-vighna—those obstructive being which originate from Svaḥ.
4. Astra-Mantra, or Phaṭ.
5. the Plane Bhuvaḥ, between earth and heaven (Svaḥ).

पादतलाघातैर्निवारयेत्। ततो यागमण्डपं चदनागुरुकस्तूरीकर्पूरैर्धूपयेत् वासयेत्। ततः स्वोपवेशार्थं त्रिकोणकं तद्वहिश्चतुरस्रं चतुष्कोणञ्च मण्डलं विलिख्य तत्र लिखिते मण्डले तदधिष्ठातृदैवतं कामरूपं कामरूपाय हृत् कामरूपाय नम इति यो मनुर्मन्त्रस्तेन गन्धपुष्पादिभिः पूजयेत्।

Striking the ground three times with his heel, let him drive away all earthly obstacles, and then fill the place of worship with the incense of burning sandal, fragrant Aguru,[1] saffron and camphor. He should then mark off a rectangular space as his seat, draw a triangle within it, and therein worship Kāma-rūpa with the

Mantra

To Kāma-rūpa[2] Namaḥ.

तत्राऽऽसनं समास्तीर्य काममाधारशक्तितः।
कमलासनाय नमो मन्त्रेणैवासनं यजेत्।। ८१।।

tatrā''sanaṁ samāstīrya kāmamādhāraśaktitaḥ/
kamalāsanāya namo mantreṇaivāsanaṁ yajet//

तत्रेति। ततस्तत्र मण्डले आसनमास्तीर्याच्छाद्य पूर्वं कामं क्लीमिति बीजमुच्चार्य ततः आधारशक्तीति वदेत्। आधारशक्तितश्च परं कमलासनाय नम इति वदेत्। योजनया क्लीमाधारशक्तिकमलासनाय नम इति मन्त्रो जातः। अनेनैव मन्त्रेणासनं तदधिष्ठातृदैवतं यजेत्।

Then for his seat spreading a mat[3] over it, let him worship the Ādhāra-Śakti[4] of the Mat with the

Mantra

Klīṁ, Obeisance to the Ādhāra-Śakti of the lotus-seat[5].

उपविश्यासने विद्वान् प्राङ्मुखो वाप्युदङ्मुखः।
बद्धवीरासनो मन्त्री विजयां परिशोधयेत्।। ८२।।

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1. Aguru a kind of aromatic wood obtainable in the Garo hills—much used in worship.
2. Who is the Presiding Divinity or Adhiṣṭhātṛ Deva of the place.
3. Āsana, generally, a mat of Kuśa grass.
4. Śakti of the support.
5. Klīṁ, Adhāra-śakti-kamalāsanāya Namaḥ—that is, the power of support of the lotus-seat.

upviśyāsane vidvān prāṅmukho vāpyudaṅmukhaḥ/
baddhavīrāsano mantrī vijayāṁ pariśodhayet//

विजयां भङ्गाम्।

The Sādhaka well versed in Mantra should then seat himself according to the "Vīrāsana posture,"[1] with his face towards the East or the North, and should purify the Vijayā[2] with the following :

तारं मायां समुच्चार्य अमृते अमृतोद्भवे।
अमृतवर्षिणि ततोऽमृतमाकर्षय द्विधा।।८३।।

सिद्धिं देहि ततो ब्रूयात् कालिकां मे ततः परम्।
वशमानय ठद्वन्द्वं संविदाशोधने मनुः।।८४।।

tāraṁ māyāṁ samuccārya amṛte amṛtodbhave/
amṛtavarṣiṇi tato'mṛtamākarṣaya dvidhā//
siddhiṁ dehi tato brūyāt kālikāṁ me tataḥ param/
vaśamānaya ṭhadvandvaṁ saṁvidāśodhane manuḥ//

ननु केन मन्त्रेण विजयां परिशोधयेदित्यपेक्षायां तच्छोधनमन्त्रमेवाह तारमित्यादि-द्वाभ्याम्। पूर्वं तारं प्रणवं मायां ह्रीमिति बीजञ्च समुच्चार्य ततःपरम् अमृते अमृतोद्भवे अमृतवर्षिणि इति ब्रूयात्। ततोऽमृतामिति ब्रूयात्। ततो द्विधा द्विवारमाकर्षयेति ब्रूयात्। ततश्च सिद्धिं देहीति ब्रयात्। ततःपरं कालिकां मे इति ब्रूयात्। ततश्च वशमानयेति ठद्वन्द्वं स्वाहेति ब्रूयात्। सकलपदयोजनया ओँ ह्रीँ अमृते अमृतोद्भवे अमृतवर्षिणि अमृतमा-कर्षयाकर्षय सिद्धिं देहि कालिकां मे वशमानय स्वाहेति मन्त्रो जातः। संविदाशोधाने भङ्गायाः शोधनेऽयमेव मनुः प्रोक्तः।

Mantra

Oṁ, Hrīṁ, Ambrosia, that springeth from ambrosia, Thou that showerest ambrosia, draw ambrosia for me again and again. Bring Kālikā within my control. Give Success; Svāhā.[3]

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1. Baddha-vīrāsana. *Cf. Gheraṇḍa Saṁhitā :*
   Ekapādam athaikasmin vinyased ūrusaṁṣṭitaṁ
   Itarasmiṁ statā paścād vīrāsanam udāhṛtam.
2. That is, the narcotic Bhāṅg (hemp) or siddhi, as it is called in Beṅgālī, and which is ued in all ceremonies.
3. "Amṛte amṛtodbhava amṛta-varṣiṇi amṛtam ākarṣayā-karṣaya : siddhim dehi : Kālikām me vaśam-ānaya svāhā".

This is the Mantra for the consecration of Vijayā.

मूलमन्त्रं सप्तवारं प्रजप्य विजयोपरि।
आवाहन्यादिमुद्राञ्च धेनुयोनी प्रदर्शयेत्।। ८५।।

mūlamantraṁ saptavāraṁ prajapya vijayopari/
āvāhanyādimudrāñca dhenuyonī pradarśayet//

मूलमन्त्रमिति। विजयोपरि मूलमन्त्रं सप्तवारं प्रजप्य आवाह्यते यया सा आवाहनी मुद्रा सा मुद्रा आदिर्यस्याः सा आवाहन्यादिः सा चासौ मुद्रा चेत्यावाहन्यादिमुद्रा ताम्। धेनुयोनी च मुद्रे विजयोपरि प्रदर्शयेत्। आवाहन्यादिमुद्रा यथा दक्षिणमूर्तिसंहितायाम्।

पुटाञ्जलिमधः। कुर्यादियमावाहनी भवेत्।
इयन्तु विपरीतेन तदा वै स्थापनी भवेत्।।
ऊर्द्ध्वाङ्गुष्ठमुष्टिभ्यां तदेयं सन्निधापनी।
अन्ताङ्गुष्ठकमुष्टिभ्यां तदेयं सन्निरोधिनीति।

Then inwardly reciting the Mūla-mantra[1] seven times over the Vijayā, show the Dhenu,[2] the Yoni,[3] the Āvāhanī,[4] and other[5] Mudrās.

गुरुं पद्मे सहस्रारे यथा सङ्केतमुद्रया।
त्रिधैव तर्पयेद्देवीं हृदि मूलं समुच्चरन्।। ८६।।

guruṁ padme sahasrāre yathā saṅketamudrayā/
tridhaiva tarpayeddevīṁ hṛdi mūlaṁ samuccaran//

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1. *Vide* p. 190 note 1.
2. The Cow-Mudrā. The two little and ring fingers are joined, the latter crossing one another. The two middle cross one another, and join two index fingers. See note under v. 74.
3. *Vide ante*, note 3 under v. 74.
4. The two hands joined together, showing the palms with two thumbs turned in—the gesture with which honoured guests are received.
5. The other Mudrās referred to, but not mentioned in the text, are—(1) Āvāhanī, (2) Sthāpanī, (3) Sannidhāpanī, (4) Sannirodhinī, and (5) Sammukhīkaraṇī. These are meant by Āvāhaṇī and others. *Cf. Dakṣiṇamūrti Sasṁhitā*. These are gestures of—(1) invoking and welcoming, (2) placing, (3) fixing or placing on a seat, (4) restraining or detaining, and (5) confronting. All these gestures are made by the fingers and palms.

गुरुमिति। ऐँ अमुकानन्दनाथं श्रीगुरुं तर्पयामि नमः इति मन्त्रेण सङ्केतमुद्रया गुरूपदिष्टया तत्त्वमुद्रया सहस्रारे सहस्रदले पद्मे गुरुं यथावत्रिधा विजयया तर्पयेत्। मूलं मन्त्रं समुच्चरन् सन् ह्रीँ आद्यां कालीं तर्पयामि स्वाहेति मन्त्रेण तत्त्वमुद्रयैव हृदये देवीं विजयया त्रिधैव तर्पयेत्।

Then satisfy the Guru in the Lotus of a thousand petals[1] by thrice offering him the Vijayā with the Saṅketa-Mudrā, and the Devī in the heart by thrice offering the Vijayā with the same Mudrā, and reciting the Mūla-mantra[2].

वाग्भवं वदयुग्मञ्च वाग्वादिनि पदं ततः।
मम जिह्वाग्रे स्थिरीभव सर्वसत्ववशङ्करि।
स्वाहान्तेनैव मनुना जुहुयात् कुण्डलीमुखे।। ८७।।

vāgbhavaṁ vadayugmañca vāgvādini padaṁ tataḥ/
mama jihvāgre sthirībhava sarvasatvavaśaṅkari/
svāhāntenaiva manunā juhuyāt kuṇḍalīmukhe//

वाग्भवमिति। पूर्वं वाग्भवम् ऐमिति बीजं वदेत्। ततो वदयुग्मं वदेत्। ततो वाग्वादिनि इति पदं वदेत्। ततो मम जिह्वाग्रे स्थिरीभव सर्वसत्त्ववशङ्करि इति वदेत्। योजनया ऐँ वद वद वाग्वादिनि मम जिह्वाग्रे स्थिरीभव सर्वसत्त्ववशङ्करि मन्त्रो जातः। स्वाहान्तेनैवामुना मनुना कुण्डलीमुखे विजयां जुहुयात् दद्यात्।

Then offer oblations to the mouth of the Kuṇḍalī,[3] with the Vijayā reciting the following

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1. That is, the Saharāra Lotus in the head. The Mantra when bowing to the Guru is Oṁ Śrīgurubhyo Namaḥ; to Gaṇeśa Oṁ Gaṇeśāya Namaḥ; to Ādyā-Kālikā-Śakti Oṁ Sanātanyai Ādyāyai Kālyai Namaḥ (Bhāratī). Other lengthier Mantras are given by Tarkālaṅkāra.
2. Bhāratī says : Reciting the Mantra, "Aiṁ *(name of Guru)* Ānanda-nātha—Śrī-guru-Śrī-pādukāṁ tarpayāmi : Namaḥ", and with the peculiar gesture (Saṅketa-Mudrā) taught by the Guru, the Guru should be satisfied three times by (offer of) Vijayā (Bhāṁ) and reciting the Mūla-mantra—*i.e.* "Hrīṁ Ādyāṁ Kālīṁ tarpayāmi : Svāhā"—and with the Saṁketa Mudrā the Devī should be satisfied three times in the heart. The Saṅketa Mudrā in the text is the Tattva-Mudrā taught by the Guru.
3. That is, the Śakti Kuṇḍalinī, as to whom see A. Avalon's *Serpent Power*. Oblation is made to Kuṇḍalī by the Sādhaka, placing the Vijayā in his own mouth.

Mantra

Aiṁ (O Devī Sarasvatī), Thou Who controllest all life, do Thou inspire me, do Thou inspire me, and remain ever on the tip of my tongue. Svāhā[1].

स्वीकृत्य संविदां वामकर्णोद्ध्वें श्रीगुरुं नमेत्।
दक्षिणे च गणेशानमाद्यां मध्ये सनातनीम्।
कृताञ्जलिपुटो भूत्वा देवीध्यानपरायणः।। ८८।।

svīkṛtya saṁvidāṁ vāmakarṇorddhve śrīguruṁ namet/
dakṣiṇe ca gaṇeśānamādyāṁ madhye sanātanīm/
kṛtāñjaliputo bhūtvā devīdhyānaparāyaṇaḥ//

स्वीकृत्येपि। एवं संविदां भङ्गां स्वीकृत्य गृहीत्वा वामकर्णस्योद्ध्वंदेशे ओँ श्रीगुरुभ्यो नम इति मन्त्रेण श्रीगुरुं नमेत्। दक्षिणे दक्षिणकर्णस्थोद्ध्वंदेशे ओँ गणेशाय नम इति मन्त्रेण गणेशानं नमेत्। ओँ सनातन्यै आद्यायै काल्यै नम इत्यनेन मध्ये ललाटदेशे सनातनीमाद्यां कालिकां नमेत्।

After drinking the Vijayā[2] he should bow to the Guru, placing his folded palms over the left ear, then to Gaṇeśa, placing his folded palms over his right ear, and lastly to the Eternal Ādya Devī[3] by placing his folded palms in the middle of his forehead, and should meditate meanwhile on the Devī.

पूजाद्रव्याणि सर्वाणि दक्षिणे स्थापयेत् सुधीः।
वामे सुवासितं तोयं कुलद्रव्याणि यानि च।। ८९।।

pūjādravyāṇi sarvāṇi dakṣiṇe sthāpayet sudhīḥ/
vāme suvāsitaṁ toyaṁ kuladravyāṇi yāni ca//

पूजेति। पूजाद्रव्याणि पुष्पादीनि। कुलद्रव्याणि मद्यादीनि।

The Sādhaka should place the articles necessary for worship[4] on his right, and scented water and other Kula articles[5] on his left.

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1. Aiṁ vada Vāgvādini mama jīvhāgre sthirī-bhava sarva-sattva-vaśaṅkari : Svāhā."
2. Bhāṁ.
3. The primordial Devī.
4. Pūjā-dravya, that is, flowers and the like.
5. Kula-dravya—*i.e.* wine, etc.

अस्त्रान्तमूलमन्त्रेण सामान्यार्घ्योदकेन च।
संप्रोक्ष्य सर्ववस्तूनि वेष्टयेज्जलधारया।
वह्निबीजेन देवेशि वह्नेः प्राकारमाचरेत्।। ९०।।

astrāntamūlamantreṇa sāmānyārghyodakena ca/
saṁprokṣya sarvavastūni veṣṭayejjaladhārayā/
vahnibījena deveśi vahneḥ prākāramācaret//

अस्त्रान्तेति। ततः अस्त्रान्तमूलमन्त्रेण फडन्तेन मूलमन्त्रेण सामान्यार्घ्योदकेन च सर्ववस्तूनि संप्रोक्ष्याभिषिञ्चय जलधारया वेष्टयेत्। हे देवेशि ततो वह्निबीजेन रमिति-बीजेन वह्नेः प्राकारमावरणमाचरेत् कुर्यात्।

Saying the Mūla-mantra terminated by the Weapon-Mantra,[1] let him take water from the common offering and sprinkle the articles of worship with it, and then enclose himself and the articles in a circle of water.[2] After that, O Queen of Devas! let him by the Vahni Bīja[3] surround them with a wall of Fire.

पुष्पं चन्दनसंयुक्तमादाय करयोर्द्वयोः।
अस्त्रेण घर्षयित्वा तत् प्रक्षिपेत् करशुद्धये।। ९१।।

puṣpaṁ candanasaṁyuktamādāya karayordvayoḥ/
astreṇa gharṣayitvā tat prakṣipet karaśuddhaye//

पुष्पमिति। ततः करशुद्धये चन्दनसंयुक्तं पुष्पं द्वयोः करयोरादाय गृहीत्वा अस्त्रेण फडिति मन्त्रेण तत् पुष्पं घर्षयित्वा प्रक्षिपेत्।

Then for the purification of the palms of his hands he should take up a flower which has been dipped in sandal paste, rub it between the palms, reciting the while the Mantra Phaṭ, and then throw it away (to his left).

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1. Phaṭ.
2. That is, water is taken in the hand, and a few drops allowed to drop at a time while the hand makes a circle. A streak of water is thus made to surround (according to the text) the articles of worship. According, however, to Tarkālaṅkāra's Bengali translation, the worshipper (Sādhaka) surrounds both himself and the articles with the water.
3. That is, Raṁ, The Bīja of Fire.

तर्जनीमध्यमाभ्याञ्च वामपाणितले शिवे !
ऊर्द्ध्वोर्द्ध्वतालत्रितयं दत्वा दिग्बन्धनं ततः।
अस्त्रेण छोटिकाभिश्च भूतशुद्धिमथाऽऽचरेत्।। ९२।।

tarjanīmadhyamābhyāñca vāmapāṇitale śive
ūrddhvorddhvatālatritayaṁ datvā digbandhanaṁ tataḥ/
astreṇa choṭikābhiśca bhūtaśuddhimathā''caret//

तर्जनीति। हे शिवे ततः तर्जनीमध्यमाभ्यामङ्गुलिभ्यां वामपाणितले ऊर्द्ध्वोर्द्ध्वं तालत्रितयं दत्त्वा ततोऽस्त्रेण फडिति मन्त्रेण छोटिकाभिरङ्गुलिध्वनिभिश्च दिग्बन्धनमाचरेत्। अथ दिग्बन्धनादनन्तरं भूतशुद्धिमाचरेत्।

Then in the following manner let him fence all the quarters : so that no obstructions proceed from them.[1] Join the first and second fingers of the right hand, and tap the palm of the left hand three times, each time after the first with greater force, thus making a loud sound, and then snap the fingers while uttering the Weapon-mantra[2].

स्वाङ्के निधाय च करावुत्तानौ साधकोत्तमः।
मनो निवेश्य मूले च हुङ्कारेणैव कुण्डलीम्।। ९३।।
उत्थाप्य हंसमन्त्रेण पृथिव्या सहितां तु ताम्।
स्वाधिष्ठानं समानीय तत्वं तत्वे नियोजयेत्।। ९४।।

svāṅke nidhāya ca karāvuttānau sādhakottamaḥ/
mano niveśya mūle ca huṅkāreṇaiva kuṇḍalīm//
utthāpya haṁsamantreṇa pṛthivyā shitāṁ tu tām/
svādhiṣṭhānaṁ samānīya tatvaṁ tatve niyojayet//

भूतशुद्ध्याचरणप्रकारमेवाह स्वाङ्के इत्यादिभिः। साधकोत्तमः स्वाङ्के स्वक्रोडे उत्तानौ करौ निधाय संस्थाप्य मूले मूलाधारचक्रे च मनो निवेश्य हूङ्कारेणैव कुण्डलीमुत्थाप्य हंसमन्त्रेण हंसः इत्यात्मकेनैव मन्त्रेण पृथिव्या सहितां तां कुण्डलीं शक्तिं स्वाधिष्ठानं स्वाधिष्ठानचक्रं समानीय तत्त्वं पृथिव्यादिकं तत्त्वे जलादौ नियोजयेत् विलापयेत्।

He should then proceed to purify the elements of his body.[3]

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1. This is the Dig-bandhana Fire.
2. Astra—that is, "Phaṭ".
3. This is the Bhūta-śuddhi rite in which the component element of the body are purified by an imagined process similar to the reals Kuṇḍalinī Yoga. See A. Avalon's *Serpent Power* and *Śakti and Sākta.*

The good Sādhaka should place his hands in his lap with the palms upwards, and fix his mind on the Mūlādhāra Cakra[1] and rouse Kuṇḍalinī by uttering the Bīja." Hūṁ ". Having so roused Her, he should lead Her with Pṛthivī[2] by means of the Haṁsa Mantra to the Svādhiṣṭhāna Cakra,[3] and there unite[4] the Tattva (of Pṛthivī or Earth and so forth) with the Tattva (of Jala or Water and the rest)[5].

गन्धादिघ्राणसंयुक्तां पृथिवीमप्सु संहरेत्।
रसादिजिह्वया सार्द्धं जलमग्नौ विलापयेत्।। ९५।।

gandhādighrāṇasaṁyuktāṁ pṛthivīmapsu saṁharet/
rasādijihvayā sārddhaṁ jalamagnau vilāpayet//

Then let him dissolve Pṛthivī as also odour, and the organ of Smell into the Tattva of Water.[6] Dissolve Water and Taste, as also the sense of Taste itself,[7] into the Tattva of Fire.

रूपादिचक्षुषा सार्द्धमग्निं वायौ विलाप्य च।
स्पर्शादित्वग्युतं वायुमाकाशे प्रविलापयेत्।। ९६।।

rūpādicakṣuṣā sārddhamagniṁ vāyau vilāpya ca/
sparśāditvagyutaṁ vāyumākāśe pravilāpayet//

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1. The lowest of the six Cakras in the human body (see *Serpent Power*).
2. Earth element. The Pṛthivī Tattva together with whatever there is in the Mūlādhāra is brought up and dissolved in the Jala-tattva. The Tattva in each of the lower centres is first united with and then dissolved into that in a higher.
3. The Cakra next above the Mūlādhāra at the sexual organs (see *Serpent Power*). In actual Yoga the Vāyu is gently driven up the middle of the Suṣumnā Nāḍī, by the Haṁsa Mantra and Pṛthivī, which is in the Mūlādhāra, is absorbed in Kuṇḍalī.
4. Niyojayet=Vilāpayet.
5. Here commences the description of the rite of Bhūta-śuddhi.
6. The Guṇa of Pṛthivī is smell. This Guṇa and the sense of smell is dissolved in Water. Odour is the objective and the sense of Smell the subjective side of Pṛthivī. Both are dissolved in "water" in the Svādhiṣṭhāna.
7. The tongue. The objective physical quality of Water affects as us Taste. Subjectively the Tattva is the sense of Taste through the organ the tongue.

पृथिव्यादेस्तत्वस्य जलादितत्वे विलापनप्रकारमेव दर्शयन्नाह गन्धादीत्यादि। गन्ध आदिर्यस्य तद्गन्धादि एवम्भूतञ्च तद्घ्राणं नासा चेति गन्धादिघ्राणे तेन संयुक्तां पृथिवीम् अप्सु जलेषु संहरेत् विलापयेत्। घ्राणादीति पाठे तु घ्रायते नासिकया गृह्यते यः स घ्राणो गन्ध एव। जलादिकमप्यग्न्यादावेवमेव विलापयेत्।

Dissolve Fire and Form, and the sense of Sight itself,[1] into Air.

Let Air and all connected therewith[2] and Touch, as also the sense of Touch itself be dissolved into Ether[3].

अहङ्कारे हरेद् व्योम सशब्दं तन्महत्यपि।
महत्तत्वञ्च प्रकृतौ तां ब्रह्मणि विलापयेत्।। ९७।।

ahaṅkāre hared vyoma saśabdaṁ tanmahatyapi/
mahattatvañca prakṛtau tāṁ brahmaṇi vilāpayet//

अहङ्कार इति। अहङ्कारे सशब्दं शब्दसहितं व्योम आकाशं हरेत् विलापयेत्। तत् अहङ्कारतत्वं महति महत्तत्त्वे हरेत्। महत्तत्त्वञ्च प्रकृतौ विलापयेत्। तां प्रकृतिं ब्रह्मणि विलापयेत्।

Dissolve Ether along with Sound into Ahaṅkāra[4] and the latter into Mahat,[5] Mahat itself into Prakṛti, and Prakṛti Herself into Brahman.

इत्थं विलाप्य मतिमान् वामकुक्षौ विचिन्तयेत्।
पुरुषं कृष्णवर्णञ्च रक्तश्मश्रुविलोचनम्।। ९८।।
रक्तचर्मधरं क्रुद्धमङ्गुष्ठपरिमाणकम्।
सर्वपापस्वरूपञ्च सर्वदाऽधोमुखस्थितम्।। ९९।।

itthaṁ vilāpya matimān vāmakukṣau vicintayet/
puruṣaṁ kṛṣṇavarṇañca raktaśmaśruvilocanam//
raktacarmadharaṁ kruddhamaṅguṣṭhaparimāṇakam/
sarvapāpasvarūpañca sarvadā'dhomukhasthitam//

1. The eyes. Both objective Fire and Form and subjective Vision are dissolved in Air.
2. Everything that can be touched.
3. Vyoma—that is, the void in which Ether is.
4. The "I-making" faculty of Consciousness, from which the five subtle elements (already in the worship ideally dissolved) proceed.
5. Mahat, or the Mahat-tattva, that is, Buddhi.

इत्थमिति। मतिमान् साधक इत्थममुना प्रकारेण पृथिव्यादितत्त्वं विलाप्य वामकुक्षौ वामे उदरे कृष्णवर्णं सर्वपापस्वरूपं पुरुषं विचिन्तयेत्। रक्तश्मश्रुविलोचनमित्यादिनि द्वितीयान्तपदानि सर्वपापस्वरूपस्य पुरुषस्यैव विशेषणानि। रक्तश्मश्रुविलोचनम् रक्ते लोहितवर्णे श्मश्रुविलोचने यस्य तथाभूतम्।

Let the Sādhaka, having thus dissolved all the Tattvas,[1] then think of a black man in the left cavity of his abdomen the embodiment of all sin.[2] He is of the size of a thumb, with red beard and red eyes, holding a sword and shield, angry, with his head ever held low.

ततस्तु वामनासायां यं बीजं धूम्रवर्णकम्।
सञ्चिन्त्य पूरयेत्तेन वायुं षोडशमात्रया।
तेन पापात्मकं देहं शोषयेत् साधकाग्रणीः।। १००।।

tatastu vāmanāsāyāṁ yaṁ bījaṁ dhūmravarṇakam/
sañjintya pūrayettena vāyuṁ ṣoḍaśamātrayā/
tena pāpātmakaṁ dehaṁ śoṣayet sādhakāgraṇīḥ//

ततस्त्विति। ततोऽनन्तरन्तु वामनासायां धूम्रवर्णकं यं बीजं सञ्चिन्त्य तदेव बीजं जपन् साधकस्तेन वामनासारन्ध्रेण षोडशमात्रया वायुं पूरयेदाकर्षेत्। साधकाग्रणीः साधकोत्तमस्तेन पूरितेन वायुना पापात्मकं पापमात्मनि स्वस्मिन् यस्य एवम्भूतदेहं शोषयेत्।

Then the foremost of Sādhakas should meditate on the smoky-coloured Vāyu Bīja[3] as in his left nostril, and as he inhales through that nostril mentally repeat it sixteen times, and thus dry the sinful body.

नाभौ रं रक्तवर्णञ्च ध्यात्वा तज्जातवह्निना।
चतुःषष्ट्या कुम्भकेन दहेत् पापरतान्तनूम्।। १०१।।

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1. There are altogether twenty-five Tattvas, categories, principles, or elements in the Sāṅkhya Philosophy. The twenty-three emenations from Prakṛti are dissolved into Her who is one with Brahman.
2. Pāpātamakam deham=pāpam ātmani svasmin yaṣya evaṁ bhūtam deham (Bhāratī)—the body wherein sin abides. This is the Pāpapuruṣa See "Sinful body" next verse.
3. That is, Yaṁ. The colour Dhūmra is smoky grey—the reddish colour of fire seen through smoke. Vāyu is a friend of fire because it is necessary to and fans it.

nābhau raṁ raktavarṇañca dhyātvā tajjātavahninā/
catuḥṣaṣṭyā kumbhakena dahet pāparatāntanūm//

नाभाविति। ततो नाभौ रक्तवर्णं रमिति बीजं ध्यात्वा तदेव बीजं जपन्नपि तज्जातवह्निना ततो रमिति बीजादुत्पन्नेनाग्निना चतुःषष्ट्या कुम्भकेन पापरतां निजां तनूं दहेत्।

Next, meditating on the red Bīja of Agni[1] which is in the navel, the (Sādhakas) body with all its sinful inclinations should be burnt up by the fire born of the Bīja, assisted by sixty-four Kumbhakas[2].

ललाटे वारुणं बीजं शुक्लवर्णं विचिन्त्य च।
द्वात्रिंशता रेचकेन प्लावयेदमृताम्भसा।। १०२।।

lalāṭe vāruṇaṁ bījaṁ śuklavarṇaṁ vicintya ca/
dvātriṁśatā recakena plāvayedamṛtāmbhasā//

ललाटे इति। ततो ललाटे शुक्लवर्णं वारुणं वमिति बीजं सञ्चिन्त्य तदेव बीजं जपन्नपि द्वात्रिंशता रेचकेनामृताम्भसा वारुणबीजच्युतेनामृतरूपेण जलेन दग्धां तनूं प्लावयेत्।

Then, thinking of the white Varuṇa-Bīja[3] in his forehead, let him bathe (the body which has been so burnt) with the nectar-like water dropping from the Varuṇa-Bīja by thirty-two repetitions thereof whilst exhaling[4].

आपादशीर्षपर्यन्तमाप्लाव्य तदनन्तरम्।
उत्पन्नं भावयेद्देहं नवीनं देवतामयम्।। १०३।।

āpādaśīrṣaparyantamāplāvya tadanantaram/
utpannaṁ bhāvayeddehaṁ navīnaṁ devatāmayam//

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1. That is, Raṁ—Bīja is Fire.
2. Kumbhaka. The technical name of inspiration is Pūraka : of expiration, Recaka; and the restraining or holding of breath is known as Kumbhaka. Here, then, there are to be sixty-four Kumbhakas, at the same time sixty-four repetitions of the Agni Bīja, that is, the period is one requiring sixty-four repetitions of the Bīja.
3. That is, Vaṁ—Bīja of Water.
4. Recaka, which is also repetitions of Varuṇa-Bīja, is to be performed thirty-two times.

आपादेति। एवमापादशीर्षपर्यन्तं देहमाप्लाव्य तदनन्तरं देवतामयं देवतादेहस्वरूपं नवीनमुत्पन्नं देहं भावयेत् चिन्तयेत्।

Having thus bathed the whole body from feet to head, let him consider that a new born Deva body has come into being.

पृथ्वीबीजं पीतवर्णं मूलाधारे विचिन्तयन्।
तेन दिव्यावलोकेन दृढीकुर्यान्निजां तनूम्।। १०४।।

pṛthvībījaṁ pītavarṇaṁ mūlādhāre vicintayan/
tena divyāvalokena dṛḍhīkuryānnijāṁ tanūm//

पृथ्वीति। ततो मूलाधारे पीतवर्णं लमित्याकारकं पृथ्वीबीजं विचिन्तयन् सन् तेन लमिति-बीजेन दिव्यावलोकेन च निजां तनूं दृढीकुर्यात्।

Then, thinking of the yellow Bīja of the Earth[1] as situate in the Mūlādhāra circle,[2] let him strengthen his body by that Bīja and by a steadfast and winkless gaze[3].

हृदये हस्तमादाय आँ ह्रीँ क्रौँ हंस उच्चरन्।
सोऽहं मन्त्रेण तद्देहे देव्याः प्राणान् निधापयेत्।। १०५।।

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1. Pṛthivī-Bīja—Laṁ.
2. The Mūlādhāra Lotus, two digits below the sexual organ and two digits above the anus.
3. Divya-dṛṣṭi. Here ends the rite of Bhūra-śuddhi, and the Text proceeds to the rite known as Jīvanyāsa (see verses 106-108). Tarkālaṅkāra says that in this verse Jīvanyāsa is only given in brief. The full procedure is as follows. After Bhūra-śuddhi, the Sādhaka places his hand on his heart and says "He I am" (So'haṁ). The sense of the Mantra is "She I am". "I am the Ādyā Kālikā who is Brahman (Brahmamayī)". Thereafter he put Kula-Kuṇḍalinī and other in these places and with his hand on the heart recites the following Mantras—Āṁ, Hrīṁ, Kroṁ, Yaṁ, Raṁ, Laṁ, Vaṁ, Śaṁ, Ṣaṁ, Saṁ, Hauṁ, Hauṁ, Haṁsaḥ, Śrīmadādyā-Kālikāyāḥ prāṇā iha prāṇāḥ. (The Prāṇas or vital airs of the glorious primordial Kālikā are the vital airs here). Then, repeating the Bījas as above says Śrīmadādyā-Kālikāyā jīva iha stitaḥ. (The Jīva or life of the glorious Ādyā Kālikā is here). Then same Bījas Śrīmadādyā-Kālikāyāḥ sarvendriyāṇi; same Bījas Śrīmadādyā Kālikāyā vāṁmanaścakṣuḥ śrotra ghrāṇa prāṇa cāgatya sukhaṁ ciraṁ tiṣṭantu Svāhā (may all the senses of the glorious Ādyā Kālikā, may the speech, mind, vision, hearing, smell, life of the Ādyā Kālikā come here and abide in happiness always).

hṛdaye hastamādāya āṁ hrīṁ kroṁ haṁsa uccaran/
so'haṁ mantreṇa taddehe devyāḥ prāṇān nidhāpayet//

हृदये इति। ततो हृदये हस्तमादाय निधाय ओँ ह्रीँ क्रोँ हंस इत्युच्चरन् साधकः सोऽहं-मन्त्रेण तद्देहे तस्मिन्नवीने देहे देव्याः प्राणान् प्रतिष्ठयेत् ओँ ह्रीँ क्रोँ हंसः सोऽहमिति मन्त्रेण तत्र देहे देव्याः प्राणानां प्रतिष्ठां कुर्यादित्यर्थः।

Placing his hand on his heart and uttering the

Mantra

Āṁ, Hrīṁ, Kroṁ, Haṁsaḥ, So'haṁ,[1].

let him infuse therewith, into his new body the life of the Devī.[2]

भूतशुद्धिं विधायेत्थं देवीभावपरायणः।
समाहितमनाः कुर्यात् मातृकान्यासमम्बिके।। १०६ ।।

bhūtaśuddhiṁ vidhāyetthaṁ devībhāvaparāyaṇaḥ/
samāhitamanāḥ kuryāt mātṛkānyāsamambike//

देवीभावपरायणः देवीस्वरूपोऽहमिति चिन्तनतत्परः।

मातृकाया ऋषिर्ब्रह्मा गायत्रीछन्द ईरितम्।
देवता मातृका देवी बीजं व्यञ्जनसंज्ञकम्।। १०७।।

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1. That is, "He I am". Saḥ=he, Aham-I. The two words, when combined, according to the rules of Sandhi, become So'ham, or the unity of the individual and Supreme Spirit.
2. Literally, "Place the vital air of the Devī into his body." Taddehe Devyāḥ prāṇān nidhāpayet. The Sādhaka puts into the newly formed body of his the life of the Devī. He realises in his body the identity of himself with Her. This Śloka concludes Jīva-nyāsa, and then next proceeds to Mātṛkā-nyāsa (see *Śakti and Sākta*).
   Cf.:
   1. The Deva alone should worship Deva :
      A non-Deva (a-deva) should not worship Deva.
      — *Gandharva Tantra.*
   2. An a-Viṣṇu (non-Viṣṇu), should he worship Viṣṇu, gains no merit thereby: Become Viṣṇu yourself before you worship Viṣṇu.
      — *Yoga-vāśiṣṭha.*
   3. By worship of Rudra one becomes Rudra himself.
      By worship of Sūrya one becomes Sūrya himself.
      By worship of Viṣṇu one becomes Viṣṇu, and
      By worship of Śakti one become Śakti.
      —*Agni Purāṇa.*

स्वराश्च शक्तयः सर्गः कीलकं परिकीर्त्तितम्।
लिपिन्यासे महादेवी विनियोगप्रयोगिता।
ऋषिन्यासं विधायैवं कराङ्गन्यासमाचरेत्।। १०८।।

mātṛkāyā ṛṣirbrahmā gāyatrīchanda rīritam/
devatā mātṛkā devī bījaṁ vyañjanasañjñakam//
svarāśca śaktayaḥ sargaḥ kīlakavra prikīrttitam/
lipinyāse mahādevī viniyogaprayogitā/
ṛṣinyāsaṁ vidhāyaivaṁ karāṅganyāsamācaret//

अथ मातृकान्यासक्रममेव दिदर्शयिष्यन् मातृकाया ऋष्यादिकमाह मातृकाया इत्यादिना। सर्गः विसर्गः। विनियोगप्रयोगिता विनियोगस्य प्रयोगित्वम् विनियोगः प्रयोक्तव्य इत्यर्थः। अस्या मातृकाया ब्रह्मा ऋषिर्गायत्री छन्दः। मातृका सरस्वती देवी देवता। हलो बीजम्। स्वराः शक्तयः। विसर्गः कीलकम्। धर्म्मार्थकाममोक्षावाप्तये लिपिन्यासे विनियोगः। शिरसि ब्रह्मणे ऋषये नमः। मुखे गायत्र्यै छन्दसे नमः। हृदये मातृकायै सरस्वत्यै देव्यै देवतायै नमः। गुह्ये व्यञ्जनाय बीजाय नमः। पादयोः स्वरेभ्यः शक्तिभ्यो नमः। सर्वाङ्गेषु विसर्गाय कीलकाय नमः। धर्म्मार्थकाममोक्षावाप्तये लिपिन्यासे विनियोगः। एवम् ऋषिन्यासं विधाय कृत्वा कराङ्गन्यासमाचरेत् कुर्यात्।

O Ambikā! having thus purified the elements[1] in his body the Sādhaka should realise that he is one with the Devī,[2] and with mind intent do Mātṛkā-nyāsa.[3] The

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1. *I.e.* performed Bhūta-śuddhi.
2. Devībhāva-parāyaṇa.
3. Disposition of the letters of the alphabet or body of the Devatā upon the body of the Sādhaka. The meaning of Mātṛkā-nyāsa is as follows : After the destruction of the body which is the product of Avidyā a Deva-body is created by Bhūta-śuddhi.
The identity of the individual and Brahman is realised. Then in the body of the Sādhaka which is a microcosm (Kṣudra-brahmāṇḍa) are produced the Devatās and the like of the six Cakras. Tarkālaṅkāra then quotes the following Texts : "From Śambhu who is the Bindu (Bindvātmā) the associate of Kāla (Kāla-bandhu) and Kalā (kalātmā) originated Sadāśiva who is all pervading and witness of the world (Jagatsākṣī). From Sadāśiva came Īśa, from Īśa, Rudra, from Rudra, Viṣṇu and then Brahmā. Thus did they originate" (*Śāradā-tilaka*, vv. 15-16). After this by Jīva-nyāsa the Prāṇa, Indriyas, and the like of the Brahmarūpā Devī are placed in the body of the Sādhaka. Thereafter he utters different letters which constitute the different

Ṛṣi[1] of Mātṛkā[2] is Brahmā, and the verse is Gāyatrī,[3] and Mātṛkā[4] is the presiding Devī thereof; the consonants are the Seed,[5] and the vowels the Śaktis,[6] and Visarga[7] is the End. In Lipi-nyāsa,[8] O Mahādevī ! it is necessary to state the object with which the rite is being performed. Having in this way performed Ṛṣi-nyāsa, Kara-nyāsa and Aṅga-nyāsa should be performed.[9]

अं आं-मध्ये कवर्गञ्च इं ईं-मध्ये चवर्गकम्।
उं ऊं-मध्ये टवर्गन्तु एं ऐं-मध्ये तवर्गकम्।। १०९।।

ओं औं-मध्ये पवर्गन्तु यादिक्षान्तं वरानने।
बिन्दु-सर्गान्तराले च षडङ्गे मन्त्र ईरितः।। ११०।।

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parts of the body of the Devatā. They are placed in the corresponding parts of the body of that Devatā. They are placed in the corresponding parts of the Sādhaka's body. The body of the Devatā is compose of the letters of the Mātṛkā.

1. Revealer; he who procalimed the Mantra to the world.
2. That is, the Mātṛkā-Mantra.
3. A form of verse.
4. That is, Sarasvatī, as the origin of the letters.
5. Bīja.
6. The vowels are the Śaktis, which enable the utterance of the consonants (the Bījas), which by themselves cannot be uttered. The latter merely interrupt the vowel sounds.
7. Final hard-breathing *h*, which comes at the end of the letter, and is the end of Kīlaka. Kīlaka literally means a peg, a fence.
8. Or Mātṛkā-nyāsa.
9. In vv. 107 and 108 Sadāśiva wishing to show the mode of doing Mātṛkānyāsas speaks of Ṛṣi-nyāsa and says that it is necessary to state the object (Viniyoga) of the rite. The preliminary Nyāsa called Ṛṣi-nyāsa is done thus : Śirasi (on the head) Brahmaṇe Namaḥ (obeisance to Brahman). Mukhe (on the mouth) Gāyatryai chandase Namaḥ. Hṛdaye (in the heart) Mātṛkāyai Sarasvatyai Devatāyai Namaḥ (to the Devatā Mātṛkā Sarasvatī). Guhye (in the anus which is in the region of the Mūlādhāra) Vyañjanebhyo Bījebhyo Namaḥ (obeisance to the Bījas the consonants). Pādayoḥ (on the two feet) Svarebhyaḥ Śaktibhyaḥ (the vowels which are the Śaktis) Namaḥ. Sarvāṅgeṣu (on all the limbs) Visargāya Kīlakāya Namaḥ (to Visarga the Kīlaka). For the attainment of Dharma, Artha, Kāma and Mokṣa Lipi-nyāsa (= Mātṛkā-nyāsa) is employed (Viniyoga).

aṁ āṁ-madhye kavargañca iṁ īṁ-madhye cavargakam/
uṁ ūṁ-madhye ṭavargantu eṁ aiṁ-madhye tavargakam//
oṁ auṁ-madhye pavargantu yādikṣāntaṁ varānane/
bindu-sargāntarāle ca ṣaḍaṅge mantra īritaḥ//

O Beauteous Face! the Mantras enjoined for Ṣaḍāṅga-nyāsa[1] are Ka-varga[2] between Aṁ and Āṁ,[3] Ca-varga[4] between Iṁ and Īṁ[5], Ṭa-varga[6] between Um and Ūṁ,[7] Ta-varga[8] between Eṁ and Aiṁ,[9] and Pavarga[10] between Oṁ and Auṁ,[11] and the letters from Ya to Kṣa[12] between Bindu[13] and Visarga[14] respectively.

विन्यस्य न्यासविधिना ध्यायेन्मातृसरस्वतीम्।। १११।।

vinyasya nyāsavidhinā dhyāyenmātṛsarasvatīm//

कराङ्गन्यासक्रममेवाह अं आहं-मध्ये इत्यादिना। अहं आं-मध्ये स्थितं कवर्गम्

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1. Ṣaḍ-aṅga-nyāsa is done by placing the hands on six different part of the body, and Kara-nyāsa is done with the five fingers and palms of the hands only. The latter is also called Aṅguṣṭhādi-ṣaḍ-aṅga-nyāsa. As to Kara-nyāsa *cf.* 1, 3, 25 *Śatapatha Brāhmaṇā;* and 3, 2, 1, 6 for Aṅganyāsa. For Dhyāna of letters, see *Lātyāyana Śrauta Sūtras,* 2, 9, 12, as to Nyāsa see *Ś. Br.,* 7, 5, 2, 12. As to Mudrā *cf. Kātyāyana Śrauta Sūtra,* 16, 3, 4 also *Ś. Br.,* 6, 8, 2, 6. This group is placed on the thumb in Kara-nyāsa and in the heart in Aṅga-nyāsa with namaḥ.
2. That is, the five letters—Ka, Kha, Ga, Gha, and Ṅa.
3. Short and long A of Sanskrit alphabet, with nasal Anusvāra superposed placed on the thumbs and the heart.
4. That is, the letters Ca, Cha, Ja, Jha, and Ña on index fingers and head with Svāhā.
5. Short and long I. On middle-fingers and crown lock (Śikhā) with Vaṣaṭ.
6. That is, har Ṭa, Ṭha, Ḍa, Ḍha, Ṇa (Mūrdhanya).
7. Shor U and long U.
8. That is, soft Ta, Tha, Da, Dha, Na (Dantya) on ring fingers and Kavaca with Hum.
9. E and Ai of alphabet, with nasal Anusvāra.
10. That is, letters Pa, Pha, Ba, Bha, and Ma on little fingers and three Eyes with Vauṣaṭ.
11. O and Au.
12. That is, Ya, Ra, La, Va, Śa (Tālvya), Ṣa (Mūrdhanya), Sa, (Dhantya), Ha, Ḷa (pronounced with a rolling sound), and Kṣa placed on the palm and back of the hands.
13. The nasal sign.
14. The hard-breathing ḥ.

इं ईं-मध्ये स्थितं चवर्गम् उं ऊं-मध्ये स्थितं टवर्गम् एं ऐं-मध्ये स्थितं तवर्गम् ओं औं-मध्ये स्थितं पवर्गम् बिन्दुसर्गान्तराले अनुस्वारविसर्गमध्ये स्थितं यादिक्षान्तञ्च वर्णमङ्गुष्ठादिषु हृदयादिषु च षट्सु षट्सु अङ्गेषु न्यासविधिना यथाक्रमं विन्यस्य मातृसरस्वतीं ध्यायेदित्यन्वयः। यथा अं कं खं गं घं ङं आं अङ्गुष्ठाभ्यां नमः। इं चं छं जं झं ञं ईं तर्जनीभ्यां स्वाहा। उं टं ठं डं ढं णं ऊं मध्यमाभ्यां वषट्। एं तं थं दं धं नं ऐं वं शं षं सं हं कं क्षं अः करतलकरपृष्ठाभ्यां फट्। इति करन्यासः। हृदयादिन्यासो यथा अनामिकाभ्यां हुम्। ओं पं फं बं भं मं औं कनिष्ठाभ्यां वौषट्। अं यं रं लं अं कं खं गं घं ङं आं हृदयाय नमः। इं चं छं जं झं ञं ईं शिरसे स्वाहा। उं टं ठं डं ढं णं ऊं शिखायै वषट्। एं तं थं दं धं नं ऐं कवचाय हुम्। ओं पं फं बं भं मं औं नेत्रत्रयाय वौषट्। अं यं रं लं वं शं षं सं हं कं क्षं अः अस्त्राय फट्। इति षडङ्गे न्यासेऽयमेव मन्त्र ईरितः कथितः।

Having placed the letters according to the rules of Nyāsa, the Sādhaka should next meditate upon Sarasvatī :

पञ्चाशल्लिपिभिर्विभक्तमुखदोःपन्मध्यवक्षःस्थलां
भास्वन्मौलिनिवद्धचन्द्रशकलामापीनतुङ्गस्तनीम्।
मुद्रामक्षगुणं सुधाढ्यकलशं विद्याञ्च हस्ताम्बुजै-
र्विभ्राणां विषदप्रभां त्रिनयनां वाग्देवतामाश्रये।। ११२।।

pañcāśallipibhirvibhaktamukhadoḥpanmadhyavakṣaḥsthalāṁ
bhāsvanmaulinivaddhacandraśakalāmāpīnatuṅgastanīm/
mudrāmakṣaguṇaṃ sudhāḍhyakalaśaṃ vidyāñca hastāmbujai-
rvibhrāṇāṃ viṣadaprabhāṁ trinayanāṁ vāgdevatāmāśraye //

मातृसरस्वतीध्यानमेवाह पञ्चाशल्लिपिभिरिति। वाग्देवता सरस्वतीमाश्रये भजे इत्यन्वयः। कथम्भूतां वाग्देवताम् पञ्चाशल्लिपिभिर्विभक्तमुखदोःपन्मध्यवक्षःस्थलाम् पञ्चाशता वर्णैर्विभक्तानि पृथक् पृथक् भूतानि मुखदोःपन्मध्यवक्षःस्थलानि यस्यास्तथाभूताम्। तत्र दोर्बाहुः पद् पादः। पुनः कथम्भूताम् भास्वन्मौलिनिवद्ध-चन्द्रशकलाम् भास्वन्मौलौ दीप्यमाने किरीटे निबद्धं चन्द्रशकलं चन्द्रखण्डं यया ताम्। "चूडा किरीटं केशाश्च संयता मौलयस्त्रय" इत्यमरः। पुनः कथम्भूताम् आपीनतुङ्गस्तनीम् आपीनौ अतिमहान्तौ तुङ्गावुन्नतौ स्तनौ यस्यास्तथाभूताम्। पुनः कथम्भूताम् हस्ताबुजैः पाणिकमलैर्ज्ञानमद्राम् अक्षगुणमक्षमाल्यम् सुधाढ्यकलशममृतयुक्तं घटं विद्याञ्च विभ्राणां दधतीम्। पुनः कीदृशीम् विशदप्रभाम् विशदा शुभ्रा प्रभा यस्यास्ताम्। पुनः कीदृशीम् त्रीणि नयनानि नेत्राणि यस्यास्तथाभूताम्।

Dhyāna

I seek refuge[1] in the Devī of Speech, three-eyed, encircled with a white halo, whose face, hands, feet, middle body, and breast are composed of the fifty letters of the alphabet, on whose radiant forehead is the crescent moon, whose breasts are high and rounded, and who with one of her lotus hands makes Jñāna-mudrā,[2] and with the other holds the rosary of Rudrākṣa[3] beads, the jar of nectar, and learning[4].

ध्यात्वैवं मातृकां देवीं षट्सु चक्रेषु विन्यसेत्।
हक्षौ भ्रूमध्यगे पद्मे कण्ठे च षोडश स्वरान्।। ११३।।

हृदम्बुजे कादिठान्तान् विन्यस्य कुलसाधकः।
डादिफान्तान् नाभिदेशे बादिलान्तांश्च लिङ्गके।। ११४।।

मूलाधारे चतुष्पत्रे वादिसान्तान् प्रविन्यसेत्।
इत्यन्तर्मनसा न्यस्य मातृकार्णान् वहिर्न्यसेत्।। ११५।।

dhyātvaivaṁ mātṛkāṁ devīṁ ṣaṭsu cakreṣu vinyaset/
hakṣau bhrūmadhyage padme kaṇṭhe ca ṣoḍaśa svarān//
hṛdambuje kādiṭhāntān vinyasya kulasādhakaḥ/
ḍādiphāntān nābhideśe bādilāntāṁśca liṅgake//

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1. Āśraye=Bhaje=I adore (Bhāratī).
2. A gesture of the hands. The index finger is pointed upwards, and the fingers closed. She is represented with four arms. The text has Mudrā only which the Commentator says is Jñāna-mudrā.
3. Rudrākṣa is the stone of fruit, which grows in Nepal, in use by Śaivas.
4. Vidyā, learning, which consists of—(1) Ānvikṣikī, Logic and metaphysics; (2) Trayī, the three Vedas; (3) Vārtā, Practical Arts, such as Agriculture, Medicine etc.; (4) Daṇḍa-nīti, Science of Government. To these Manu adds (vii, 43) a fifth—Ātma-vidyā, Knowlege of the Spirit. Others divide Vidyā into fourteen sections: Four Vedas, Six Vedāṅgas, Purāṇas, the Mīmāṁsā, Nyāya, and Dharma-śāstra, or Law. Others, again add the four Upa-vedas, making the division eighteen. The Vedāṅgas are Śikṣā (Science of proper articulation), Kalpa (ceremonial), Vyākaraṇa (linguistic analysis, or Grammar), Nirukta (explanation of Vedic words), Jyotiṣa (Astronomy), and Chands (Metre). These are regarded as auxiliary to, and in this sense as part of the Vedas. Some people interpret Vidyā to mean the Mudrā of that name.

mūlādhāre catuṣpatre vādisāntān pravinyaset/
ityantarmanasā nyasya mātṛkārṇān vahirnyaset//

ध्यात्वेति। एवं मातृकां देवीं ध्यात्वा षट्सु चक्रेषु विन्यसेत्। षट्सु चक्रेषु मातृकाया न्यासस्य क्रममेवाह हक्षावित्यादिना। भ्रूमध्यगे विशुद्धाख्ये द्विदले पद्मे हक्षौ वर्णौ विन्यसेत्। कण्ठे कण्ठस्थिते आज्ञाख्ये षोडशपत्रे पद्मे[1] षोडश स्वरान् न्यसेत्। हृदम्बुजे अनाहताख्ये द्वादशदले हृदयपद्मे कादिठान्तान् द्वादशवर्णान् विन्यस्य कुलसाधको नाभिदेशास्थिते मणिपूराख्ये दशदले पद्मे डादिफान्तान् दशवर्णान् विन्यसेत्। लिङ्गके लिङ्गदेशस्थे स्वाधिष्ठानाख्ये षडदले पद्मे वादिलान्तान् षड्वर्णान् विन्यसेत्। चतुष्पत्रे मूलाधारे वादिसान्तांश्चतुरो वर्णान् प्रविन्यसेत्। यथा भ्रूमध्यगे पद्मे हं नमः क्षं नमः। कण्ठगे पद्मे अं नमः आं नमः इं नमः ईं नमः उं नमः ऊं नमः ऋं नमः ॠं नमः ऌं नमः ॡं नमः एं मः ऐं नमः ओं नमः औं नमः अं नमः अः नमः। हृद्गते पद्मे कं नमः खं नमः गं नमः घं नमः ङं नमः चं नमः छं नमः जं नमः झं नमः ञं नमः टं नमः ठं नमः। नाभिगते पद्मे डं नमः ढं नमः णं नमः तं नमः थं नमः दं नमः धं नमः नं नमः पं नमः फं नमः। लिङ्गगते पद्मे बं नमः भं नमः मं नमः यं नमः रं नमः लं नमः। मूलाधारे वं नमः शं नमः षं नमः सं नमः। इति षट्चक्रेषु मातृकान्यासक्रमः। इत्यनेन प्रकारेण मनसा मातृकार्णान् मातृकावर्णानन्तरभ्यन्तरे न्यस्य वहिरपि न्यसेत्।

Having thus meditated upon the Devī-Mātṛkā,[2] the Sādhaka places the letters in the six Cakras[3] as follows: Ha and Kṣa in the Ājñā[4] Lotus, the sixteen vowels in the Viśuddha[5] Lotus, the letters from Ka to Ṭa in the Anāhata[6] Lotus, the letters

1. मतान्तरे तु भ्रूमध्यगे आज्ञाख्ये द्विदले पद्मे कण्ठे षोडशदले विशुद्धाख्ये पद्मे।
2. Sarasvatī.
3. That is, the six Cakras or centres situate between the eyebrows (Ājñā), in the region of the throat (Viśuddha), heart (Anāhata), navel (Maṇipūra), sexual organ (Svādhiṣṭhāna), and in that portion of the perineum which lies two digist from that organ and the anus respectively (Mūlādhāra). The letters are said, and with suitable action placed in these six regions.
4. Ājñā-Cakra, a Lotus of two petals, with the letters Ha and Kṣa, whose presiding Śakti is Hākinī. Within thepetal there is the eternal Seed, brilliant as the autumnal moon *Śiva Saṁhitā*, chap. V verses 96-119; and *Ṣaṭcakra-nirūpaṇa*, (A. Avalon's *Serpent Power*).
5. Viśuddha-Cakra, the Lotus Circles of sixteen petals, with the sixteen vowels, whose presiding Śakti is Śākinī (see *Śiva Saṁhita*, chap. v, verses 90-95).
6. Anāhata-Cakra, the Lotus Circle of twelve petals, with the letters Ka, Kha, Ga, Gha, Ṅa, Ca, Cha, Ja, Jha, Ña, Ṭa, Ṭha. (*Ibid.*, verses 83-89).

from Ḍa to Pha in the Maṇipūra[1] Lotus, the letters from Ba to La in the Svādhiṣṭhāna[2] Lotus, and in the Mūlādhāra[3] Lotus the letters Va to Sa. And having thus in his mind placed these letters of the alphabet, let the Sādhaka place them outwardly.

ललाटमुखवृत्ताक्षिश्रुतिघ्राणेषु गण्डयोः।
ओष्ठदन्तोत्तमाङ्गास्य दोःपत् सन्ध्यग्रगेषु च।। ११६।।
पार्श्वयोः पृष्ठतो नाभौ जठरे हृदयांसयोः।
ककुद्यंशे च हृत्पूर्वं पाणिपादयुगे ततः।। ११७।।
जठराननयोर्न्यस्येन्मातृकार्णान् यथाक्रमम्।
इत्थं लिपिं प्रविन्यस्य प्राणायामं समाचरेत्।। ११८।।

lalāṭamukhavṛttākṣiśrutighrāṇeṣu gaṇḍayoḥ/
oṣṭhadantottamāṅgāsya doḥpat sandhyagrageṣu ca//
pārśvayoḥ pṛṣṭhato nābhau jaṭhare hṛdayāṁsayoḥ/
kakudyaṁśe ca hṛtpūrvaṁ pāṇipādayuge tataḥ//
jaṭharānanayornyasyenmātṛkārṇān yathākramam/
itthaṁ lipiṁ pravinyasya prāṇāyāmaṁ samācaret//

मातृकावर्णानां वहिर्न्यासस्य क्रममाह ललाटेत्यादिना। ललाटमुखवृत्तादिषु मातृकार्णान् यथाक्रमं न्यस्येदिति तृतीयेनान्वयः। यथा ललोटे अं नमः मुखवृत्ते आं नमः दक्षेऽक्षिण इं नमः वामेऽक्षिण ईं नमः दक्षश्रुतौ उं नमः वामकर्णे ऊं नमः दक्षघ्राणे ऋं नमः वामनासायाम् ॠं नमः दक्षगण्डे लृं नमः वामकपोले ॡं नमः ओष्ठे एं नमः अधरे ऐं नमः ऊर्द्ध्वदन्तपङ्क्तौ ओं नमः अधोदन्तपंक्तौ औं नमः उत्तमाङ्गे अं नमः आस्यविरे अः नमः वाह्वोः दशानां सन्धीनामग्रेषु क्रमतः कं नमः खं नमः गं नमः घं नमः ङं नमः चं नमः छं नमः जं नमः झं नमः ञं नमः। पादयोः दशानां सन्धीनामग्रेषु

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1. Maṇipūra, a Lotus of ten petals, with the letters, Ḍa, Ḍha, Ṇa, Ta, Tha, Da, Dha, Na, Pa, Pha. (*Ibid.* verses 79-82)
2. Svādhiṣṭhāna-Cakra of six petals, situate at the root of the organ of generation. The six petals contains theletters Ba, Bha, Ma, Ya, Ra, La. Its Śakti is Rākiṇī.
3. The Mūlādhāra, Root Lotus of four petals, with Va, Śa, Ṣa, Sa, two fingers above the anus and two below the genital organ, with its face towards the back. This space is called the root (mūla). In this Cakra is the see (Bīja) of Kāma (Kāma-Bīja), beautiful as the Bandūka flower, brilliant like burnished gold. Its Bīja is the great energy, subtle with a flame of fire. It encircles Svayambhu-Liṅga (see *Serpent Power*, by A.A.)

कमतः टं नमः हं नमः डं नमः ढं नमः णं नमः तं नमः थं नमः दं नमः धं नमः नं नमः। दक्षपार्श्वे पं नमः वामपार्श्वे फं नमः पृष्ठे बं नमः नाभौ भं नमः जठरे मं नमः हृदये यं नमः दक्षस्कन्धे रं नमः वामस्कन्धे लं नमः ककुदूपेंऽशे वं नमः हृदयपूर्वे पाणियुगे शं नमः षं नमः हृत्पूर्वे पादयुगे सं नमः नमः जठराननयोः ळं नमः क्षं नमः इति मातृकार्णानां वहिर्न्यासस्य क्रमः।

Having placed them on the forehead, the face, eyes, ears, nose, cheeks, upper lip,[1] teeth, head, hollow of the mouth, back, the hump of the back,[2] navel, belly, heart, shoulders, (four) joints in the arms, ends of the arms, heart, (four) joints of the legs, ends of legs, and on all parts from the heart to the two arms, from the heart to the two legs, from the heart to the mouth, and from the heart to the different parts as above indicated. Prāṇāyāma should be performed[3].

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1. See Woodroffe's *Śakti and Śākta.* In the text only Oṣṭha (upper lip) is mentioned, but the practice is as described in the work cited.
2. Kakud. The hump of the bull is called Kakud. Here it means the portion of the back between the two shoulder-blades, where a hump, if it existed, would be.
3. See *Serpent Power* and Woodroffe's *Śakti and Śākta.* Mode of doing Mātṛkā-nyāsa is as follows. With middle and third fingers place letter A on forehead and say Aṁ Namaḥ. With first, middle and third fingers put round the mouth and say Āṁ Namaḥ. With thumb and third place I on right eye and say Iṁ namaḥ. Same fingers on left eye Iṁ Namaḥ. Back of thumb on right ear Uṁ Namaḥ and left ear Uṁ Namaḥ. Little finger and thumb on right nostrils Ṛṁ Namaḥ : on left nostrils Ṛṁ Namaḥ. First, second, third on right cheek Liṁ Namaḥ: on left Līṁ Namaḥ. Middle finger upper lie Eṁ Namaḥ. On lower lip Aiṁ Namaḥ. Third finger upper teeth Oṁ Namaḥ. Lower teeth Auṁ Namaḥ. Middle finger head Aṁ Namaḥ. Third finger on opened mouth Aḥ namaḥ.
   Then passing to the consonants, with middle, third and little fingers joined together place on right shoulder Kaṁ, on elbow Khaṁ, on wrist Gaṁ. With same fingers place on lower forms of fingers of right hand Ghaṁ and on tips of fingers Ṅaṁ in the same way on left arm place Caṁ, Chaṁ, Jaṁ, Jhaṁ and Ñaṁ. Then on right leg on hip-joint nee ankle, lower joints and tips of toes place Ṭaṁ, Ṭhaṁ, Ḍaṁ, Ḍaṁ, Ṇaṁ and on the left place Taṁ, Thaṁ, Daṁ, Dhaṁ and Naṁ. With same fingers on right side place Pam on left Pham, on back Baṁ. With thumb middle third and little fingers place Bhaṁ on navel. On belly place Maṁ with all the fingers. On the heart put Yaṁ saying

मायाबीजं षोडशधा जप्त्वा वामेन वायुना।
पूरयेदात्मनो देहं चतुःषष्ट्या तु कुम्भयेत्।। ११९।।
कनिष्ठानामिकाङ्गुष्ठैर्धृत्वा नासाद्वयं सुधीः।
द्वात्रिंशता जपन् बीजं वायुं दक्षेण रेचयेत्।। १२०।।

māyābījaṁ ṣoḍaśadhā japtvā vāmena vāyunā/
pūrayedātmano dehaṁ catuḥṣaṣṭyā tu kumbhayet//
kaniṣṭhānāmikāṅguṣṭhairdhṛtvā nāsādvayaṁ sudhīḥ/
dvātriṁśatā japan bījaṁ vāyuṁ dakṣeṇa recayet//

Draw in the air by the left nostril whilst inwardly uttering the Māyā Bīja[1] sixteen times, then fill up the body by Kumbhaka by stopping the passage of both the nostrils with little, third finger, and thumb whilst making Japa of the Bīja sixty-four times, and, lastly, exhale the air through the right nostril whilst making Japa of the Bīja thirty-two times[2].

पुनः पुनस्त्रिरावृत्या प्राणायाम इति स्मृतः।
प्राणायामं विधायेत्थमृषिन्यासं समाचरेत्।। १२१।।

Tvagātmane Namaḥ with the palm of the hand. On the right shoulder with palm put Raṁ saying Asṛgātmane Namaḥ. With palm place Laṁ on the hump saying Māṁsātmane Namaḥ. On left shoulder place Vaṁ with palm saying Medātmane Namaḥ. From the heart to the right shoulder place Saṁ saying Asthyātmane Namaḥ. From the heart to the left shoulder Ṣaṁ saying Majjātmane Namaḥ. From heart to right leg place Saṁ saying Śukrātmane Namaḥ. From heart to belly place Laṁ and say Jīvātmane Namaḥ. From heart to mouth place Kṣaṁ and say Paramātmane Namaḥ. This is the Vahiyāsa of Mātrikā (Tarkālaṅkāra). For those who cannot do the prescribed Mudrās a flower may be used. (*Cf.* Ullāsa, iii, 44 *et seq.*)

1. That is Hrīṁ. See as to this and other Bījas as Saguṇa-Śakti Woodroffe's *Garland of Letters.*
2. This is Pūraka, Kumbhaka, Recaka. The air inhaled by Pūraka increases in volume by the heat of the body five times during Kumbhaka, and, when exhaled, two-fifth only passes out, and the remaining three-fifths is retained, the object of Prāṇāyāma being the increase of the vital forces and the lightness of the body. The more the air (vital breath) is kept in, lighter becomes the body and the stronger the vitality.

punaḥ punstrirāvṛtyā prāṇāyāma iti smṛtaḥ/
prāṇāyāmaṁ vidhāyetthamṛṣinyāsaṁ samācaret//

ननु देवीमन्त्रस्य साधने कथं प्राणायामं विदध्यात् तत्राह मायाबीजमित्यादि। सुधीर्धीरो मायाबीजं ह्रीँ बीजं षोडशधा षोडशवारं जप्त्वा वामेन नासापुटेन वायुनाऽऽत्मनो देहं पूरयेत्। ततः कष्ठिनामिकाङ्गुष्ठैर्नासाद्वयं धृत्वा चतुःषष्ट्या आवृत्त्या ह्रीँ बीजं जपन् सन् वायुं कुम्भयेत् स्थिरं कुर्यात्। ततो द्वात्रिंशताऽऽवृत्त्या ह्रीँ बीजं जपन् तेनैव दक्षनासापुटेनैव वायुं रेचयेत् त्यजेत्। पुनः पुनरावृत्या त्रिर्वारत्रयमेवं कुर्यात्। देवीमन्त्रस्य साधने इति एष प्राणायामः स्मृतः प्राणायामविधिः प्रोक्त इत्यर्थः।

The doing of this thrice through the right and left nostrils alternately is Prāṇāyāma.

After this has been done, Ṛṣi-nyāsa[1] should be performed.

अस्य मन्त्रस्य ऋषयो ब्रह्मा ब्रह्मर्षयस्तथा।
गायत्र्यादीनि छन्दांसि आद्या काली तु देवता।। १२२।।

asya mantrasya ṛṣayo brahmā brahmarṣayastathā/
gāyatryādīni chandāṁsi ādyā kālī tu devatā//

The Ṛṣis[2] of the Mantra are Brahmā and the Brahma-ṛṣis,[3] the metre is of the Gāyatrī and other[4] forms, and its presiding Devatā is the Ādyā-Kālī.[5]

आद्याबीजं बीजमिति शक्तिर्माया प्रकीर्तिता।
कमला कीलकं प्रोक्तं स्थानेष्वेतेषु विन्यसेत्।
शिरो वदनहृद्गुह्यपादसर्वाङ्गकेषु च।। १२३।।

ādyābījaṁ bījamiti śaktirmāyā prakīrtitā/
kamalā kīlakaṁ proktaṁ sthāneṣveteṣu vinyaset/
śiro vadanahṛdguhyapādasarvāṅgakeṣu ca//

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1. As to the meaning of Nyāsa see *Śakti and Śākta.*
2. Ṛṣi, the inspired Teacher by whom it has been originally *seen*—that is, to whom it has been revealed.
3. Mind-born sons of Brahmā.
4. Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup and Jagatī, are with Gāyatrī, the seven metres.
5. VV. 122, 123 give the Ṛṣyādi-nyāsa of the Mantra that is the Ṛṣi-Nyāsa and other kinds of Nyāsa which are required to the done.

ऋषिन्यासक्रमं दर्शयंस्तस्य मन्त्रस्य ऋष्यादिकमाह अस्य मन्त्रस्येत्यादिना। अस्य मन्त्रस्य ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेत्यस्य आद्याबीजं क्रीँ-बीजम्। माया ह्रीँ बीजम्। कमला श्रीँ बीजम्। एतेषु स्थानेषु ऋष्यादिकं विन्यसेत्। एतेषु केषु स्थानेषु विन्यसेत् तत्राह शिर इत्यादिना। यथा अस्य मन्त्रस्य ब्रह्मा ब्रह्मर्षयश्च ऋषयो गायत्र्यादीनि छन्दांसि आद्या काली देवता क्रीँ बीजं ह्रीँ शक्तिः श्रीँ कीलकं धर्म्मार्थकाममोक्षावाप्तये ऋषिन्यासे विनियोगः। शिरसि ब्रह्मणे ब्रह्मर्षिभ्यश्चर्षिभ्यो नमः। मुखे गायत्र्यादिभ्यश्छन्दोभ्यो नमः। हृदये आद्यायै काल्यै देवतायै नमः। गुह्ये क्रीँ-बीजाय नमः। पादयोः ह्रीँ-शक्तये नमः। सर्वाङ्गेषु श्रीँ-कीलकाय नमः। धर्म्मार्थकाम-मोक्षावाप्तये ऋषिन्यासे विनियोगः। इति ऋषिन्यासक्रमः।

The Bīja is the Bīja of the Ādyā,[1] its Śakti is the Māyā-Bīja,[2] and that which comes at the end[3] is the Kamalā-Bīja[4]. Then the Mantra should be assigned[5] to the head, mouth, heart, anus, the two feet, and all the parts of the body.[6]

मूलमन्त्रेण हस्ताभ्यामापादमस्तकावधि।
मस्तकात् पादपर्यन्तं सप्तधा वा त्रिधा न्यसेत्।
अयन्तु व्यापकन्यासो यथोक्तफलसिद्धिदः।। १२४।।

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1. *i.e.*, Krīṁ.
2. *i.e.*, Hrīṁ.
3. *i.e.*, the Kīlaka.
4. *i.e.*, Śrīṁ.
5. Nyāsa. To these different parts these Bījas should be assigned—that is, when the Mantra is said, it is thought of a being located in the head, mouth, etc., the hands touching the part in question. Vinyaset= Nyāsa should be done=should be placed.
6. The mode of doing Ṛṣyādi Nyāsa of the Mantra Hrīṁ, Śrīṁ, Krīṁ, Prameśvari Svāhā is as follows : On the head place the hand saying salutation to Brahmā, the Brahmarṣis and other Ṛṣis. On the Mouth salutation to the metres Gāyatrī and others. On the heart salutation to the Śrīmad Ādyā Kālikā the Devatā. In the Mūlādhāra salutation to the Bīja Krīṁ. On the two feet salutation to the Śakti Hrīṁ and on every part of the body salutation to the Kīlaka Śrīṁ. The Ṛṣis of this Mantra are Brahmā and the Brahmarṣis. The metres are Gāyatrī and others. Śrīmad-Ādyā-Kālikā is the Devatā. Krīṁ is Bīja (of Kālī), Hrīṁ is Śakti and Śrīṁ is Kīlaka. The object of using this Mantra is attainment of the four Puruṣārthas by Ṛṣyādi-nyāsa.

mūlamantreṇa hastābhyāmāpādamastakāvadhi/
mastakāt pādaparyantaṁ saptadhā vā tridhā nyaset/
ayantu vyāpakanyāso yathoktaphalasiddhidaḥ//

अथ व्यापकन्यासं ब्रूते मूलेत्यादिना। आपादमस्तकावधि पादमारभ्य मस्तकपर्यन्तं मस्तकमारभ्य पादपर्यन्तं च प्रतिहस्ताभ्यां मूलमन्त्रेण सप्तधा सप्तवारं त्रिधा वा न्यसेन्न्यासं कुर्यात्। मस्तकादिति ल्यब्लोपे कर्म्मण्यधिकरणे चेति कर्म्मणि पञ्चमी।

The passing of the two hands three or seven times over the whole body from the feet to the head, and from the head to the feet, making Japa meanwhile of the Mūla-mantra,[1] is called Vyāpaka-nyāsa,[2] which yields the declared result.

यद्बीजाद्या भवेद्विद्या तद्बीजेनाऽङ्गकल्पना।
अथवा मूलमन्त्रेण षड्दीर्घेण विना प्रिये।। १२५।।

yadbījādyā bhavedvidyā tadbījenā'ṅgakalpanā/
athavā mūlamantreṇa ṣaḍdīrgheṇa vinā priye//

अथ कराङ्गन्यासविधिं निरूपयति यद्बीजाद्येत्यादिना। यद्बीजमाद्यं यस्याः सा यद्बीजाद्या मन्त्रात्मिका विद्या भवेत्। परार्द्धे षड्दीर्घेण विनेति निषेधात् आकारादि-षड्दीर्घस्वरभाजा तेन बीजेनाऽङ्गकल्पना अङ्गुष्ठादि-हृदयादि-षडङ्गन्यासकल्पना कर्तव्येत्यर्थः। अथवा हे प्रिये षड्दीर्घेण विना अध्याहियमाणाकारादिषड्दीर्घस्वरशून्येन मूलमन्त्रेणैवाऽङ्गकल्पना कर्त्तव्या।

O Beloved! by adding in succession the six long vowels to the first Bīja[3] of the Mūla-mantra, six Vidyās[4] are formed. The wise worshipper should in Aṅga-kalpanā[5] utter in succession these or the Mūla-mantra[6] alone.

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1. The chief Mantra of the Rite.
2. From Vyāpaka, meaning diffusive, comphrehensive, spreading all over, which is Yathokta-phala-siddhi-da. Here follows Kara-nyāsa which is done with the fingers.
3. Hrīṁ.
4. That is, Hrāṁ is assigned to the thumb, Hrīṁ to the first finger, Hrūṁ to the middle finger, Hraiṁ to the fourth finger, Hrauṁ to the little finger, Hraḥ to the palm and back of each hand.
5. That is, Aṅguṣṭādi-hṛdayādi-ṣaḍaṅga-nyāsa. The Nyāsa of the whole body, as distinguished from that of the fingers, is called Hṛdayādiṣaḍaṅga-nyāsa.
6. Hrīṁ Śrīṁ Krīṁ Parameśvari Svāhā.

अङ्गुष्ठाभ्यां तर्जनीभ्यां मध्यमाभ्यां तथैव च।
अनामाभ्यां कनिष्ठाभ्यां करयोस्तलपृष्ठयोः।
नमःस्वाहावषट्हूञ्च वौषट् फट् क्रमशः सुधीः।। १२६।।

aṅguṣṭhābhyāṁ tarjanībhyāṁ madhyamābhyāṁ tathaiva ca/
anāmābhyāṁ kaniṣṭhābhyāṁ karayostalapṛṣṭhayoḥ/
namaḥsvāhāvaṣaṭhūñca vauṣaṭ phaṭ kramaśaḥ sudhīḥ//

पूर्वमङ्गुष्ठादि षडङ्गन्यासक्रममाह अङ्गुष्ठाभ्यामित्यादिना सार्द्धेन। अङ्गुष्ठाभ्यां नमः अङ्गुष्ठावुद्दिश्य नम इत्युक्तमित्यर्थः। एवमग्रेऽप्यन्वयो विधेयः। सुधीः साधकः क्रमशः क्रमेण ह्रां अङ्गुष्ठाभ्यां ह्रीं तर्जनीभ्यां स्वाहा ह्रूं मध्यमाभ्यां वषट् ह्रैं अनामिकाभ्यां नमः ह्रौं कनिष्ठाभ्यां वौषट् ह्रः करतलकरपृष्ठाभ्यां फट्। ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा अङ्गुष्ठाभ्यां नमः एवं वा अङ्गुष्ठादिषडङ्गेषु न्यासं विदध्यादिति शेषः।

And then say "to the two thumbs," "to the two index fingers," "to the two middle fingers," "to the two ring fingers," "to the two little finger," "to the front and back of the two palms," concluding with Namaḥ, Svāhā, Vaṣaṭ, Hūṁ, Vauṣaṭ, and Phaṭ in their order respectively[1].

हृदयाय नमः पूर्वं शिरसे वह्निवल्लभा।
शिखायै वषडित्युक्तं कवचाय हुमीरितम्।। १२७।।
नेत्रत्रयाय वौषट् च अस्त्राय फडिति क्रमात्।
षडङ्गानि विधायेत्थं पीठन्यासं समाचरेत्।। १२८।।

hṛdayāya namaḥ pūrvaṁ śirase vahnivallabhā/
śikhāyai vaṣḍityuktaṁ kavacāya humīritam//

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1. These verse speak of Aṅguṣṭādi-ṣaḍaṅga-nyāsa, beginning with thumb as Kara-nyāsa. The Mantras are Hrāṁ Aṅguṣṭābhyāṁ Namaḥ, Hrīṁ Tarjanībhyāṁ Svāhā, Hrūṁ, Madhyamābhyāṁ Vaṣaṭ, Hraiṁ Anāmikābhyāṁ Hūṁ, Hrauṁ Kaniṣṭhābhyāṁ Vauṣaṭ, Hraḥ Kratalapṛṣṭābhyāṁ Phaṭ.
Kara Nyāsa is done as follows : Hrāṁ Namaḥ to the two thumbs, Hrīṁ Svāhā to the two first fingers, Hrūṁ Vaṣaṭ to the two middle fingers, Hraiṁ Hūṁ to the two third fingers, Hrauṁ Vauṣaṭ to the two little fingers, Hraḥ Phaṭ to the palm and back of the hand. In ordinary Kara-Nyāsa the thumbs and fingers abovementioned are used. But the method is different in differeint Saṁpradāyas.
In vv. 125, 126 direction is given as regards Kara-nyāsa and Aṅgan-yāsa.

netratrayāya vauṣaṭ ca astrāya phaḍiti kramāt/
ṣaḍaṅgāni vidhāyetthaṁ pīṭhanyāsaṁ samācaret//

अथ हृदयादिषडङ्गन्यासमाह हृदयाय नमः इत्यादिना। पूर्वं हृदयाय नमः हृदयमुद्दिश्य नम इत्युक्तमित्यर्थः। एवमग्रेऽप्यन्वयः। वह्निवल्लंभा स्वाहा। ह्रां हृदयाय नमः। ह्रीं शिरसे स्वाहा। ह्रूं शिखायै वषट्। ह्रैं कवचाय हुम्। ह्रौं नेत्रत्रयाय वौषट। ह्रः अस्त्राय फट् इति। ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा हृदयाय नमः। एवं वा क्रमात् सुधीर्हृदयादिषडङ्गेषु न्यासं कुर्यात्। इत्थमेवं विधानेन षडङ्गानि प्रति न्यासं विधाय पीठन्यासं समाचरेत्।

When touching the heart[1] say Namaḥ, when touching the head, " Svāhā, and when touching the crown lock say " Vaṣaṭ". Similarly when touching the two upper portions of the arms, the three eyes[2] and the two palms, utter the Mantras Hūṁ and Vauṣaṭ and Phaṭ respectively. In this manner Nyāsa of the six parts of the body should be practised, and then the Vīra should proceed to Piṭhanyāsa[3].

आधारशक्तिं कूर्मञ्च शेषं पृथ्वीं तथैव च।
सुधाम्बुधिं मणिद्वीपं पारिजाततरुं ततः।। १२९।।
चिन्तामणिगृहञ्चैव मणिमाणिक्यवेदिकाम्।
तत्र पद्मासनं वीरो विन्यसेत् हृदयाम्बुजे।। १३०।।

ādhāraśaktiṁ kūrmañca śeṣaṁ pṛthvīṁ tathaiva ca/
sudhāmbudhiṁ maṇidvīpaṁ pārijātataruṁ tataḥ//
cintāmaṇigṛhañcaiva maṇimāṇikyavedikām/
tatra padmāsanaṁ vīro vinyaset hṛdayāmbuje//

पीठन्यासाचरणक्रममेव दर्शयेन्नाह आधारशक्तिमित्यादि। वीरो हृदयाम्बुजे हृत्पद्मे आधारशक्तिं न्यसेत्। तत्रैव कूर्मादिकमपि न्यसेत्। तत्र मणिमाणिक्यवेदिकायाम्। यथा

1. The ceremony which now follows is called Hṛdayādi-ṣaḍaṅganyāsa—that is, Nyāsa done with the six parts of the body, beginning with the heart—*viz.*, heart, head, the corwn lock Kavaca (literally, armour, the covered hands touch arms above the elbow), the three eyes (see next note), and two palms. The Mantra is Hrāṁ Hṛdayāya Namaḥ, Hrīṁ Śirase Svāhā, etc.
2. The central eye, situated in the forehead between the other two. The eye of Wisdom (Jñāna-cakṣu).
3. Here the Pīṭhas take the place of the Mātṛkā. These Pīṭhas are the ten from Ādhāra Śakti to Padmāsana.

हृदयाम्बुजे आधारशक्तये नमः कूर्माय नमः शेषाय नमः पृथ्व्यै नमः सुधाम्बुधये नमः मणिद्वीपाय नमः पारिजाततरवे नमः चिन्तामणिगृहाय नमः मणिमाणिक्यवेदिकायां पद्मासनाय नमः इति।

Then let the Vīra[1] place in the Lotus of the Heart,[2] the Ādhrāra-śakti,[3] the Tortoise,[4] Śeṣa (the serpent),[5] Pṛthivī,[6] the Ocean of Ambrosia,[7] the Gem Island,[8] the Pārijāta tree,[9] the Chamber of Gems which fufil all desires,[10] the jewelled

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1. From here to verse 135 Pīṭha-nyāsa is dealt with.
2. Hṛdayāmbuje. The Lotus, with all it contains, is called Ānanda-Kanda *(vide post)*. This is the Sthūla aspect for worship of that which exists in the twelve-petalled lotus.
3. Ādhāra-śakti, Śakti of support. Everything in the universe has a support, or energy by which it is upheld.
4. Kūrma on which the words are said to rest. The Kūrma is the emblem of patient endurance. *Cf. Ś. Br.*, vii, 5, 1.
5. Which is on the Tortoise. The Deva, King of Serpents, with a thousand hoods, crown on its head, red like the leaf of a mango-tree, brown-bearded, brown-eyed, wearing yellow silk cloth, holding lotus, mace, conch, and discus, adorened with ornaments lying in the ocean of milk *(Bhaviṣya-Purāṇa)*. He support the worlds *(Kūrma Purāṇa*, verse 48, where the Dhyāna is given).
6. Pṛthvī, or Pṛthivī. Devī Earth. Supported by Śeṣa. In the body it is in Mūlādhāra below which in the lower limbs are the previous supporting Śaktis.
7. Sudhāmbudhi.
8. Isle of Gems (Maṇi-dvīpa) in the Ocean of Ambrosia. There are seven oceans, of milk and other substances. The Rudra-yāmala says : "Outside and beyond the countless myriads of gross world-systems, in the centre of the Ocean of Nectar, more than, 1,000 crores of Yojanas in extent, in the Gem Island, 100 crores of Yojanas in area, the lamp of the world. There is the supreme city of Śrī-vidyā, three lakhs of Yojanas in height, adorned with twenty-five halls, representing the twenty-five Tattvas."
9. A Tree with scented flower in the Heaven of Indra. One of the five celestial Trees in the garden of Indra—*viz.*, Mandāra, Pārijāta, Santāra, Kalpaka-vṛkṣa, Hari-candana. Here a tree in the Isle of Gems.
10. Cintāmaṇi-gṛha. Cintāmaṇi is that gem which yields all objects desired. Of that the chamber or house is built in the Isle of Gems. In the house of Cintāmaṇi, which is on the northern side of Śṛṅgāra-vana, all is Cintāmaṇi. In the commentary on the *Gauḍapāda Sūtra* (No. the Cintāmaṇi house is said to be the place of origin of all those

Altar,[1] and the Lotus Seat.

दक्षवामांसयोर्वामकटौ दक्षकटौ तथा।
धर्म्मं ज्ञानं तथैश्वर्यं वैराग्यं क्रमतो न्यसेत्।। १३१।।

dakṣavāmāṁsayorvāmakaṭau dakṣakaṭau tathā/
dharmmaṁ jñānaṁ tathaiśvaryaṁ vairāgyaṁ kramato nyaset//

दक्षेत्यादि। दक्षिणांसादिषु क्रमतो धर्म्मादिकं न्यसेत्। यथा दक्षस्कन्धे धर्म्माय नमः वामस्कन्धे ज्ञानाय नमः वामकटौ ऐश्वर्याय नमः दक्षकटौ वैराग्याय नमः इति।

Then he should place on the right shoulder, the left shoulder, the right hip, the left hip, respectively and in their order, Dharma,[2] Jñāna,[3] Aiśvarya,[4] and Vairāgya[5].

मुखपार्श्वे नाभिदक्षपार्श्वे साधकसत्तमः।
नञ्पूर्वाणि च तान्येव धर्म्मादीनि यथाक्रमम्।। १३२।।

mukhapārśve nābhidakṣapārśve sādhakasattamaḥ/
naṁpūrvāṇi ca tānyeva dharmmādīni yathākramam//

मुखेत्यादि। साधकसत्तमो मुखादिषु नञ् पूर्वाणि तान्येव धर्म्मादीनि यथाक्रमं क्रमेणैव न्यसेत्। यथा मुखे अधर्म्माय नमः वामपार्श्वे अज्ञानाय नमः नाभौ अनैश्वर्याय नमः दक्षपार्श्वे अवैराग्याय नमः इति।

And the excellent worshipper should place the negatives of these qualities on the mouth, the left side, the navel, and the right side respectively[6].

Mantras which bestow all desired objects (Cintita). The *Lalitāsahasra-nāma* speaks of the Devī as residing there (Cintāmaṇi-gṛhāntaḥsthā).

1. The jewelled altar is in the Cintāmaṇi Gṛhas and on the altar is the Lotus-seat on which is Devī with whom the Jīvātmā is one. She is Svasamvittripurā-Devī (see *Yoginīhṛdaya Tantra*). The Mantras for placing them in the heart lotus is : Hṛdayāmbuje (in the heart lotus) Adhāra-śaktaye namaḥ, Kūrmāya Namaḥ, Śeṣāya Namaḥ, Pṛthivyai Namaḥ, Sudhāmbudhaye Namaḥ, Maṇi-dvīpāya Namaḥ, Pārijata-tarave Namaḥ, Cintāmaṇi-gṛhāya Namaḥ, Maṇimāṇikya-vedikāyai Namaḥ, Padmāsanāya Namaḥ.
2. The universal and special Law.
3. Knowledge.
4. Dominion and Power.
5. Dispassion, the state of freedom from all desires.
6. The Mantra is : Dakṣa-skandhe : Dharmāya Namaḥ, Vāma-skandhe :

आनन्दकन्दं हृदये सूर्यं सोमं हुताशनम्।
सत्त्वं रजस्तमश्चैव बिन्दुयुक्तादिमाक्षरैः।
केशरान् कर्णिकाञ्चैव पत्रेषु पीठनायिकाः।। १३३।।

ānandakandaṁ hṛdaye sūryaṁ somaṁ hutāśanam/
sattvaṁ rajastamaścaiva binduyuktādimākṣaraiḥ/
keśarān karṇikāñcaiva patreṣu pīṭhanāyikāḥ//

आनन्देत्यादि। आनन्दकन्दादीन् हृदये न्यसेत्। बिन्दुयुक्तादिमाक्षरैः सानुस्वारैरादि-मैरक्षरैः सह सत्त्वं रजस्तमश्च तत्रैव न्यसेत्। यथा हृदये आनन्दकन्दाय नमः सूर्याय नमः सोमाय नमः अग्नये नमः सं सत्त्वाय नमः रं रजसे नमः तं तमसे नमः केसरेभ्यो नमः कर्णिकायै नमः इति। हृदयाम्बुजस्य पत्रेषु पीठनायिका न्यसेत्।

मङ्गला विजया भद्रा जयन्ती चाऽपराजिता।
नन्दिनी नारसिंही च वैष्णवीत्यष्टनायिकाः।। १३४।।

maṅgalā vijayā bhadrā jayantī cā'parājitā/
nandinī nārasiṁhī ca vaiṣṇavītyaṣṭanāyikāḥ//

पत्रेषु याः पीठनायिका न्यसेत्ता आह एकेन मङ्गलेत्यादि। यथा हृत्पद्मपत्रेषु क्रमतः मङ्गलायै नमः विजयायै नमः भद्रायै नमः जयन्त्यै नमः अपराजितायै नमः नन्दिन्यै नमः नारसिंहौ नमः वैष्णव्यै नमः इति।

असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः।
कपाली भीषणश्चैव संहारीत्यष्ट भैरवाः।
दलाग्रेषु न्यसेदेतान् प्राणायामं ततश्चरेत्।। १३५।।

asitāṅgo ruruścaṇḍaḥ krodhonmatto bhayaṅkaraḥ/
kapālī bhīṣaṇaścaiva saṁhārītyaṣṭa bhairavāḥ/
dalāgreṣu nyasedetān prāṇāyāmaṁ tataścaret//

असिताङ्ग इति। असिताङ्गादीनेतानष्ट भैरवान् दलाग्रेषु न्यसेत्। यथा हृत्पद्मपत्राग्रेषु क्रमतः असिताङ्गाय भैरवाय नमः रुरवै भैरवाय नमः चण्डाय भैरवाय नमः क्रोधोन्मत्ताय भैरवाय नमः भयङ्कराय भैरवाय नमः कपालिने भैरवाय नमः भीषणाय भैरवाय नमः संहारिणो भैरवाय नमः इति। एवं पीठन्यासं विधाय ततः प्राणायामञ्चरेत्।

Jñānāya Namaḥ, Vāma-kaṭau : Aiśvaryāya Namaḥ, Dakṣa-kaṭau : Vairāgyāya Namaḥ, Mukhe : Adharmāya Namaḥ, Vāma-pārśve : Ajñānāya Namaḥ, Nābhau : Anaiśvaryāya Namaḥ, Dakṣa-pārśve : Avairāgyāya Namaḥ.

Next let him place in the heart, Ānanda Kanda,[1] Sun, Moon, Fire,[2] the Three Guṇas[3] preceded by the first of their letters with the Bindu added thereto[4], the filaments and pericarp of the Lotus, and the eight Nāyikās[5] of the Pīṭas on the petals. The eight Nāyikās are Maṅgaḷā, Vijayā, Bhadrā, Jayantī, Aparājitā, Nandinī, Nārasiṁhī, Vaiṣṇavī.[6] The eight Bhairavas[7] are Asitāṅga, Caṇḍa, Kapālī, Krodha, Bhīṣaṇa Unmatta, Ruru, Saṁhārī. These should be placed on the tips of

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1. Literally "Root of Bliss" Which gives the name to an eight-petalled lotus in the heart (which, however, is not one of the six Cakras), where the Iṣṭa Devatā is thought of. It is immediately beneath the Anāhata Cakra, facing upwards to the Anāhata Cakra, which faces downwards. The eight petals of this lotus are the eight Siddhis. The eight Nāyikās whose names are given in the Text are the eight Śaktis, and the eight Bhairavas their consorts are emanations of Śiva.
By Sūrya, Soma, and Hutāśana (Eater of Oblation) are meant the Sthūla aspect of "Sun," "Moon" and "Fire" in the head : as to which see Chapter so-named in Woodroffe's *Garland of Letters* and *Serpent Power*.
In the early stage of Sādhana the Devatā is here invoked. On attainment of Yoga-siddhi the lotus is merged in the Sahasrāra.
2. Standing for Iḍā, Piṅgalā, and Suṣumnā.
3. That is, Sattva, Rajas, Tamas.
4. That is, the Sādhaka says : Saṁ Sattvāya Namaḥ, Raṁ Rajase Namaḥ, and Taṁ Tamase Namaḥ.
5. The Nāyikas like all other subordinate Śaktis represent different aspects and portions (Aṁśa) of the general Power in beneficence, supremacy, happiness, continuance in victory, invincibility, pleasing (Nandinī=daughter so called becuase pleasing to parents), majesty and might (Nārasiṁhī); Śakti of Kārtikeya (Kaumārī) or of Viṣṇu (Vaiṣṇavī) which last name is given in ch. vi, vv. 99, 100 *post*.
6. The ceremony is accompanied by the following Mantra : Hṛdaye Ānanda-kandāya Namaḥ, Sūryāya Namaḥ, Somāya Namaḥ, Agnaye Namaḥ, Saṁ Sattvāya Namaḥ, Raṁ Rajase Namaḥ, Taṁ Tamase Namaḥ, Kesarebhyo Namaḥ, Karṇikāyai Namaḥ, Hṛtpadma-patrebhyo (to the petals of the heart lotus) Namaḥ, Maṅgalāyai Namaḥ, Vijayāyai Namaḥ, etc. Hṛtpadma-patrāgrebhyo (to the tips of the petals of the heart lotus) Namaḥ, Asitāṅgāya Namaḥ, etc.
7. He of the black body, the Fierce One, the Wearer of skulls, the Angry One, the Terrific One, the Mad One, Ruru, and the Destroyer. These Bhairavas are aspects or emanations of the God Śiva (see notes under ch. II. v. 23 and ch. Vi. v. Some texts read Bhayaṁkara for Unmatta.

the petals of the lotus and then after Pīṭhanyāsa is done in this way Prāṇāyāma should be done.

गन्धपुष्पे समादाय करकच्छपमुद्रया।
हृदि हस्तौ समाधाय ध्यायेद्देवीं सनातनीम्।। १३६।।

gandhapuṣpe samādāya karakacchapamudrayā/
hṛdi hastau samādhāya dhyāyeddevīṁ sanātanīm//

गन्धेति। ततो गुरूपदिष्टया करकच्छपमुद्रया गन्धपुष्पे समादाय गृहीत्वा हृदि हस्तौ समाधाय संस्थाप्य सनातनीमाद्यन्तशून्यां देवीं ध्यायेत्।

Then the Sādhaka should, after forming his hands into the Kacchapa Mudrā,[1] take perfume and flower, and, placing his hands held in the same Mudrā on his heart, meditate upon the eternal Devī.

ध्यानं तु द्विविधं प्रोक्तं सरूपारूपभेदतः।
अरूपं तव यद्ध्यानमवाङ्मनसगोचरम्।। १३७।।

dhyānaṁ tu dvividhaṁ proktaṁ sarūpārūpabhedataḥ/
arūpaṁ tava yaddhyānamavāṅmanasagocaram//

ध्यानमिति। हे देवि सरूपारूपभेदतः तव ध्यानन्तु द्विविधं प्रोक्तम्। तयोर्मध्ये अरूपं रूपरहितं तव यद्ध्यानं ध्येयं, तत्तु अवाङ्मनसगोचरम् वाचो मनसश्चाविषयभूतम्। ध्यायते यत्तत् ध्यानम्। वाहुलकात् कर्म्मणि ल्युट्।

अव्यक्तं सर्वतो व्याप्तमिदमित्थंविवर्ज्जितम्।
अगम्यं योगिभिर्गम्यं कृच्छ्रैर्बहुशमादिभिः।। १३८।।

avyaktaṁ sarvato vyāptamidmitthaṁvivarjjitam/
agamyaṁ yogibhirgamyaṁ kṛcchrairbahuśamādibhiḥ//

अव्यक्तमित्यादि। इदमित्थंविवर्जितम् इदमित्थमेवेति सिद्धान्तरहितम्। अगम्यम् अज्ञेयम्। कृच्छ्रैः प्राजापत्यादिभिर्व्रतैः। शमोऽन्तःकरणसंयमः स आदिर्येषां ते शमादयः। बहवश्च ते शमादयः तैः।

The nature of meditation upon Thee, O Devī! is of two kinds, according as Thou art thought of as formless or with a form.[2]

1. The Sādhaka first makes with his hands the Kacchapa or Kūrma (Tortoise) Mudrā (as to which, see *Tantrasāra*, p. 639) and, keeping his hands in this position, picks up the flower.
2. Dhyāna is Sa-rūpa or A-rūpa.

As formless Thou art ineffable and incomprehensible, unmanifest, all-pervading. Of Thee it cannot be said that Thou art either this or like this. Thou art omnipresent, transcendent, attainable only by Yogīs through austerities such as the many acts of self-restraint and the like.[1]

मनसो धारणार्थाय शीघ्रं स्वाभीष्टसिद्धये।
सूक्ष्मध्यासनप्रबोधाय स्थूलध्यानं वदामि ते।। १३९।।

manaso dhāraṇārthāya śīghraṁ svābhīṣṭasiddhaye/
sūkṣmadhyāsanaprabodhāya sthūladhyānaṁ vadāmi te//

मनस इति। शीघ्रमिति पूर्वान्वयि।

I will next speak of meditation upon Thee in corporeal form in order that the mind may learn concentration, that the desired end be speedily achieved, and that the power to meditate according to the subtle form may be aroused[2].

अरूपायाः कालिकायाः कालमातुर्महाद्युतेः।
गुणक्रियानुसारेण क्रियते रूपकल्पना।। १४०।।

arūpāyāḥ kālikāyāḥ kālamāturmahādyuteḥ/
guṇkriyānusāreṇa kriyate rūpakalpanā//

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1. Śama=control of the inclinations (Antaḥkaraṇa). Dhyāna is of two kinds, namely Sthūla, gross or with form and Sūkṣma or subtle. If the Brahman is thought of with form and attributes then it is Sthūla Dhyāna. Dhyāna of the formless (Nirākāra) and attributeless (Nirguṇa) is Sūkṣma Dhyāna. The latter again is of two kinds : (a) Bindudhyāna, (b) Śūnyadhāna. The Bindu or point has neither length nor height nor depth nor breadth. It is however united with Māyā (Māyāyukta). It is from this Bindu that Brahmā, Viṣṇu and Maheśvara and others originated. Meditation on that which is undiffrentiated (Aparicchinna), attributeless, changeless, incomprehensible Sat Cit Ānanda is Śūnya-dhyāna. This is beyond the scope of mind and speech. When by Yoga practice another "sense" is awakened then Yogīs by Yoga-power experience the Bindu or Śūnya. This is called Brahma-sākṣātkāra (Tarkālaṅkāra).
2. That is, the meditation of the Devī as the formless One. Dhyāna is of two kinds. Some speak of three kinds of Dhyāna; Sthūla, Sūkṣma and Para. The *Gheraṇḍa Saṁhitā* speaks of *three* forms of Dhyāna—Sthūla, Jyotiḥ, and Sūkṣma.

ननु रूपवत एव पदार्थस्य स्थूलध्यानं सम्भवति मम त्वाद्यन्तशून्याया रूपरहितत्वात् कथं स्थूलध्यानं ब्रवीषीत्यत आह अरूपाया इत्यादि।

The form of the greatly lustrous Kālikā, Mother of Kāla,[1] Who is without form, is imagined according to Her qualities[2] and actions[3].

मेघाङ्गीं शशिशेखरां त्रिनयनां रक्ताम्बरां बिभ्रतीं
पाणिभ्यामभयं वरञ्च विलसद्रक्तारविन्दस्थिताम्।
नृत्यन्तं पुरतो निपीय मधुरं माध्वीकमद्यं महा-
कालं वीक्ष्य विकासिताननवरामाद्यां भजे कालिकाम्।। १४१ ।।

meghāṅgīṁ śaśiśekharāṁ trinayanāṁ raktāmbarāṁ bibhratīṁ
pāṇibhyāmabhayaṁ varañca vilasadraktārvindsthitām/
nṛtyantaṁ purato nipīya madhuraṁ mādhvīkamadyaṁ mahāṛ
kālaṁ vīkṣya vikāsitānanavarāmādyāṁ bhaje kālikām//

स्थूलध्यानमेवाह मेघाङ्गीमिति। आद्यां कालिकामहं भजे इत्यन्वयः। कथम्भूतां कालिकाम् मेघाङ्गीम् मेष इवाङ्गं यस्यास्तथाभूताम्। पुनः कथम्भूताम् शशिशेखराम् शशी शेखरे शिरसि यस्याः ताम्। पुनः कीदृशीम् त्रिनयनाम् त्रीणि नयनानि नेत्राणि यस्याः ताम्। पुनः कथम्भूताम् पाणिभ्यां हस्ताभ्यामभयं वरञ्च बिभ्रतीं दधतीम्। पुनः कीदृशीम् विकसद्रक्तारविन्दस्थितां विकसत् स्फुटद्रक्तारविन्दं लोहितं पद्मं तत्र स्थितामुपविष्टाम्। पुनः कथम्भूताम् मधुरं माध्वीकमद्यं मधूकपुष्पोद्भवं मद्यं निपीय पुरतोऽग्रे नृत्यन्तं महाकालं वीक्ष्य दृष्ट्वा विकासितमाननवरं मुखश्रेष्टं यस्याः तथाभूताम्।

Dhyāna

I adore the Ādyā-Kālikā Whose body is of the hue of the (dark) rain-cloud, upon Whose forehead the Moon gleams, the three-eyed One[4] clad in crimson raiment,[5] Whose two hands

1. Kāla-mātā which may mean as in Text or she who "measures," that is, creates time (Kāla).
2. Sattva, Rajas and Tamas.
3. Creation, Preservation, and Destruction, Anugraha and Nigraha or Nirodha. In the verse is given the answer to the anticipated question. "One may meditate on form in Sthūla-Dhyāna but how can there be Sthūla-Dhyāna of Her who is formless without beginning or end?"
4. Symbolising the Past, Present and Future of Time, of whom she is the Mother.
5. The Āsana of the Devī is also red, which is the Rājasika colour. Red is

are raised—the one to dispel fear, and the other to bestow blessing[1]—Who is seated on a red lotus in full bloom, Her beautiful face radiant, watching Mahā-Kāla,[2] Who elated with the delicious wine of the Madhūka flower,[3] is dancing before Her.

एवं ध्यात्वा स्वशिरसि पुष्पं दत्त्वा तु साधकः।
पूजयेत् परया भक्त्या मानसैरुपचारकैः।। १४२।।

evaṁ dhyātvā svaśirsi puṣpaṁ dattvā tu sādhakaḥ/
pūjayet parayā bhaktyā mānasairupacārakaiḥ//

एवमिति। एवममुना प्रकारेणाऽऽद्यां कालीं ध्यात्वा करकच्छपमुद्रया गृहीतं पुष्पं स्वशिरसि दत्त्वा साधकः परया भक्त्या मानसैरुपचारकैर्देवी पूजयेत्।

After having meditated upon the Devī in this manner and placed a flower on his head, the Sādhaka should with all devotion worship Her with the articles of mental worship.

हृत्पद्ममासनं दद्यात् सहस्रारच्युतामृतैः।
पाद्यं चरणयोर्दद्यात् मनस्त्वर्घ्यं निवेदयेत्।। १४३।।

hṛtpadmamāsanaṁ dadyāt sahasrāracyutāmṛtaiḥ/
pādyaṁ caraṇayordadyāt manastvarghyaṁ nivedayet//

मानसैरुपचारकैर्देव्याः पूजनमेव दर्शयति हृत्पद्ममित्यादिभिः। देव्यै हृत्पद्ममासनं

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an active (Rājasika) colour. The flower of these Tāntrikas is the red Japā-puṣpa (hibiscus), and in the ritual of Latā-sādhana the madanāgāra is srpinkled with red sandal. Red indicates Will and Desire (Icchā) and Vimarśa Śakti and so it said *Sarvasya etasya lauhityam Vimarśaḥ*. See *Introduction to Tantrārāja*, Vol. VIII Tāntrik Texts, Ed. A. Avalon.

1. That is, She make the Abhaya-mudrā and Vara-mudrā.
2. Śiva as the destroyer or as the embodiment of Time. In *Tantrarāja* (ch. 36, v. 40) Śiva says "whatever the letters in the word Kāla signify that is my body."
3. The Madhūka flower, of which an intoxicating liquor is made. The *kaulikācāra-bheda Tantra*, which speaks of the different wines which should be drunk on different occasion, says : "On a joyful occasion should Mādhvika be drunk." Mahā-kāla is dancing because of the benignant state of the Ādyā. Here the worship is mental (Mānasa) not exterior (Bāhya).

दद्यात्। सहस्रारच्युतामृतैः सहस्रदलपद्माद्गलितैरमृतैर्देव्याश्चरणयोः पाद्यं दद्यात्। एवमग्रेऽप्यन्वयः।

Let him offer the Lotus of the heart[1] for Her seat, the Ambrosia trickling from the Lotus of a thousand petals[2] for the washing of Her feet, and his mind as offering[63].

तेनाऽमृतेनाऽऽचमनं स्नानीयमपि कल्पयेत्।
आकाशतत्त्वं वसनं गन्धन्तु गन्धतत्त्वकम्।। १४४।।

tenā'mṛtenā''camanaṁ snānīyamapi kalpayet/
ākāśatattvaṁ vasanaṁ gandhantu gandhatattvakam//

तेनेति। तेनामृतेन सहस्रारच्युतेन।

चित्तं प्रकल्पयेत् पुष्पं धूपं प्राणान् प्रकल्पयेत्।
तेजस्तत्त्वन्तु दीपार्थे नैवेद्यञ्च सुधाम्बुधिम्।। १४५।।

cittaṁ prakalpayet puṣpaṁ dhūpaṁ prāṇān prakalpayet/
tejastattvantu dīpārthe naivedyañca sudhāmbudhim//

Then let him offer the same ambrosia as water for rinsing of Her mouth and bathing of Her body, and the essence of he Ether as raiment of the Devī, the essence of smell for the perfumes his own heart[4] and vital airs[5] fire[6] and the Ocean of food nectar respectively as the flowers, incense, light and food offerings (of worship).

अनाहतध्वनिं घण्टां वायुतत्त्वञ्च चामरम्।
नृत्यमिन्द्रियकर्म्माणिं चाञ्चल्यं मनसस्तथा।। १४६।।

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1. The eight-petalled lotus—Ānanda-Kanda (see verse 133, *ante*).
2. The Lotus which is situated in the Brahma-randhra (Cavity of Brahma) is called Sahasrāra (the thousand-petalled).
3. Arghya=offering of worship.
4. Citta—the heart considered as the seat of intellect as modified by the sentiments. Ākāśa-tattva (Ether) or space itself is offered as raiment because the Devī being all-pervading, it is limitless space alone which can be imagined as Her garment. Outer space is the objectification of the infinite extensity of the supreme experience.
5. Prāṇāḥ.
6. Tajas tattva in Maṇipura. The ocean which follows (Sudhām budhi) is one of the seven oceans by which the universe is surrounded.

anāhatadhvaniṁ ghāṇṭāṁ vāyutattvañca cāmaram/
nṛtyamindriyakarmmāṇiṁ cāñcalyaṁ manasastathā//

सुधाम्बुधिममृतसमुद्रम्।

Let him offer the Sound in the Anāhata Cakra[1] for the ringing of the bell, the essence of the Air for the fan and fly-whisk,[2] and the functions of the Senses and the restlessness of the mind for the dance before the Devī[3].

पुष्पं नानाविधं दद्यादात्मनो भावसिद्धये।
अमायमनहङ्कारमरागममदं तथा।। १४७।।

puṣpaṁ nānāvidhaṁ dadyādātmano bhāvasiddhaye/
amāyamanahaṅkāramarāgamamadaṁ tathā//

पुष्पमिति। आत्मो भावसिद्धये स्वाभिप्रेतपदार्थनिष्पत्तये। काल्यै देयानि नानाविधानि पुष्पाण्यभिधत्ते अमायमित्यादिना सार्द्धद्वयेन। मायाया अभावोऽमायं प्रथमं पुष्पम्। अनहङ्कारम् अहङ्कार आत्मन्यतिपूज्यत्वाभिमानः तदभावोऽनहङ्कारं द्वितीयं पुष्पम्। रागः क्रोधः तदभावोऽरागं तृतीयं पुष्पम्। मदो धनविद्यादिनिमित्तकं चित्तस्योत्सुकत्वं तदभावोऽमदं चतुर्थं पुष्पम्।

अमोहकमदम्भञ्च अद्वेषाक्षोभके तथा।
अमात्सर्यमलोभञ्च दश पुष्पं प्रकीर्तितम्।। १४८।।

amohakamadambhañca adveṣākṣobhake tathā/
amātsaryamalobhañca daśa puṣpaṁ prakīrtitam//

मोहोऽविवेकः तदभावोऽमोहकं पञ्चमं पुष्पम्। दम्भः कपटः तदभावोऽदम्भं षष्ठं

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1. The Yogīs hear the sound as of a bell in this Cakra (See *Mānasollāsa* verse 39 and ninth Śloka of the *Dakṣiṇa-mūrti Stotra).* The Cakra is so called because there without a sound-producing cause—*e.g.*, a stroke—sounds are heard, emanatinf from the Śabda-Brahma. This is the Pulse of the Universal Life.
2. Cāmara, which is used in the worship of the image.
3. In full worship there is always dancing and singing before the Devatā for its entertainment. This is Rājasika-pūjā. The Pūjā of the text is Sāttvika, the dance being the ideals one of the mind and senses. All things offered are in the human body, which is called the Kṣudra Brahmāṇḍa, or small egg or spheroid, or Brahmā.

पुष्पम्। द्वेषोऽप्रीतिः तदभावोऽद्वेषं सप्तमं पुष्पम्। क्षोभो व्यर्थमितस्ततः सञ्चलनम्. तदभावोऽक्षोभकमष्टमं पुष्पम्। मात्सर्यमन्यशुभद्वेषः तदभावोऽमात्सर्यं नवमं पुष्पं। लोभो धनाद्यागमे बहुधा जायमानेऽपि पुनर्बर्द्धमानोऽभिलाषः तदभावो अलोभं दशमं पुष्पम्। एवं दश पुष्पं प्रकीतितम्।

अहिंसा परमं पुष्पं पुष्पमिन्द्रियनिग्रहः।
दया क्षमा ज्ञानपुष्पं पञ्च पुष्पं ततः परम्।
इति पञ्चदशैः पुष्पैर्भावरूपैः प्रपूजयेत्।। १४९।।

ahiṁsā paramaṁ puṣpaṁ puṣpamindriyanigrahaḥ/
dayā kṣamā jñānapuṣpaṁ pañca puṣpaṁ tataḥ param/
iti pañcadaśaiḥ puṣpairbhāvarūpaiḥ prapūjayet//

अहिंसा परपीडानिवृत्तिः। इन्द्रियनिग्रहः विषयेषु चक्षुरादिसंयमनम्। दया निष्कारणपरदुःखविनाशेच्छा। क्षमा परेणापकारे कृते तस्य प्रत्यपकारानाचरणम्। ज्ञानं सारासारविवेकनैपुण्यम्। भावरूपैः भाव्यन्ते चिन्त्यन्ते इति भावाः कर्म्मण्यच्। तद्रूपैः भाव्यमानैरित्यर्थः।

Let various kinds of flowers (of mind) be offered for the attainment of purity of mind[1]: Amāya,[2] Anahaṁ-kāra,[3] Arāga,[4] Amada,[5] Amoha[6] Adambha,[7] Adveṣa[8], Akṣobha[9], Amātsarya,[10] Alobha,[11] and thereafter the five flowers—namely, the most

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1. Bhāva-siddhi. That is leading to Śuddha-bodha or Brahma-Jñāna. Svābhipreta-padārtha-niṣpatti (Bhāratī).
2. Guilelessness.
3. Absence of egotism. Ahaṅkāra=Ātmani atipriyatvābhimānaḥ.
4. Detachment. According to Bhāratī=absence of anger.
5. Absence of pride=Dhanavidyādi=nimittakam cittasya utsukatvam (Bhāratī).
6. Freedom from delusion. Viveka—Power to discriminate the real and unreal, coupled with dispassion.
7. Absence of duplicity : straighforwardness or absence of hypocrisy (Dambha=Kapaṭata).
8. Want of all enmity.
9. Freedom from mental disturbance or repentance.
10. Absence of envy.
11. Absence of greed. Desire for more even when possessed of what is necessary.

excellent flowers, Ahiṁsā,[1] Indriya-nigraha,[2] Dayā,[3] Kṣamā,[4] Jñāna.[5] With these fifteen flowers, which are fifteen utilities of dispostion,[6] he should worship the Devī.

सुधाम्बुधिं मांसशैलं भर्जितं मीनपर्वतम्।
मुद्राराशिं सुभक्तञ्च घृताक्तं पायसं तथा।। १५०।।

sudhāmbudhiṁ māṁsaśailaṁ bharjitaṁ mīnaparvatam/
mudrārāśiṁ subhaktañca ghṛtāktaṁ pāyasaṁ tathā//

सुधाम्बुधिमिति। सुधाम्बुधिं मद्यसमुद्रम्। घृताक्तं घृतमिश्रितम्।

कुलामृतञ्च तत्पुष्पं पीठक्षालनवारि च।
कामक्रोधौ विघ्नकृतौ वलिं दत्त्वा जपं चरेत्।। १५१।।

kulāmṛtañca tatpuṣpaṁ pīṭhakṣālanavāri ca/
kāmakrodhau vighnakṛtau valiṁ dattvā japaṁ caret//

कुलामृतमिति। कुलामृतं शक्तिघटिममृतविशेषम्। तत्पुष्पम् कुलपुष्पं स्त्रीपुष्पमित्यर्थः। पीठक्षालनवारि स्त्यङ्गविशेषधावनाम्भः।

Then let him offer to the Devī the Ocean of Ambrosia,[7] a mountain of meat and fried fish, a heap of parched food,[8] grain cooked in milk with sugar and ghee, the Kula nectar,[9] the Kula flower,[10] and the water which has been used for the washing of

1. Harmlessness. No oppression of others.
2. Control of the senses such as of the eyes over their objects.
3. Mercy, pity, kindness. The desire to remove the pain and suffering of others without hope of reward.
4. Forgiveness.
5. Spriritual knowledge. Knowledge of what is essential and non-essental (Sārāsāravivekanaipuṇyaṁ).
6. Bhāvarūpa : Bhāratī says Bhāvyante, cintyante iti bhāvāḥ tadrūpaiḥ bhāvyamānair ity arthaḥ. Bhāvarūpa is the mental attitude and content of the Sādhaka.
7. Wine.
8. Mudrā.
9. Kulāmṛta, nectar produced by means of Śakti. It is defined by Hariharānanda as Śakti-ghaṭitam amṛtaviśeṣam.
10. Tatpuṣpa that is, Strī-puṣpa or Kulapuṣpa. When a girl attains puberty and its symptoms, she is said to have "borne the flower". A ceremony is celebrated in the inner apartments on this occasion, which is called Puṣpotsava.

the Śakti.[1] Then, having sacrificed all lust and anger, the cause of all impediments, let him do Japa.

माला वर्णमयी प्रोक्ता कुण्डलीसूत्रयन्त्रिता।। १५२।।

mālā varṇamayī proktā kuṇḍalīsūtrayantritā//

नन्वाभ्यन्तरजपाचरणे कीदृशी माला जपविधानञ्च कीदृशं वर्त्तते इत्यपेक्षायामाह मालेत्यादि। कुण्डलीरूपेण सूत्रेण यन्त्रिता ग्रथिता वर्णमयी वर्णरूपा मालाऽभ्यन्तरजपे प्रोक्ता।

The Mālā (rosary) prescribed consists of the letters of the alphabet, strung on Kuṇḍalinī[2] as the thread.

सबिन्दुं मन्त्रमुच्चार्य मूलमन्त्रं समुच्चरेत्।
अकारादिळकारान्तमनुलोम इति स्मृतः।। १५३।।

sabinduṁ mantramuccārya mūlamantraṁ samuccaret/
akārādiḷakārāntamanuloma iti smṛtaḥ//

सबिन्दुमिति। सबिन्दुं सानुस्वारमकारादिककारान्तं वर्णमुच्चार्य मूलमन्त्रं समुच्चरेत् जपेत्। यथा अं ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति एवमेव जपेत्। जपेऽयमनुलोम इति स्मृतः।

पुनर्ळकारमारभ्य श्रीकण्ठान्तं मनुं जपेत्।
विलोम इति विख्यातः क्षकारो मेरुरुच्यते।। १५४।।

punarḷakāramārabhya śrīkaṇṭhāntaṁ manuṁ japet/
viloma iti vikhyātaḥ kṣakāro merurucyate//

पुनरित्यादि। पुनर्हकारस्यान्ते स्थितं ळकारमारभ्यश्रीकण्ठान्तमकारान्तं सबिन्दुं वर्णमुच्चार्य मनुं जपेत्। यथा ळं ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा। ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति एवम्। अयञ्च विलोम इति विख्यातः। क्षकारो मालाया मेरुरुच्यते।

After reciting each of the letters of the alphabet from A[3] to

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1. Pīṭha-kṣālana-vāri or water which has been used in washing the Pīṭha of the Kula-nāyikā, of which is it said that he who offers an Arghya of the same becomes a great Yogī (see *Tantrasāra*, 698 *et seq.*). Hariharānanda says Stryaṅga-viśeṣadhāvanāmbhaḥ.
2. The Devī awakened in the Mūlādhāra. Usually a rosary is used for Japa. Here the beads are the letters of the Alphabet, and the string is Kuṇḍalinī herself.
3. Which is called Śrī-kaṇṭha. The letter A is so called because it is an enquivalent of Viṣṇu, and Śrī-kaṇṭha is one of His names.

La, with the Bindu[1] superposed upon each, the Mūla-mantra[2] should be recited. This is known as Anuloma.[3] Again, beginning with La and ending with A, let the Sādhaka make Japa of the Mantra. This is known as Viloma.[3] Kṣakāra[4] is called the Meru[5].

अष्टवर्गान्तिमैर्वर्णैः सहमूलमथाष्टकम्।
एवमष्टोत्तरशतं जप्त्वाऽनेन समर्पयेत्।। १५५।।

aṣṭavargāntimairvarṇaiḥ sahamūlamathāṣṭakam/
evamaṣṭottaraśataṁ japtvā'nena samarpayet//

अष्टेत्यादि। अथानन्तरमष्टनाम् अनुचुटुतुपुयशानां वर्गाणामन्तिमैः सबिन्दुभिः अःङञणनमवलरूपैर्वर्णैः सहाष्टकमष्टपरिमाणकं मूलं मन्त्रं जपेत्। अनेन इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण।

Japa should be done of the Mūla-mantra[6] eight times adding it to each of the last letters of the eight group of letters[7] and having thus done one hundred and eight Japas the same should be offered (to the Devī[8]) with the following

सर्वान्तरात्मनिलये स्वान्तर्ज्योतिःस्वरूपिणि।
गृहाणान्तर्जपं मातराद्ये कालि नमोऽस्तु ते।। १५६।।

sarvāntarātmanilaye svāntarjyotiḥsvarūpiṇi/
gṛhāṇāntarjapaṁ mātarādye kāli namo'stu te//

Mantra

O Ādyā Kālī ! Who abidest as the Spirit in all,[9] Who art the

1. The nasal sound. The verse answers the question as to the kind of rosary to be used in this internal Japa by saying that it is to be the letters of the alphabet strung on Kuṇḍalī.
2. Hrīṁ, Śrīṁ, Krīṁ, Parameśvari Svāhā.
3. That is, the ordinary order, as Viloma is the reverse order.
4. The letter Kṣa.
5. The central and most prominent bead in the rosary. (Mālā or Japamālā).
6. *Vide* above, note 2.
7. Varga. The eight Vargas are A, Ka, Ca, Ṭa, Pa, Ya, Śa, which are the first letters of each group : the last letters are Aḥ, Ṅa, Ña, Ṇa, Na, Ma, Va, Ḷa.
8. It is offered to the left hand.
9. Antarātmā.

innermost Light,[1] O Mother! accept this inner Japa of my heart.[2] I bow to Thee.

समर्प्य जपमेतेन साष्टाङ्गं पणमेद्धिया।
इत्यन्तर्यजनं कृत्वा बहिःपूजां समारभेत्।। १५७।।

samarpya japametena sāṣṭāṅgaṁ praṇameddhiyā/
ityantaryajanaṁ kṛtvā bahiḥpūjāṁ samārabhet//

जपसमर्पणमन्त्रमेवाह सर्वान्तरात्मेति। सर्वान्तरात्मनिलये सर्वेषामन्तरात्मा हृदयं निलयो गृहं यस्याः तथाभूते।

Having offered, the Japa, with the foregoing Mantra, he should mentally prostrate himself, touching in his mind the ground with the eight parts[3] of his body. Having concluded the mental worship, let him commence the outer worship.

विशेषार्घ्यस्य संस्कारस्तत्रादौ कथ्यते शृणु।
यस्य स्थापनमात्रेण देवता सुप्रसीदति।। १५८।।

viśeṣārghyasya saṁskārastatrādau kathyate śṛṇu/
yasya sthāpanamātreṇa devatā suprasīdati//

I am now speaking of the consecration of the Viśeṣārghya,[4] by the mere placing whereof the Devatā is exceedingly pleased. Do Thou listen.

At the mere sight of the cup of this offering the Yoginīs[5].

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1. Antar-jyotiḥ—that is, the divine Light seen by the inward or central eye of the Siddha when the other are closed.
2. Antar-japa, that is said within.
3. Feet, hands, knees, breast, head, eyes, mind (Manas), and word (Vāc).
4. The Viśeṣārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front of the room where worship is being performed.
5. Attendents of numerous kinds of the Devī, who is Herself called Yoginī. Generally however the Yoginīs are the Āvaraṇa-Devatās of various classes. The Yoginīs (see *Jñānārṇava Tantra*, Ch. XVI, 140 et. seq., also *Tantrarāja*, Tāntrik Texts, Vol. VIII) are of nine classes as appearing in the nine Cakras of the great Śrīyantra, *viz.* (proceeding from the outermost Cakra, inwards) Prakaṭā, Guptā, Guptatarā, Atiguptatarā, Kula-kaulā, Nigarbhā, Rahasyā, Parā-rahasyā, Parāpara-rahasyā. The first in the outermost Cakra called Trailokya-mohana

दृष्ट्वाऽर्घ्यपात्रं योगिन्यो ब्रह्माद्या देवतागणाः।
भैरवा अपि नृत्यन्ति प्रीत्या सिद्धिं ददत्यपि।। १५९।।

dṛṣṭvā'rghyapātraṁ yoginyo brahmādyā devatāgaṇāḥ/
bhairavā api nṛtyanti prītyā siddhiṁ dadatyapi//

---

and the last in the innermost, called Sarvānandamaya. In the same order the names of the Devatā worshipped are Tripurā, Tripureśī, Trīpurasundrī, Tripuravāsinī, Tripurāśrī Tripuramālinī, Tripurasiddhā, Tripurāmbā, Mahā-tripurasundarī. The names of the Cakra in the same order are: (1) Trailokya-mohana; (2) Sarvāśā-paripūraka; (3) Sarva-saṅkṣobhana, (4) Sarva-saubhāgyaprada ; (5) Sarvārthasādhaka; (7) Sarva-rakṣākara; (8) Sarva-rogahara; (9) Sarva-siddhiprada;. Sarvānanda-maya.

In (1) are eight Yoginīs, *viz.*, Brāhmī, Māheśvarī, Aindrī, Kaumārī, Vaiṣṇavī, Vārāhī, Cāmuṇḍā Mahālakṣmī, eight Mātṛkā Yoginīs and eight Siddhis. Worship is of these, as it is of the others, in their respective Cakras.

In (2) there are sixtteen, *viz.*, Kāmākarṣiṇī, Buddhyākarṣiṇī, Ahaṁkārākarṣiṇī, Śabdākarṣiṇī. Sparśākarṣiṇī, Rūpākarṣiṇī, Rasākarṣinī, Gandhākarṣiṇī, Cittākarṣiṇī, Dhairyākarṣiṇī, Smṛtyākarṣiṇī, Nāmākarṣiṇī, Bījākarṣiṇī, Ātmākarṣiṇī, Amṛtākarṣiṇī, Śarīrākarṣiṇī.

In (3) there are eight *viz.*, Anaṅga-kusumā, Anaṅga-mekhalā, Anaṅgamadanā, Anaṅga-madanāturā, Anaṅga-rekhā, Anaṅga-veginī, Anaṅgāṅkuśā, Anaṅga-mālinī.

In (4) there are fourteen, Sarva-saṁkṣobhiṇī, Sarva-vidrāviṇī, Sarvākarṣiṇī, Sarvāhlādinī, Sarva-sammohinī, Sarva-stambhinī, Sarva-jambhinī Sarva-vaśaṅkarī, Sarva-ṛañjinī, Sarvonmādinī, Sarvārtha-sādhanī, Sarva-sampattipūriṇī, Sarva-mantramayī, Sarvadvandva-kṣayaṅkarī.

In (5) there are ten, *viz.* Sarva-siddhi-pradā, Sarva-sampat-pradā, Sarva-priyaṅkarī, Sarva-maṅgala-kāriṇī, Sarva-kāma-pradā, Sarvasau-Bhāgya-dāyinī, Sarva-mṛtyu-praśamanī, Sarva-vaghna-nivāriṇī, Sarvāṅga-sundarī, Sarva-duḥkha-vimocanī.

In (6) there are ten, *viz.*, Sarvajñā, Sarva-śakti-pradā, Sarvaiśvaryapradā, Sarva-jñānamayī, Sarva-vyādhi-vināśinī, Sarvādhārā, Sarvapāpaharā, Sarvānandamayī, Sarva-rakṣā, Sarvepsita-phala-pradā.

In (7) there are eight *viz.*, Vaśinī, Kāmeśvarī, Modinī, Vimalā, Aruṇā, Jayinī, Sarveśvarī, Kaulinī.

In (8) there are three *viz.*, Kāmeśvarī (Rudrāṇī-Śakti), Vajreśvarī (Vaiṣṇavī-Śakti), Bhagamālinī (Brāhmī-Śakti).

In the (9) there is only one that is the supreme Yoginī who is Mahātripurasundarī. This Cakra is Brahma-bindu, Cit-svarūpa, Samvid-vedya. The above total 78.

विशेषार्घ्यस्येति। तत्र वहिःपूजासमारम्भे।

Bhairavas,[1] Brahmā and other Devatās dance for joy and grant Siddhi[2].

स्ववामे पुरतो भूमौ सामान्यार्घ्यस्य वारिणा।
मायागर्भं त्रिकोणञ्च वृत्तञ्च चतुरस्रकम्।। १६०।।
विलिख्य पूजयेत्तत्र मायाबीजपुरःसरम्।
ङेन्तामाधारशक्तिञ्च नमःशब्दावसानिकाम्।। १६१।।

svavāme purato bhūmau sāmānyārghyasya vāriṇā/
māyāgarbhaṁ trikoṇañca vṛttañca caturasrakam//
vilikhya pūjayettatra māyābījapuraḥsaram/
ṅentāmādhāraśaktiñca namaḥśabdāvasānikām//

विशेषार्घ्यस्य संस्कारमेवाह स्ववाम इत्यादिभिः। स्ववामे आत्मनो वामदेशे। पुरतो भूमौ अग्रतः पृथ्व्यां सामान्यार्घ्यस्य वारिणा करणेन माया ह्रीँ बीजं गर्भे यस्येदृशं त्रिकोणं मण्डलं पूर्वं विलिख्य तद्वहिरभितो वृत्तं वर्त्तुलं तद्वहिःचतुरस्रं चतुष्कोणं मण्डलं विलिख्य तत्र मण्डले मायाबीजं ह्रीँ बीजं पुरःसरं यस्या एवम्भूतां ङेविभक्त्यन्तां नमःशब्दोऽवसानेऽन्ते यस्यास्तथाभूतामाधारशक्तिं पूजयेत्। ह्रीँ आधारशक्तये नम इति मन्त्रेणाधारशक्तिमर्चयेदित्यर्थः।

The disciple should on the ground in front of him and on his left draw with water taken from the Sāmānyārghya[3] a triangle, with the Māyā-Bīja[4] in its centre, outside the triangle a circle, and outside the circle a square, and let him there worship the Śakti[5] of the Ādhāra[6] with the He should then worship the cup with the

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1. See note under ch. I, 23.
2. Success. Accomplishment of one's aim. the next verse proceeds to consecration of Viśeṣārghya.
3. The Viśeṣārghya is the special offering, as contrasted with the Sāmānyārghya, placed in front in the room where worship, is being performed. In Kālīkula there is no Viśeṣārghya but in Śrīkula there is. Ādyā-kālī belongs to the latter.
4. That is, Hrīṁ.
5. Devī of the Ādhāra.
6. A tripod.

Mantra

Hrīṁ Obeisance to the Śakti of the support[1].

ततः प्रक्षालिताधारं विन्यस्य मण्डलोपरि।
मं वह्निमण्डलं ङेन्तं दशकलात्मने ततः।। १६२।।
नमोऽन्तेन च सम्पूज्य क्षालयेदर्घ्यपात्रकम्।
अस्त्रेण स्थापयेत्तत्र आधारोपरि साधकः।। १६३।।

tataḥ prakṣālitādhāraṁ vinyasya maṇḍalopari/
maṁ vahnimaṇḍalaṁ ṅentaṁ daśakalātmane tataḥ//
namo'ntena ca sampūjya kṣālayedarghyapātrakam/
astreṇa sthāpayettatra ādhāropari sādhakaḥ//

तत इति। ततः आधारशक्तिपूजनादनन्तरं तन्मण्डलोपरि प्रक्षालिताधारं विन्यस्य संस्थाप्य पूर्वं ममित्युक्त्वा ततः ङेन्तं वह्निमण्डलमुक्त्वा ततो दशकलात्मने इति वदेत्। योजनया मं वह्निमण्डलाय दशकलात्मने इति मन्त्रो जातः। नमोऽन्तेनानेन मन्त्रेण आधारे वह्निमण्डलं सम्पूज्य अस्त्रेण फडिति मन्त्रेणाऽर्घ्यपात्रं क्षालयेत्। साधकस्तस्मिन्नाधारोपरि क्षालितमर्घ्यपात्रं स्थापयेत्।

He should then wash the support; and place it on the Maṇḍala,[2] and worship the region of Fire with the

Mantra

Maṁ! Obeisance to the Maṇḍala of Fire with its ten Kalās.[3]

And having washed the Arghya vessel with the Mantra Phaṭ, the worshipper should place it on the Ādhāra[4] with the Mantra Namaḥ.

अमर्कमण्डलायोक्त्वा द्वादशान्तकलात्मने।
नमोऽन्तेन यजेत् पात्रं मूलेनैव प्रपूरयेत्।। १६४।।

amarkamaṇḍalāyoktvā dvādaśāntakalātmane/
namo'ntena yajet pātraṁ mūlenaiva prapūrayet//

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1. Hrīṁ Ādhāra-śaktaye Namaḥ (see note 3. p. 223). Here the tripod is the support.
2. The diagram drawn as above.
3. Maṁ Vahni-maṇḍalāya deśa-kalāmane Namaḥ. Ten aspects or digits of manifestation are mentioned in Chapter V, verse 25. As to Kalā see Woodroffe's *Garland of Letters*.
4. The tripod or other support on which the Kalaśa is placed.

अमित्यादि। पूर्वम् अम् अर्कमण्डलायेत्युक्त्वा ततो द्वादशान्ते कलात्मने इति वदेत्। योजनया अम् अर्कमण्डलाय द्वादशकलात्मने इति मन्त्रो जातः। अनेनैव नमोऽन्तेन मन्त्रेण पात्रमर्घ्यपात्राधिष्ठातृदैवतमर्कमण्डलं यजेत् पूजयेत्। मूलेनैव मन्त्रेणाऽर्घ्यपात्रं प्रपूरयेत्।

त्रिभागमलिनाऽऽपूर्य शेषं तोयेन साधकः।
गन्धपुष्पे तत्र दत्त्वा पूजयेदमुनाऽम्बिके।। १६५।।

tribhāgamalinā''pūrya śeṣaṁ toyena sādhakaḥ/
gandhapuṣpe tatra dattvā pūjayedamunā'mbike//

ननु केन वस्तुना पात्रं प्रपूरयेत् तत्राह त्रिभागमिति। अलिना मद्येन पात्रस्य त्रिभागमापूर्य शेषं तोयेन साधकः पूरयेत्। तत्र तोये गन्धपुष्पे दत्त्वाऽमुना इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण तत्रैव शशिमण्डलं पूजयेत्।

Mantra

Aṁ ! Obeisance to the Maṇḍala of Sun with its twelve Kalās.[1]

And fill the vessel (in which the offering is made) whilst repeating the Mūla-mantra,[2] three parts with wine and one part with water, and having placed scent arid flower in it, he should there worship, O Mother![3] with the

षष्ठस्वरं बिन्दुयुक्तं ङेन्तं वै चन्द्रमण्डलम्।
षोडशान्ते कलाशब्दादात्मने नम इत्यपि।। १६६।।

ṣaṣṭhasvaraṁ binduyuktaṁ ṅentaṁ vai candramaṇḍalam/
ṣoḍaśānte kalāśabdādātmane nama ityapi//

शशिमण्डलपूजनस्य मन्त्रमाह षष्ठेत्यादिना। पूर्वं बिन्दुयुक्तमनुस्वारसहितं षष्ठस्वरम् कथयित्वा कलाशब्दात् परम् आत्मने नम इत्यपि कथयेत्। योजनया ऊं चन्द्रमण्डलाय षोडशकलात्मने नम इति मन्त्रः शशिमण्डलार्च्चने जातः।

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1. Aṁ Arka-maṇḍalāya dvādaśa-kalātmane Namaḥ. The Kalās are referred to in Chapter VI, verses 32, 33.
2. That is, the chief Mantra of the particular Devī worshipped, *e.g.*, here it is Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī Svāhā.
3. Ambikā, a title of the Devī.

Mantra

Ūm Obeisance to the Maṇḍala of the Moon with its sixteen Kalās[1].

ततस्तु श्रैफले पत्रे रक्तचन्दनचर्च्चितम्।
दूर्वापुष्पं साक्षतञ्च कृत्वा तत्र निधापयेत्।। १६७।।

tatastu śraiphale patre raktacandanarcccitam/
dūrvāpuṣpaṁ sākṣatañca kṛtvā tatra nidhāpayet//

ततस्त्विति। ततस्तु परं श्रैफले बिल्वसम्बन्धिनि पत्रे रक्तचन्दनचर्चितं रक्तचन्दनेन लिप्तं साक्षतमक्षतैर्विशिष्टं च दूर्वासहितं पुष्पं कृत्वा तत्र विशेषार्घ्यस्याग्रभागे निधापयेत् स्थापयेत्।

He should then place in front of the special offering, on bael leaves[2] Dūrvā grass,[3] flowers, and sun-dried rice[4] dipped in red sandal paste.

मूलेन तीर्थमावाह्य तत्र देवीं विभाव्य च।
पूजयेत् गन्धपुष्पाभ्यां मूलं द्वादशधा जपेत्।। १६८।।

mūlena tīrthamāvāhya tatra devīṁ vibhāvya ca/
pūjayet gandhapuṣpābhyāṁ mūlaṁ dvādaśadhā japet//

मूलेनेति। तत्र विशेषार्घ्यतोये। विभाव्य विचिन्त्य।

Having invoked the holy waters (of the sacred Rivers into the Arghya) by the Mūla-mantra and Aṅkuśa-mudrā, the Sādhaka should meditate upon the Devī as in it and worship Her with incense and flowers, and make Japa of the Mūla-mantra twelve times.

धेनुयोनी दर्शयित्वा धूपदीपौ प्रदर्शयेत्।
तदम्बु प्रोक्षणीपात्रे किञ्चिन्निक्षिप्य साधकः।। १६९।।

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1. Ūṁ Soma-maṇḍalāya ṣoḍaśa-kalātmane Namaḥ. The sixteen digits or Kalās are given in Chapter VI, verses 32, 33.
2. The bael leaf (Bilva-patra) is sacred to Śiva.
3. The bale leaves, grass and flowers are placed at the end of, and projecting from the vessel, their stems being in the wine and water. Dūrvā is *Panicum dactylon*.
4. Akṣata. This is commonly called Ātapa rice.

dhenuyonī darśayitvā dhūpadīpau pradarśayet/
tadambu prokṣaṇīpātre kiñcinnikṣipya sādhakaḥ//

धेन्विति। विशेषार्घ्यतोये धेनुयोनी मुद्रे दर्शयित्वा तत्रैव धूपदीपावपि प्रदर्शयेत्। तदम्बु विशेषार्घ्यजलम्।

आत्मानं देयवस्तूनि प्रोक्षयेत्तेन मन्त्रवित्।
पूजासमाप्तिपर्यन्तमर्घ्यपात्रं न चालयेत्।। १७०।।

ātmānaṁ deyavastūni prokṣayettena mantrvit/
pūjāsamāptiparyantamarghyapātraṁ na cālayet//

आत्मानमिति। प्रोक्षयेत् सिञ्चेत्। तेन प्रोक्षणीपात्रनिःक्षिप्तजलेन।

After this let him display over the Arghya[1] the Dhenu-Mudrā,[2] and the Yoni-Mudrā,[3] incense sticks and light. The worshipper should then pour a little water from the Arghya into the vessel[4] kept for that purpose, and sprinkle himself and the offering therewith. The Kuṇḍa, vessel containing the offering[5] must not, however, be moved[6] until the worship is concluded.

विशेषार्घ्यस्य संस्कारः कथितोऽयं शुचिस्मिते।
यन्त्रराजं प्रवक्ष्यामि समस्तपुरुषार्थदम्।। १७१।।

viśeṣārghyasya saṁskāraḥ kthito'yaṁ śucismite/
yantrarājaṁ pravakṣyāmi samastapuruṣārthadam//

विशेषेति। समस्तपुरुषार्थदम् धर्मार्थकाममोक्षदायकमित्यर्थः।

O Thou of pure Smiles! I have now spoken of the consecration of the special offering.[7]

I will now pass to the Yantra-rāja[8] which grants the aims of

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1. Arghya, consisiting of Japā flower (hibiscus or Rosa Sinenis), bael leaf, grass, rice, and red sandal, with wine and water.
2. *Vide.* p. 198, note 2.
3. *Vide* p. 195, note 4.
4. Prokṣaṇī-pātra=a vessel for holding water to sprinkle.
5. Arghya.
6. Lest by so doing the Devatā be disturbed.
7. Viśeṣārghya.
8. Yantra-rāja, the King of all Yantras. This Yantra or Diagram of worship

all human existence[1].

मायागर्भं त्रिकोणञ्च तद्बाह्ये वृत्तयुग्मकम्।
तयोर्मध्ये युग्मयुग्मक्रमात् षोडश केसरान्।। १७२।।
तद्बाह्येऽष्टदलं पद्मं तद्बहिर्भूपुरं लिखेत्।
चतुर्द्वारसमायुक्तं सुरेखं सुमनोहरम्।। १७३।।

māyāgarbhaṁ trikoṇañca tadbāhye vṛttayugmakam/
tayormadhye yugmayugmakramāt ṣoḍaśa kesarān//
tadbāhye'ṣṭadalaṁ padmaṁ tadbhirbhūpuraṁ likhet/
caturdvārasamāyuktaṁ surekhaṁ sumanoharam//

यन्त्रराजलेखनस्य विधानमाह मायागर्भमित्यादिभिः। माया ह्रीँ बीजं गर्भे यस्यैवम्भूतं त्रिकोणं मण्डलं पूर्वं लिखेत्। ततस्तद्बाह्ये तदभितो वृत्तयुग्मकं वर्त्तुलमण्डलद्वयं लिखेत्। तयोर्वृत्तमण्डलयोर्मध्ये युग्मयुग्मक्रमात् षोडश केसरान् लिखेत्। तद्बाह्ये वृत्तमण्डलयोर्बहिरष्टदलं पद्मं लिखेत्। तद्बहिः पद्माद्बहिस्तदभित-श्चतुर्द्वारसमायुक्तं सुरेखं शोभनरेखायुतं सुमनोहरमतिमनोरमं भू पुरं लिखेत्।

Draw a triangle with the Māyā Bīja[2] within it, and around it two concentric circles (the one outside the other). In the space between the two circumferences of the circles draw in pairs the sixteen filaments, and outside these the eight petals of the lotus, and outside them the Bhū-pura,[3] which should be made of straight lines with four entrances, and be of pleasing appearance.

स्वार्णे वा राजते ताम्रे कुण्डगोलविलेपिते।
स्वयम्भुकुसुमैर्युक्ते चन्दनागुरुकुङ्कुमैः।। १७४।।
कुशीदेनाथवा लिप्ते स्वर्णमय्या शलाकया।
मालूरकण्टकेनापि मूलमन्त्रं समुच्चरन्।
विलिखेत् यन्त्रराजन्तु देवताभावसिद्धये।। १७५।।

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is similar in form to that figured at p. 732 of the *Tantrasāra* as the Rudra-Bhairavī-Yantra. Yantra-rāja=King of all Yantras so called in order to emphasise its importance in this particular form of Sādhana.

1. Samasta-puruṣārtha—*i.e.*, the fourfold aim of existence—Dharma, Artha, Kāma, Mokṣa.
2. That is, Hrīṁ. The triangle is equilateral with apex downward.
3. That is, the base upon which the Yantra is drawn.

svārṇe vā rājate tāmre kuṇḍagolvilepite/
svayambhukusumairyukte candanāgurukuṅkumaiḥ//
kuśīdenāthavā lipte svarṇamayyā śalākayā/
mālūrakaṇṭakenāpi mūlamantraṁ samuccaran/
vilikhet yantrarājantu devatābhāvsiddhaye//

ननु यन्त्रमिदं कस्मिन्नाधारे केन वा करणेन लेखितव्यं तत्राह स्वार्णे इत्यादि। कुण्डगोलविलेपिते कुण्डैर्गोलैर्वा शक्तिविशेषघटितपुष्पविशेषैर्विलेपिते स्वयम्भुकुसुमैः शक्तिघटितैरेव पुष्पविशेषैर्युक्ते चन्दनागुरुकुङ्कुमैर्वा लिप्ते केवलेन कुशीदेन रक्तचन्दनेन वा लिप्ते स्वार्णे सुवर्णनिर्मिते राजते रजननिर्मिते ताम्रनिर्मिते वा पात्रे स्वर्णमय्या सुवर्णविकारभूतया शलाकया मालूरकण्टकेन बिल्वकण्टकेन वा मूलमन्त्रं समुच्चरन् सन् देवताभावसिद्धये देवताप्रीतिनिष्पत्तये यन्त्रराजं विलिखेत्।

अथवोत्कीलरेखाभिः स्फाटिके विद्रुमेऽपि वा।
वैदुर्ये कारयेत् यन्त्रं कारुकेण सुशिल्पिना।। १७६।।

athavotkīlarekhābhiḥ sphāṭike vidrume'pi vā/
vaidurye kārayet yantraṁ kārukeṇa suśilpinā//

अथवेति। अथवा सुशिल्पिना स्वकर्मविषयकातिनैपुण्यशालिना कारुकेण शिल्पिना उत्कीलरेखाभिरुत्खानिताभी रेखाभिः स्फाटिके विद्रुमे वैदुर्ये वा यन्त्रं कारयेत्।

In order to cause pleasure to the Devatā[1] the disciple should (reciting the Mūla-mantra[2] the meanwhile) draw the Yantra either with a gold needle, or with the thorn of a bael tree on a piece of gold, silver, or copper, which has been smeared with either the Svayaṁbhu, Kuṇḍa, or Gola flowers,[3] or with sandal, fragrant aloe,[4] Kuṅkuma,[5] or with red sandal paste. It may also be made by a clever carver on crystal, coral, or lapis lazuli.

1. Devatā-bhāva-siddhaye, which may also mean "for the attainment of a celestial disposition; but the interpretation adopted in the text is that of Bhāratī.
2. *Vide ante*, note under v. 16.
3. These are three kinds of the Kula-puṣpa, the Tāntrika significance of which is given in note under ch. iv, v. 66. Svayaṁbhu is the Kulapuṣpa of any woman; Kuṇḍa, that of a girl born of a married woman by any other than her husband; and Gola, that of the daughter of a widow. In conformity with its general character, this Tantra (Chapter VI, verse 15) substitutes for the Kula-puṣpa (of whatever kind) red sandal paste.
4. Aguru.
5. The red powder made from a fruit, which is thrown in the Holi (Dolā-yātrā) Festival ; also saffron.

शुभप्रतिष्ठितं कृत्वा स्थापयेद् भवनान्तरे।
नश्यन्ति दुष्टभूतानि ग्रहरोगभयानि च।। १७७।।
पुत्रपौत्रसुखैश्वर्यैर्मोदते तस्य मन्दिरम्।
दाता भर्ता यशस्वी च भवेत् यन्त्रप्रसादतः।। १७८।।

śubhapratiṣṭhitaṁ kṛtvā sthāpayed bhavanāntare/
naśyanti duṣṭabhūtāni graharogabhayāni ca//
putrapautrasukhaiśvaryairmodate tasya mndiram/
dātā bhartā yaśasvī ca bhavet yantraprasādataḥ//

शुभेत्यादि। शुभप्रतिष्ठितम् शुभा प्रतिष्ठा सञ्जाताऽस्यैवम्भूतं यन्त्रराजं कृत्वा यो भवनान्तरे स्थापयेत् तस्य दुष्टभूतानि नश्यन्तीत्येवमन्वयः।

After it has been consecrated by auspicious rites, it should be kept inside the house; and on this being done all wicked spirits, all fear from (adverse) planets, and diseases are destroyed; and by the beneficent influence of this Yantra the worshipper's house becomes the source of happiness. With his children and grand-children, and with happiness and dominion,[1] he becomes a bestower of gifts and charities, a protector of his dependants, and his fame goes abroad.

एवं यन्त्रं समालिख्य रत्नसिंहासने पुरः।
संस्थाप्य पीठन्यासोक्तविधिना पीठदेवताः।
सम्पूज्य कर्णिकामध्ये पूजयेन्मूलदेवताम्।। १७९।।

evaṁ yantraṁ samālikhya ratnasiṁhāsane puraḥ/
saṁsthāpya pīṭhanyāsoktavidhinā pīṭhadevatāḥ/
sampūjya karṇikāmadhye pūjayenmūladevatām//

एवमित्यादि। एवं विधानेन यन्त्रं समालिख्य पुरोऽग्रे रत्नसिंहासने संस्थाप्य च पीठन्यासोक्तविधिना पीठदेवताः सम्पूज्य कर्णिकामध्ये पद्मबीजकोशमध्ये मूलदेवतां पूजयेत्।

After having drawn the Yantra and placed it on a jewelled altar[2] in front of the worshipper, and having worshipped the

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1. Aiśvarya (see p. 224, note 6.
2. Ratna-siṁhāsanā, *lit.* jewelled lion-seat of throne.

Devatās of the Pīṭha[1] according to the rules of Pīṭha-nyāsa the principal Devī[2] should be adored in the pericarp of the Lotus[3].

कलशस्थापनं वक्ष्ये चक्रानुष्ठानमेव च।
येनानुष्ठानमात्रेण देवता सुप्रसीदति।
मन्त्रसिद्धिर्भवेन्नूनमिच्छासिद्धिः प्रजायते।। १८०।।

kalaśasthāpanaṁ vakṣye cakrānuṣṭhānameva ca/
yenānuṣṭhānamātreṇa devatā suprasīdati/
mantrasiddhirbhavennūnamicchāsiddhiḥ prajāyate//

अथ मद्यादिभिः पञ्चतत्त्वैर्महादेव्याः पूजाया विधानं वक्तुमुपक्रमते कलशेत्यादि।

I will now speak of the placing of the jar[4] and the formation of the circle of worship[5] by the mere institution of which the Devatā[6] is well pleased, the Mantra[7] becomes fruitful, and the wishes[8] of the worshipper are accomplished.

कलां कलां गृहीत्वा तु देवानां विश्वकर्म्मणा।
निर्मितोऽयं स वै यस्मात् कलशस्तेन कथ्यते।। १८१।।

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1. That is, the supporting Devatā of the Yantra. As to Pīṭha-nyāsa, *vide ante.*
2. Mūla-Devatā : here Ādyā Śakti or Kālī.
3. *i.e.* the lotus in the Yantra.
4. Kalaśa, a jar made of mud or metal, used for the drawing of water from the river, etc., and in worship, and in which—according to Kaulika ritual—The Tattva of wine is kept in the Cakra. He now begins to speak of the rules of worship of the Mahādevī with the Pañcatattva.
5. Cakra. The text here refers to the celebrated circles to Tāntrika worship. The chief Sādhaka and his Śakti—who may be, but not necessarily are, the host and hostess (Gṛhiṇī) in whose house the circles takes place—sit in the centre, the Śakti on the Sādhaka's left. Between and in front of them are the articles of worship referred to in the text, and the large jar (Kalaśa) of wine, which is called by the Tāntrikas Kāraṇa-vāri and Tīrtha-vāri. In the *Jñānārṇava Tantra* it is said that the Kula articles of worship should—when purified—be considered as the image of Brahman and the Iṣṭa-devatā worshipped. The other worshippers sit round in a circle, men and women alternating, the latter on the left of the former.
6. *i.e.* Iṣṭa-devatā.
7. Mantra-siddhi and Icchā-siddhi.
8. The Celestial Architect.

kalāṁ kalāṁ gṛhītvā tu devānāṁ viśvakarmmaṇā/
nirmito'yaṁ sa vai yasmāt kalaśastena kathyate//

कलशं निर्वक्ति कलामित्यादिना।

The jar is called Kalaśa, because Viśvakarmā[1] made it from the different parts of each of the Devatās.

षट्त्रिंशदङ्गुलायामं षोडशाङ्गुलमुच्चकैः।
चतुरङ्गुलकं कण्ठं मुखं तस्य षडङ्गुलम्।
पञ्चाङ्गुलिमितं मूलं विधानं घटनिर्मितौ।। १८२।।

ṣaṭtriṁśadaṅgulāyāmaṁ ṣoḍaśāṅgulamuccakaiḥ/
caturaṅgulakaṁ kaṇṭhaṁ mukhaṁ tasya ṣaḍaṅgulam/
pañcāṅgulimitaṁ mūlaṁ vidhānaṁ ghāṭanirmitau//

अथ घटनिर्माणविधानमाह षट्त्रिंशदित्यादिना। षट्त्रिंशदङ्गुलायामं षट्त्रिंशदङ्गुलयः परिमाणं यस्य स षट्त्रिंशदङ्गुलः एवम्भूतः आयामो विस्तारो यस्य तथाभूतम्। षोडशाङ्गुलमुच्चकैः षोडशाङ्गुलयः परिमाणं यस्यैवम्भूतमुच्चं घटं कारयेदिति शेषः। तस्य घटस्य कण्ठं चतुरङ्गुलकं चतुरङ्गुलिपरिमितं मुखं षडङ्गुलं षडङ्गुलिपरिमितं मूलमधोदेशं तु पञ्चाङ्गुलिमितं कारयेत्। घटनिर्मितौ विधानमेतदेव प्रोक्तम्।

It should be thirty-six fingers breadth (in circumference) in its widest part, and sixteen in height. The neck should be four fingers breadth, the mouth six fingers, and the bottom five fingers breadth. This is the rule for the design of the Kalaśa.

सौवर्णं राजतं ताम्रं कांस्यजं मृतिकोद्भवम्।
पाषाणं काचजं वाऽपि घटमक्षतमव्रणम्।
कारयेद्देवताप्रीत्यै वित्तशाठ्यं विबवर्जयेत्।। १८३।।

sauvarṇaṁ rājataṁ tāmraṁ kāṁsyajaṁ mṛtikodbhavam/
pāṣāṇaṁ kācajaṁ vā'pi ghāṭamakṣatamavraṇam/
kārayeddevatāprītyai vittaśāṭhyaṁ vibavarjayet//

ननु कस्य कस्य वस्तुनः कलशः कारयितव्य इत्यपेक्षायामाह सौवर्णमित्यादि। अक्षतम् अभग्नम्। अव्रणम् छिद्रशून्यम्।

It should be made either of gold, silver, copper, bell-metal,

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1. Kalā. The meaning is that the Kalaśa contains the properties of the different Devatās.

mud, stone, or glass, and without patch or blemish. In its making all miserliness[1] should be avoided, since it is fashioned for the pleasure of the Devas.

सौवर्णं भोगदं प्रोक्तं राजतं मोक्षदायकम्।
ताम्रं प्रीतिकरं ज्ञेयं कांस्यजं पुष्टिवर्द्धनम्।। १८४।।
काचं वश्यकरं प्रोक्तं पाषाणं स्तम्भकर्म्मणि।
मृण्मयं सर्वकार्येषु सुदृश्यं सुपरिष्कृतम्।। १८५।।

sauvarṇaṁ bhogadaṁ proktaṁ rājataṁ mokṣadāyakam/
tāmraṁ prītikaraṁ jñeyaṁ kāṁsyajaṁ puṣṭivarddhanam//
kācaṁ vaśyakaraṁ proktaṁ pāṣāṇaṁ stambhakarmmaṇi/
mṛṇmayaṁ sarvakāryeṣu sudṛśyaṁ supariṣkṛtam//

सौवर्णं सुवर्णजातं कलशमिति शेषः।

A Kalaśa made of gold, one of silver, one of copper, and one of bell- metal give prosperity, emancipation, contentment, and nourishment respectively to the worshipper. One of crystal is good to produce Vaśīkaraṇa,[2] and one of stone to produce Staṁbhana.[3] A Kalaśa made of mud is good for all purposes. Whatever it is made of it should be clean and of pleasing design.

स्ववामभागे षट्कोणं तन्मध्ये ब्रह्मरन्ध्रकम्।
तद्बहिर्वृत्तमालिख्य चतुरस्रं ततो वहिः।। १८६।।

svavāmabhāge ṣaṭkoṇaṁ tanmadhye brahmarandhrakam/
tadbahirvṛttamālikhya caturasraṁ tato vahiḥ//

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1. Vitta-śāṭya=parsimony, that is, one who is able to afford a costly metal should not make it of a cheap material.
2. Vaśīkaraṇa is one of the six ṣaṭkarma or magical powers (siddhis), the bringing of a thing or person under control—*e.g.*, causing a woman to love a man.
3. Staṁbhana is another of such powers, such as stopping forces of nature, making a person speechless, etc. The other powers are Māraṇa, Uccāṭana, Vidveṣana, Svastyayana (Śāntikriyā). Tarkālaṁkāra says that the defect of a stone jar is that wine kept therein in a short time loses its elating qualities in a considerable measure. Hence in some Tantras it is prohibited. Possibly the stone here spoken of is a variety free from this defect.

स्ववामेत्यादि। स्ववामभागे षट्कोणं मण्डलमालिख्य तन्मध्ये षट्कोणमण्डलमध्ये ब्रह्मरन्ध्रकं शून्यमेकमालिख्य तद्बहिः षट्कोणमण्डलस्य बहिर्वृत्तं मण्डलमालिख्य ततोऽपि बहिः चतुष्कोणं मण्डलमालिखेत्।

On his left side the worshipper should draw a hexagon with a Śūnya[1] in its centre, around it a circle, and outside the circle a square.

सिन्दूररजसा वाऽपि रक्तचन्दनकेन वा।
निर्माय मण्डलं तत्र यजेदाधारदेवताम्।
मायामाधारशक्तिञ्च ङेनमोऽन्तां समुद्धरेत्।। १८७।।

sindūrarajasā vā'pi raktacandanakena vā/
nirmāya maṇḍalaṁ tatra yajedādhāradevatām/
māyāmādhāraśaktiñca ṅenamo'ntāṁ samuddharet//

नन्विदं मण्डलं केन द्रव्येण लेखनीयं तत्राह सिन्दूरेत्यादि। तत्र मण्डले। ननु केन मन्त्रेणाऽऽधारदेवतां यजेत्तत्राह मायामिति। पूर्वं मायां ह्रीँ बीजमुद्धरेत् ततो ङे-नमोऽन्तामाधारशक्तिमुद्धरेत्। योजनया ह्रीँ आधारशक्तये नमः इति मन्त्र आधार-देवतायजने जातः।

These figures should be drawn either with vermilion or Kula flower[2] or red sandal paste; the Devatā of the support should then be worshipped thereon by the

नमसा क्षालिताधारं स्थापयेन्मण्डलोपरि।
अस्त्रेण क्षालितं कुम्भं तत्राऽऽधारे निवेशयेत्।। १८८।।

namasā kṣālitādhāraṁ sthāpayenmaṇḍalopari/
astreṇa kṣālitaṁ kumbhaṁ tatrā''dhāre niveśayet//

नमसेति। नमसा नम इति मनुना। अस्त्रेण फडिति मन्त्रेण।

Mantra

Hrīṁ, salutation to the Śakti of the Support[3].

The support[4] for the jar should be washed with the Mantra

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1. Brahma-randhra, *i.e.*, a small circle like. The Hexagon is a figure made of two equilateral triangles one with the apex upward and the other downwards. Some Tantras speak of a triangle within the hexagon.
2. Rajas or Kula-puṣpa, see p. 245, note 3.
3. Hrīṁ Ādhāra-śaktaye Namaḥ.
4. The tripod (see *ante*).

Namaḥ, and placed on the Maṇḍala, and the jar[1] itself with the Mantra Phaṭ, and then placed on the support.

क्षकाराद्यैरकारान्तैर्वर्णैर्बिन्दुसमायुतैः ।
मूलं समुच्चरन् मन्त्री कारणेन प्रपूरयेत्।। १८९।।

kṣakārādyairakārāntairvarṇairbindusamāyutaiḥ /
mūlaṁ samuccaran mantrī kāraṇena prapūrayet//

क्षकारेत्यादि। क्षकार आद्यौ येषाम् अकारश्चान्त्यो येषान्तैर्विन्दुसमायुतैरनुस्वार-सहितैर्वर्णैः सह मूलं समुच्चरन् क्षं ळं हं सं षं शं वं लं रं यं मं भं बं फं पं नं धं दं थं तं णं ढं डं ठं टं ञं झं जं छं चं ङं घं गं खं कं अं: अं औं ओं ऐं एं लृं लॄं ऋॄं ऋं ऊं उं ईं इं आं अं ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेति। मन्त्रं प्रजपन्मन्त्री साधकः कारणेन मद्येन कलशं प्रपूरयेत्।

Let the Sādhaka then fill the Kalaśa with wine, uttering meanwhile the Mūla-mantra preceded by the letters of the alphabet-commencing with the letter Kṣa and ending with A with the Bindu superimposed[2].

आधारकुम्भतीर्थेषु वह्न्यर्कशशिमण्डलम्।
पूर्ववत् पूजयेत् विद्वान् देवीभावपरायणः।। १९०।।

ādhārakumbhatīrtheṣu vahnyarkaśaśimaṇḍalam/
pūrvavat pūjayet vidvān devībhāvaparāyaṇaḥ//

The wise one realising in himself the presence of the Devī[3] should worship the Maṇḍalas of Fire, Sun, and Moon in the support, in the jar and in the wine[4] in the manner already described.

रक्तचन्दनसिन्दूररक्तमाल्यानुलेपनैः ।
भूषयित्वा तु कलशं पञ्चीकरणमाचरेत्।। १९१।।

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1. Kalaśa. This term, as well as Ghaṭa, are used in the text for the Kalaśa, which in the translation is employed throughout.
2. The Viloma-Mātṛkā followed by the Mūla-mantra Hrīṁ Śrīṁ Krīṁ Parameśvarī Svāhā. Viloma-Mātṛkā is the Mātṛkā (letters) uttred in a reversed order, beginning with Kṣaṁ and ending with Aṁ. Japa should be done of this when filling the jar with wine.
3. Devī-bhāva-parāyaṇa—that is, the mind and body are full of the presence of the Devī.
4. Tīrtha, a ritualistic term for Madya. There are other names such as kāraṇavāri, Sudhā, etc.

raktacandanasindūraraktamālyānulepanaiḥ /
bhūṣayitvā tu kalaśaṁ pañcīkaraṇamācaret//

आधारेति। तीर्थम् मद्यम्। पूर्ववत् विशेषार्घ्यस्य संस्कारे इव।

After decorating the jar with vermilion, red sandal paste, and a garland of crimson flowers,[1] the worshipper should perform Pañcīkaraṇa[2].

फट दर्भेण सन्ताड्य हूँ बीजेनावगुण्ठयेत्।
ह्रीँ दिव्यदृष्ट्या संवीक्ष्य नमसाऽभ्युक्षणं चरेत्।। १९२।।

phaṭā darbheṇa santāḍya hūṁ bījenāvaguṇṭhayet/
hrīṁ divyadṛṣṭyā saṁvīkṣya namasā'bhyukṣaṇaṁ caret//

Strike the wine jar with a wisp of Kuśa grass, saying Phaṭ; then, whilst uttering the Bīja Huṁ, veil it by the Avaguṇṭhana-Mudrā[3]; next utter the Bīja Hrīṁ, and look with unwinking eye upon the jar, then sprinkle the jar with the Mantra "Namaḥ". Lastly, whilst reciting the Mūla-mantra, smell the jar three times:[4] this is the Pañcīkaraṇa ceremony[5].

1. Such as the Japā Puṣpa, the Tāntrika-Śākta flower of the Devī.
2. Literally, mixing of five things, or the doing of five ceremonies. The ceremony is described in the next verse.
3. Or Gesture of the Veil.
4. Gandham trirdadyāt, which literally means offer scent three times. The translation given in the text is that of Tarkālaṅkāra, who supports it by the observation that the practice amongst all the different communities (Sampradāya) of Tāntrika Sādhakas is to close the right nostril and to inhale the scent from the Kalaśa times by Iḍā, and then to exhale it by Piṅgalā to a place away from the jar.
5. Tarkālaṅkāra says that whatever is done in Pūjā has a meaning. The ritual significance of Pañcīkaraṇa is to make the wine in the jar the celestial nectar (Divyasudhā) which manifests Brahman-bliss. This Kāraṇa (wine or cause) is the Ajñāna which is the cause of the material world produced of the collectivity of the five subtle Bhūtas. The Sādhaka in doing Pañcīkaraṇa (making fivefold) of the five unmixed (Apañcīkṛta) Bhūtas first of all realises sound the property of Ākāśa by striking the jar. Then he limits or condenses Ākāśa by the veiling gesture (Avaguṇṭhana Mudrā) and mentally realises the sense of touch. Then by looking with winkless eyes he unites Tejas with the last and sees form. Thereafter by dropping a little water he realises taste. Lastly thinking of the earth-element he becomes aware of smell

मूलेन गन्धं त्रिर्द्दद्यात् पञ्चीकरणमीरितम्।
प्रणम्य कलशं रक्तपुष्पं दत्त्वा विशोधयेत्।। १९३।।

mūlena gandhaṁ trirddadyāt pañcīkaraṇamīritam/
praṇamya kalaśaṁ raktapuṣpaṁ dattvā viśodhayet//

ननु पञ्चीकरणं किं नाम तत्राह फटेत्यादि। फट मन्त्रेण दर्भेण कुशेन कलशं सन्ताड्य हूमिति बीजेनावगुण्ठनमुद्रयाऽवगुण्ठयेद्वेष्ट्येत्। ह्रीँ बीजेन दिव्यदृष्ट्या कलशं संवीक्ष्य दृष्ट्वा नमसा मन्त्रेण कलशस्याभ्युक्षणमभिषेकं चरेत् कुर्यात्। मूलेन मन्त्रेण कलशे त्रिर्वारत्रयं गन्धं दद्यात्। इदमेव पञ्चीकरणमीरितं कथितम्। विशोधयेत् मद्यमिति शेषः।

Making obeisance to the jar, purify the wine[1] therein by throwing red flowers into it, and say the following.

ओँ एकमेव परं ब्रह्म स्थूलसूक्ष्ममयं ध्रुवम्।
कचोद्भवां ब्रह्महत्यां तेन ते नाशयाम्यहम्।। १९४।।

oṁ ekameva paraṁ brahma sthūlasūkṣmamayaṁ dhruvam/
kacodbhavāṁ brahmahatyāṁ tena te nāśayāmyaham//

ननु केन केन मन्त्रेण मद्यं शोधयेदित्यपेक्षायां तच्छोधनमन्त्रानेव क्रमत आह एकमेवेति। हे सुधे देवि ध्रुवं नित्यं स्थूलसूक्ष्ममयं स्थूलसूक्ष्मस्वरूपं एकमेवाद्वैतमेव यत्परं ब्रह्म अस्ति तेन परब्रह्मणा ते तव कचोद्भवां ब्रह्महत्यामहं नाशयामीत्यन्वयः।

Mantra

Oṁ, Devī Sudhā! The Supreme Brahman, One without a second[2] is verily both gross[3] and subtle.[4] By That I destroy Thy sin of slaying a Brāhmaṇa which attached to Thee (the wine) by reason of the death of Kaca[5].

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which is the property of Pṛthivī. By smelling this celestial nectar the Nāḍīs of the Sādhaka are durified and then impurities are thrown out through Piṅgalā to a distance.

1. Surā : the first of the five Tattvas of the Tāntrika ritual.
2. Oṁ ekam eva paraṁ Brahma. The Brahman is verily one that is without a second : Ekameva=Advaitam eva.
3. Sthūla.
4. Sūkṣma.
5. Son of Bṛhaspati and disciple of Śukra, Priest of the Demons. Kaca was burnt by the Asuras, and his ashes mixed with the wine that Śukra drank. The latter when he discovered what he had done cursed

सूर्यमण्डलमध्यस्थे वरुणालयसम्भवे।
अमाबीजमये देवि शुक्रशापाद्विमुच्यताम्।। १९५।।

sūryamaṇḍalamadhyasthe varuṇālayasambhave/
amābījamaye devi śukraśāpādvimucyatām//

सूर्येत्यादि। हे वरुणालयसम्भवे वरुणस्यालयो गृहं वरुणालयः समुद्रः तस्मात् सम्भव उत्पत्तिर्यस्याः तथाभूते। अतएव हे अमाबीजमये अमा अमृतमयी नित्या चान्द्री षोडशी कला तद्रूपं यच्चन्द्रमसो बीजं तत्स्वरूपे अतएव हे सूर्यमण्डलमध्यस्थे सूर्यमण्डलाभ्यन्तरस्थायिनि सुधे देवि शुक्रशापात्त्वया विमुच्यता विमुक्तया भूयताम्।

O Devī (Sudhā) Who halt Thy abode in the region of the Sun,[1] and Thy origin in the dwelling-place of the Lord of Ocean,[2] Thou who art one with the Amā Bīja, mayest Thou be freed from the curse of Śukra.

वेदानां प्रणवो बीजं ब्रह्मानन्दमयं यदि।
तेन सत्येन ते देवि ब्रह्महत्या व्यपोहतु।। १९६।।

vedānāṁ praṇavo bījaṁ brahmānandamayaṁ yadi/
tena satyena te devi brahmahatyā vyapohatu//

O Devī! as the Praṇava which is the seed of the Vedas is one, with the Bliss of Brahman,[4] may by that truth be destroyed Thy sin of slaying a Brāhmaṇa.

ह्रीँ हंसः शुचिसद् वसुरन्तरिक्षस-
द्धोता वेदिसदतिथिर्दुरोणसत्।
नृसद्वरसदृतसद्व्योमसदब्जा
गोजा ऋतजा अद्रिजा ऋतं बृहत्।। १९७।।

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wine. Kṛṣṇa also cursed wine because the Yādavas took to drinking and began quarrelling and killing one another so much so that the Dynasty became extinct.

1. The allusion is to the concealment of Amṛta by the Devas in the Sūrya-maṇḍala (*Mahābhārata*, Ādi Parva).
2. Varuṇa. As to the Churning of the Ocean, from which Amṛta was produced, see *Mahābhārata* Ādi Parva, chap. xviii. The place of Varuṇa is the ocean.
3. Amā is the sixteenth digit (Kalā) of the Moon.
4. Brahmānandamaya.

hrīṁ haṁsaḥ śucisad vasurantarikṣasa-
ddhotā vedisadatithirduroṇasat/
nṛsadvarasadṛtasadvyoṃasadavjā
gojā ṛtajā adrijā ṛtaṁ bṛhat//

वेदानामिति। हे देवि सुधे आनन्दमयमानन्दस्वरूपं यद्ब्रह्म तत्स्वरूपं यत् प्रणवरूपं वेदानां बीजं तेन सत्येन प्रणवरूपवेदबीजेन ते तव ब्रह्महत्या व्यपोहतु नश्यतु।

वारुणेन च बीजेन षड्दीर्घस्वरभाजिना।
ब्रह्मशापविशब्दान्ते मोचितायै पदं वदेत्।
सुधादेव्यैः नमः पश्चात् सप्तधा ब्रह्मशापनुत्।। १९८।।

vāruṇena ca bījena ṣaḍdīrghasvarabhājinā/
brahmaśāpaviśabdānte mocitāyai padaṁ vadet/
sudhādevyaiḥ namaḥ paścāt saptadhā brahmaśāpanut//

वारुणेनेति। ब्रह्मशापविशब्दस्यान्ते मोचितायै इति पदं वदेत्। पश्चात् सुधादेव्यै नमः इति वदेत्। योजनया ब्रह्मशापविमोचितायै सुधादेव्यै नमः इति मन्त्रो जातः। अयं मन्त्रः षड्दीर्घस्वरभाजिना वारुणेन बीजेन संयोज्य यथा वाँ वीँ वूँ वैँ वौँ वँः ब्रह्मशापविमोचितायै सुधादेव्यै नमः इति सप्तधा सप्तवारं पठितोऽयं मन्त्रो ब्रह्मशापनुत् भवति।

Mantra[1]

Hrīṁ :[2] The Haṁsa[3] dwells in the pure sky.[4]

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1. This is the celebrated Haṁsavatī Ṛk of the Ṛgveda : Hrīṁ.
   Haṁsaḥ Śuciṣad Vasur Antarīkṣasat
   Hotā Vediṣad Atithir Duroṇa-sat
   Nṛṣad Varasad Ṛtasad Vyomasad Abjā
   Gojā Ṛtajā Adrijā Ṛtam Bṛhat.
   Ṛgveda Saṁhitā Maṇḍala 4, Adhyāya 4, Sūkta 40, Ṛk. 5, Max Müller, Ist Ed., Vol. III, p. 195; and *Yajurveda* X, 24, and XII, 24. See also *Kaṭhopaniṣad*, V. 2. As to the Mantra *cf. Ait. Br.*, 420; *Sh. Br.*, 5, 4-3, 22, 6, 7, 3, 11.
2. This is the Māyā Bīja which Tantra prefixes to the Vedic Mantra. See Woodroffe's *Garland of Letters.*
3. Śaṅkara (commentary on *Kaṭhopaniṣad)* says that Haṁsa is either Sūrya the solar deity or Paramātmā (of whom it is a form). Sūrya is Āditya so-called, according to Sāyaṇa, from Hanti (=Gacchati) because he is in perpetual motion and also because he destroys Ahambhāva. Haṁsa is the Ajapā Mantra said in breathing. By the Sun all life is maintained. Haṁsaḥ is So'ham reversed.
4. Śucisat or dweller (as the Sun) in the sky (Śaṅkara). By this its position in Svaḥ is shown (Sāyaṇa). Or is in the sun in the sky (Tarkālaṅkāra).

It is in the air and in the middle region.[1]

It[2] is in the sacrificial[3] and Gārhapatya[4] and household[5] fires.

It is honoured in the guest.[6]

It is in man,[7] in the great and worshipful ones.[8] It is in Ṛta,[9] in the ether,[10] in the waterborn,[11] in the earthborn.[12]

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1. Vasur Antarīkṣasat. Its light pervades the airs. Sāyaṇa says it is Vasu because it dwells (Vas) everywhere as does the all-pervading air (Vāyu) in the middle region, the Bhuvaḥ or Antarīkṣa. Śaṅkara says Vasu is He who maintains the beings of the world and Antarīkṣasat—who in the form of Vāyu (air) dwells in the space mid Heaven. (Svaḥ) and Earth (Bhū).
2. Hotā Vedişas Atithir Duroṇa-sat. The Mantra now goes on to show that the Supreme is not only in Heaven (Svaḥ) and the mid-region between Heaven and Earth (Antarīkṣa) but also on Earth (Bhū).
3. Hotā is as Śaṅkara says fire or who dwells in the senses and experiences sounds and so forth.
4. The Gārhapatyāgni is kept constantly burning by a class of Brāhmaṇas. According to Śaṅkara, Vedisat=who is on the altar which is the Pṛthivī.
5. Duroṇa-sat (Sāyaṇa). According to Śaṅkara it means that "That which is in the jar of Soma-rasa or who is in Houses."
6. Atithir is a guest so called because he does not stay longer than one Tithi that is fifteenth part of the lunar half month. Śaṅkara says it means here Soma-rasa.
7. Nṛ-sat. It is the Consciousness (Caitanya) of man (Śaṅkara). By this, says Sāyaṇa, the Paramātmā is indicated for man's Consciousness is the highest manifestation of the Supreme Consciousness or Cit.
8. Vara-sat. Śaṅkara says the reference is here made to Brahmā and other Devas. Tarkālaṅkāra interprests Vara-sat as the Sūrya Maṇḍala or solar circle.
9. Ṛtasat. The term Ṛta means the Brahman, Truth (Satya) or Yajña (Sacrifice). That which is there is Ṛtasat (Sāyaṇa). Śaṅkara says Ṛtasat=He who is in Yajña or in Veda which is Satya-svarūpa.
10. Vyomasat (Śaṅkara).
11. Abjā. Śaṅkara says that this means who is in waterborn things such as selfish and other aquatic animals. Tarkālaṅkāra says that the reference is made to the submarine fire Vaḍavāgni or to the Vidyudāgni in water.
12. Gojā such as (Śaṅkara says) rice and other things grown on earth. Tarkālaṅkāra says the fire which is in the stones and the like.

It is seen in Ṛta[1] who rises from the eastern mountain[2] who is Ṛta.[3]

The great[4] all-pervading Cause of all.

Exchange the vowel of the Varuṇa Bīja[5] for each of the long vowels,[6] then say "Salutation to the Devī Ambrosia, who is freed from the curse of Brahmā."[7] By the repetition of the entire Mantra seven times, the curse of Brahmā is removed.

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1. Ṛtajā (see as to Ṛta note, *ante*) because as Śaṅkara says it manifests in the parts (Aṅga) of the Yajña, or because as Sāyaṇa says, it is visible to all and does not (like Indra and others) come and go.
2. Adrijā : That is Udayācala from behind which the sun is said to rise. It sets behind Astācala. He as Āditya arises thereform and goes thereto (Tarkālaṅkāra). According to Śaṅkara this means "Who is the rivers which have their source in the mountains."
3. Ṛtaṁ=Satyaṁ or that which the Vedas prove (Śaṅkara). It is said by Sāyaṇa to be the Brahma-tattva or great consciousness (Mahānubhāva). Tarkālaṅkāra says it is known as the Truth Reality which is everywhere and which can neither be hidden nor limited. It is the all-pervading Brahma-tattva whose Sattā or Being is everywhere seen (Upalabdha).
4. Bṛhat as He is the Cause of all (Sarva-kāraṇa) according to Śaṅkara. Bṛhat comes from the root Bṛh or Bṛṁh which is the root of the word Brahman. The object of the mantra is to establish the unity of the Paramātmā without attributes, the Saguṇa Īśvara and of all things which have proceeded from Him. As used here it indicates the unity of the Devī Sudhā (wine) with all the Devatās mentioned in the Maṇḍala. Wine is Tārā Devī in liquid form (Dravamayī). The Devī who thus manifests is displayed in all things, in Īśvarī the sovereign Lady the Cause and Ruler of all and in her Svarūpa as Cinmayī one with the Supreme Śiva or Paramātmā.
5. That is, Vaṁ Bīja of the Lord of Waters.
6. That is, Vāṁ, Vīṁ, Vūṁ, Vaiṁ, Vauṁ, Vaḥ.
7. Brahma-śāpa-vimocitāyai Sudhā-devyai Namaḥ. Brahmā, under the influence of liquor, lusted after his own daughter, and therefore cursed it, saying that he that should drink it was as guilty as one who killed a Brāhmaṇa, and would go to hell. "Non-Tāntrikas say that, even when the curses are removed, wine should not be drunk, to which the Tāntrikas reply that Paśus are ignorant (Ajñānī), and that if their views were correct then no one should make Japa of the Gāyatrī, which also is afflicted with three curses. Yet, after the curses are removed, worshippers make Japa of the Gāyatrī" (*Pañca-tattva-Vicāra* by Nīlamaṇi Mukhyopādhyāya, Calcutta, p. 19).

अङ्कुशं दीर्घषट्केन युतं श्रीमायया युतम्।
सुधा पश्चाद् ब्रह्मशापं मोचयेति पदं ततः।
अमृतं स्रावयद्वन्द्वं द्विठान्तो मनुरीरितः।। १९९।।

aṅkuśaṁ dīrghaṣaṭkena yutaṁ śrīmāyayā yutam/
sudhā paścād brahmaśāpaṁ mocayeti padaṁ tataḥ/
amṛtaṁ srāvayadvandvaṁ dviṭhānto manurīritaḥ//

अङ्कुशमिति। पूर्वे दीर्घषट्केन युतमङ्कुशं क्रों वदेत्। पश्चात् श्रीमायया युतं श्रीँ ह्रीँ बीजयुक्तं सुधेति पदं वदेत्। पश्चात् कृष्णशापमिति मोचयेति च पदं वदेत्। ततोऽमृतं वदेत्। ततः स्रावयद्वन्द्वं वदेत्। योजनया क्राँ क्रीँ क्रूँ क्रैँ क्रोँ क्रँः श्रीँ ह्रीँ सुधाकृष्णशापं मोचयामृतं स्रावय स्रावयेति मन्त्रो जातः। अयं मनुर्द्विठान्तः स्वाहान्त ईरितः कथितः।

Substituting in their order the six long vowels in place of the letter o in Aṅkuśa,[1] and adding thereto the Śrī and Māyā-Bījas,[2] say the following

Mantra

"Remove the curse of Kṛṣṇa[3] in the mind : pour nectar[4] again and again : Svāhā"[5].

एवं शापान्मोचयित्वा यजेत्तत्र समाहितः।
आनन्दभैरवं देवमानन्दभैरवीं तथा।। २००।।

evaṁ śāpānmocayitvā yajettatra samāhitaḥ/
ānandabhairavaṁ devamānandabhairavīṁ tathā//

एवमिति। एवमुक्तक्रमेण पूर्वोक्तैः षड्भिर्मन्त्रैर्ब्रह्मशापान्मोचयित्वा तत्र मद्ये आनन्दभैरवं देवं तथाऽऽनन्दभैरवीं देवीं समाहितः सावधानः सन् यजेत्।

Having thus removed the curse of Śukra, of Brahmā, and of Kṛṣṇa, the Sādhaka should with mind controlled worship the Deva Ānanda-Bhairava and Ānanda-Bhairavī[6].

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1. That is, the Bīja Kroṁ.
2. That is, the Bījas Śrīṁ and Hrīṁ. Śrī is a name of Lakṣmī.
3. Kṛṣṇa's family, the Yadu-kula, was destroyed through drink, which he therefore cursed.
4. Amṛta, the ambrosia of immortality.
5. The Mantra is thus : Krāṁ, Krīṁ, Krūṁ, Kraiṁ, Kraum, Kraḥ Suddhā-Kṛṣṇa-śāpaṁ mocayāmṛtaṁ srāvaya srāvaya; Svāhā.
6. Śiva and His Śakti are so called when the worshippers are in a joyful

हसक्षमलशब्दान्ते वरयूँ मिलितं वदेत्।
आनन्दभैरवं ङेऽन्तं वषडन्तो मनुर्मतः।। २०१।।

hasakṣamalaśabdānte vararyūṁ militaṁ vadet/
ānandabhairavaṁ ṅe'ntaṁ vaṣaḍanto manurmataḥ//

उभयोर्यजनस्य मन्त्रमाह द्वाभ्याम् हसेति। हसक्षमलशब्दस्यान्ते मिलितं वरयूमिति पदं वदेत्। ततो ङेऽन्तमानन्दभैरवं वदेत्। योजनया हसक्षमलवरयूँ आनन्दभैरवायेति मनुर्जातः। अयं मनुर्वषडन्तो वषट्शब्दान्तो मतः।

The Mantra of the former is :

Mantra

"Ha - Sa - Kṣa - Ma - La - Va - Ra - Yung : To Ānanda-Bhairava :[1] Vaṣaṭ".

अस्याऽऽस्यं विपरीतञ्च श्रवणे वामलोचना।
सुधादेव्यै वौषडन्तो मनुरस्याः प्रपूजने।। २०२।।

asyā''syaṁ viparītañca śravaṇe vāmalocanā/
sudhādevyai vauṣaḍanto manurasyāḥ prapūjane//

अस्येत्यादि। अस्य हसक्षमलवरयूमित्यस्याऽऽस्यं मुखं विपरीतं पठनीयम्। श्रवणे

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mood. The *Tantrāntara* gives the following meditations on Ānanda-Bhairava and Ānanda-Bhairavī. The former is lustrous like ten million suns and cool like ten million moons. The Deva has five faces with three eyes in each and eighteen arms. He is on a Brahmapadma in the middle of the ocean of nectar. His throat is blue. He is decked with ornaments and seated on a bull. He holds a skull and Khaṭvāṅga (The club surmounted by the skull; a piece of wood half burnt from a funeral pyre is also so called) and makes a music with bell and drum (Ḍamaru). He holds the noose (Pāśa), goad (Aṅkuśa), mace (Gadā), spear (Muśala), sword (Khaḍga), shield (Kheṭaka), axe (Paṭṭiśa), hammer (Mudgara), trident (Śūla) and staff (Daṇḍa). He holds a vajra (thunderbolt) and a severed head and maked the Mudrā (gesture) of granting boons and dispelling fear.

Ānandabhairavī, the Devī Sudhā, should be meditated upon as lustrous as a hundred thousand millon moons white as snow and the Kunda flowers. She has five faces with three eyes in each and eighteen arms. She is eager to give joy to all, She is large-eyed, smiling and seated in front of the Deva-deveśa. The rest is as above.

1. That is, the seven Sanskrit letters, followed by Yūṁ Ānanda-Bhairavāya Vaṣaṭ.

ऊकारस्थाने वामलोचनमीकारः पठनीयः। ततः सुधादेव्यै इति पठनीयम्। योजनया सहक्षमलवरयीँ आन्दभैरव्यै सुधादेव्यै इति मनुर्जातः। अस्या आनन्दभैरव्याः प्रपूजने वौषडन्तो वौषट्शब्दान्तोऽयमेव मनुर्मतः। ध्यानं तूभयोरग्रे वक्ष्यति।

In the worship of the Ānanda-Bhairavī the Mantra is the same, except that its face is reversed, and in place of the Ear the left Eye should be placed, and then should be said :

Mantra

"Sa - Ha - Kṣa - Ma - La - Va- Ra - Yīng : To the Sudhā Devi :[1] Vauṣaṭ".

सामरस्यं तयोस्तत्र ध्यात्वा तदमृतप्लुतम्।
द्रव्यं विभाव्य तस्योर्द्धे मूलं द्वादशधा जपेत्।। २०३।।

sāmarasyaṁ tayostatra dhyātvā tadamṛtaplutam/
dravyaṁ vibhāvya tasyorddhve mūlaṁ dvādaśadhā japet//

समारस्यमिति। तत्र मद्ये तयोरानन्दभैरव्यानन्दभैरवयोः सामरस्यमैकरस्यं ध्यात्वा तदमृतप्लुतं तत्सामरस्यरूपामृतप्लुतं द्रव्यं मद्यं विभाव्य विचिन्त्य तस्य मद्यस्योर्द्धे द्वादशधा द्वादशवारं मूलं मन्त्रं जपेत्।

Then, meditating upon the union of the Deva and Devī[2] in the wine, and thinking that the same is filled with the ambrosia of such union, Japa should be made over it of the Mūla-mantra twelve times.

मूलेन देवताबुद्ध्या दत्त्वा पुष्पाञ्जलिं ततः।
दर्शयेद्धूपदीपौ च घण्टावादनपूर्वकम्।। २०४।।

mūlena devatābuddhyā dattvā puṣpāñjaliṁ tataḥ/
darśayeddhūpadīpau ca ghāṇṭāvādanapūrvakam//

Then, considering the wine to be the Devatā,[3] handfuls of

1. That is, the same seven letters (the first two letters being reversed)—Sa-Ha-Kṣa-Ma- La-Va-Ra-Yīṁ (Instead of Yūṁ)—followed by Sudhā-devyai vauṣaṭ. The "ear" and "eye" mean Ū-kāra and Ī-kāra, which they resemble.
2. Sāmarasya of Ānanda-Bhairava and Ānanda-Bhairavī.
3. Devatā-buddhyā. For wine is the saviour (Tārā) in liquid form. The Buddhi or higher mind of the worshipper should be such that he believes the wine to be Devatā.

flowers should be offered with Japa of the Mūla-mantra Lights and incense-sticks should be waved before it to the accompaniment of the ringing of a bell[1].

इत्थं तीर्थस्य संस्कारः सर्वदा देवपूजने।
व्रते होमे विवाहे च तथैवोत्सवकर्म्मणि।। २०५।।

itthaṁ tīrthasya saṁskāraḥ sarvadā devapūjane/
vrate home vivāhe ca tathaivotsavakarmmaṇi//

मूलेनेति। ततो देवताबुद्ध्या मूलेन मन्त्रेण मद्ये पुष्पाञ्जलिं दत्त्वा घण्टवादनपूर्वकं तस्योपरि धूपदीपौ च दर्शयेत्। तीर्थस्य मद्यस्य।

Wine should be always thus purified in all ceremonies, whether Pūjā[2] of the Devatā, Vrata,[3] Homa,[4] marriage, or other festivals.

मांसमानीय पुरतस्त्रिकोणमण्डलोपरि।
फटाऽभुक्ष्य वायुवह्निबीजाभ्यां मन्त्रयेत्त्रिधा।। २०६।।

māṁsamānīya puratastrikoṇamaṇḍalopari/
phaṭā'bhukṣya vāyuvahnibījābhyāṁ mantrayettridhā//

अथ मांससंस्कारविधिमाह त्रिभिः मांसमिति। मांसमानीय पुरतोऽग्रे त्रिकोण-मण्डलोपरि संस्थाप्य फट मन्त्रेणाऽभ्युक्ष्याभिषिच्य वायुवह्निबीजाभ्यां यँ रँ बीजाभ्यां त्रिधा त्रिवारं मन्त्रयेत्।

The disciple, after placing the meat[5] on the triangular Maṇḍala in front of him, should sprinkle it with the Mantra Phaṭ, and then charge it thrice with the Bījas of Air[6] and Fire[7].

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1. This is called Ārati. In the right hand is held the light or burning incense-strick, and as these are being waves round and round the bell is rung with the left hand.
2. See *Śakti and Śākta*, by Woodroffe.
3. See *Ibid.*
4. See *Ibid.*
5. Then vollows the purification (śuddhi) of meat, the second Tattva of the five.
6. The Vāyu-Bīja "Yaṁ".
7. The Vahni-Bīja "Raṁ".

कवचेनावगुण्ठ्याथ संरक्षेच्चास्त्रमन्त्रतः।
धेन्वा वममृतीकृत्य मन्त्रमेतमुदीरयेत्।। २०७।।

kavacenāvaguṇṭhyātha saṁrakṣeccāstramantrataḥ/
dhenvā vamamṛtīkṛtya mantrametamudīrayet//

कवचेनेति। ततः कवचेन हुँ बीजेन मांसमवगुण्ठ्यावगुण्ठनमुद्रया वेष्टयित्वा अस्त्रमन्त्रतः फट्मन्त्रेण संरक्षेत्। धेन्वा मुद्रया वँ बीजेन मांसममृतीकृत्य एतमितोऽनन्तरमेव वक्ष्यमाणं मन्त्रमुदीरयेदुच्चरेत्।

Let him then cover it up with the Gesture of the Veil,[1] uttering the Kavaca-Mantra ,[2] and protect it with the Weapon-Mantra Phaṭ. Then, uttering the Bīja of Varuṇa,[3] and displaying the *Dhenu-Mudrā*,[4] make the Meat like unto nectar[5] with the following.

विष्णोर्वक्षसि या देवी या देवी शङ्करस्य च।
मांसं मे पवित्रीकुरु कुरु तद्विष्णोः परमं पदम्।। २०८।।

viṣṇorvakṣasi yā devī yā devī śaṅkarasya ca/
māṁsaṁ me pavitrīkuru kuru tadviṣṇoḥ paramaṁ padam//

तमेव मन्त्रमाह विष्णोरिति। विष्णोर्वक्षसि या देवी तिष्ठति या देवी शङ्करस्य च वक्षसि तिष्ठति सा त्वं मे मम मांसं पवित्रीकुरु। एवं शोधितमांससमर्पणात् मम तत्प्रधानं विष्णोः पदं कुरु।

Mantra[6]

May that Devī whose abode is in the breast of Viṣṇu and in the breast of Śaṅkara[7] purify this my meat, and give me a resting-place in the Supreme abode of Viṣṇu[8].

इत्थं मीनं समानीय प्रोक्तमन्त्रेण संस्कृतम्।
मन्त्रेणाऽनेन मतिमांस्तं मीनमभिमन्त्रयेत्।। २०९।।

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1. The Avaguṇṭhana Mudrā.
2. Or Armour Mantra "Huṁ".
3. *i.e.*, "Vaṁ".
4. Or Cow gesture *vide*, p. 198, note 2.
5. Literally, "having made into nectar"—Amṛtītkṛtya.
6. Viṣṇor vakṣasi yā devī yā devī Śaṅkarasya ca.
   Māṁsam me pavitrikuru kuru and Viṣṇoḥ paramam-padam.
7. Śiva.
8. Or perhaps "make it sacred like that which is in the abode of Viṣṇu."

itthaṁ mīnaṁ samānīya proktamantreṇa saṁskṛtam/
mantreṇā'nena matimāṁstaṁ mīnamabhimantrayet//

अथ मीनसंज्ञकारविधिमाह इत्थमित्यादिना। प्रोक्तमन्त्रेण मांसशोधने कथितेन मन्त्रेण। अनेनान्तरोक्तेन।

In a similar manner, placing the fish[1] and sanctifying it with the Mantras already prescribed, let the wise one say over it the following[2].

ओँ त्र्यम्बकं यजामहे सुगन्धि पुष्टिवर्द्धनम्।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात्।। २१०।।

oṁ tryambakaṁ yajāmahe sugandhi puṣṭivarddhanam/
urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt//

तमेव मन्त्रमाह त्र्यम्बकं यजामह इति।

Mantra[3]

We worship Tryambaka[4] sweet-scented increaser of nourishment.[5] May He free us from the bond of death just as the Urvaruka[6] is detached from its stock. May He not cast us away from[7] immortal Life[8].

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1. The following is the ritual for the purification of the third Tattva—Fish (Matsya).
2. This is a Ṛk from Ṛg-Veda, Seventh Maṇḍala, fourth chapter, forty-ninth Sūkta, twelfth Mantra. The translation and interpretation given is that of the Bengali translation by Tarkālaṅkāra. It occurs also in Ullāsa viii, verse 244 *post*.
3. Oṁ Tryambakaṁ yajāmahe sugandhiṁ puṣṭivardhanaṁ Urvārukam iva bandhanān-mṛtyor mukṣīya māmṛtāt.
4. A name of the three-eyed Śiva esoterically the mother of the "Three" that is Brahmā, Viṣṇu and Rudra.
5. That is who is as the seed of the world nourishing the body and increasing the wealth of the worshipper and whose beneficent deeds are manifested everywhere.
6. Bandhana : that is the bond of death. Urvāruka is a king of melon which when ripe detaches itself from the stalk. The fruit though detached from the stalk is not dead. *Cf. Sanatsujātīyam Pari passu.*
7. Literally "May he not free us".
8. That is, Sāyujyamukti (see chap. VIII *post*). This Mantra is called Mṛtyuñjaya (Death-conquering).

तथैव मुद्रामादाय शोधयेदमुना प्रिये।
ओँ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्।। २११।।
ओँ तद्विप्रासो विपण्यवो जागृवांसः समिन्धते।
विष्णोर्यत् परमं पदम्।। २१२।।

tathaiva mudrāmādāya śodhayedamunā priye/
oṁ tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ/
divīva cakṣurātatam//
oṁ tadviprāso vipaṇyavo jāgṛvāṁsaḥ smindhate/
viṣṇoryat paramaṁ padam//

मुद्राशोधनमन्त्रमेवाह तद्विष्णोरिति। सूरयो विद्वांसः परमत्युत्कृष्टं तत् अविदुषामप्रत्यक्षं विष्णोः पदं सदा पश्यन्ति। अत्र दृष्यन्तमाह दिवीत्यादि। आततं विस्तृतं चक्षुर्दिवि स्थितमन्धानामगोचरं सूर्यमिव।

Then O Beloved, the disciple should take and purify the parched grain[1] with the following

Mantras[2]

Oṁ : As is seen (the sun) the round[3] eye of heaven spreading its rays on all sides, so worshippers[4] ever see the abode[5] of Viṣṇu. Brāhmaṇas with firmly centred mind[6] ever[7] glorify[8] the

1. Mudrā—the fourth Tattva.
2. Oṁ Tad Viṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ.
   Divīva cakṣurātatam.
   Oṁ Tadviprāso vipaṇyavo jāgṛvāṁsaḥ samindhate.
   Viṣṇor yat paramam padam.
   These two Ṛks are from the Ṛg-veda, Maṇḍala, IV, chap. V, Sūkta 22, Ṛk, 20, 21. They occur in *Nṛsiṁha Pūrva Up.*, V, 13 and in other places also.
3. Ātataṁ—Circular, spreading, revealing (Vartulam, Prakāśātmakaṁ, Sarva-prakāśābhibhavakāraṇam).
4. Sūrayaḥ—Upāsakāḥ anuṣṭhātāro japtāro'dhyetāro vā.
5. Yat paramam padaṁ—The place which is the Ocean of Milk. Kṣīrodārṇavasthānaṁ.
6. Vipaṇyavaḥ—such as have Dhāraṇā-śakti in Samādhi (Medhāvinaḥ samādhau dhāraṇāśaktiyuktāḥ).
7. Jāgṛvāṁsaḥ—diligent.
8. Samindhate—Samṛddhiṁ kurvanti.

supreme abode of Viṣṇu[1].

अथवा सर्वतत्त्वानि मूलेनैव विशोधयेत्।
मूले तु श्रद्दधानो यः किं तस्य दलशाखया।। २१३।।

athavā sarvatattvāni mūlenaiva viśodhayet/
mūle tu śraddadhāno yaḥ kiṁ tasya dalaśākhayā//

Or all the Tattvas[2] may be consecrated by the Mūla-Mantra itself. To him who has belief in the root,[3] of what use are the branches and leaves?[4]

केवलं मूलमन्त्रेण यद्द्रव्यं शोधितं भवेत्।
तदेव देवताप्रीत्यै सुप्रशस्तं मयोच्यते।। २१४।।

kevalaṁ mūlamantreṇa yaddravyaṁ śodhitaṁ bhavet/
tadeva devatāprītyai supraśastaṁ mayocyate//

I say that anything which is sanctified by the Mūla-Mantra alone is acceptable for the pleasure of the Devatā.

यथा कालस्य संक्षेपात् साधकानवकाशतः।
सर्वं मूलेन संशोध्य महादेव्यै निवेदयेत्।। २१५।।

yathā kālasya saṅkṣepāt sādhakānavakāśataḥ/
sarvaṁ mūlena saṁśodhya mahādevyai nivedayet//

अथवेति। सर्वतत्त्वानि मद्यादीनि।

If the time be short, or if the disciple be pressed for time, everything should be sanctified with the Mūla-Mantra and offered to the Devī.

न चात्र प्रत्यवायोऽस्ति नाङ्गवैगुण्यदूषणम्।
सत्यं सत्यं पुनः सत्यमिति शङ्करशासनम्।। २१६।।

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1. These Ṛks are for the Niṣkāma Sādhaka. The Paramapada is the ocean of milk, the hub (Nābhi) of the wheel of the universe. He who has reached there attains Sāyūjya-phala, union with the Supreme. By the expression "Supreme abode of Viṣṇu" (Viṣṇoḥ paramam padaṁ) is to be understood the Supreme abode which is Viṣṇu (Saṅkarācārya).
2. *i.e.*, the five Tattvas.
3. Mūla.
4. Mūle tu śrad-dadhāno yaḥ, kiṁ tasya dala-śākhayā?

na cātra pratyavāyo'sti nāṅgavaiguṇyadūṣaṇam/
satyaṁ satyaṁ punaḥ satyamiti śaṅkaraśāsanam//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे मन्त्रोद्धारकलशस्थापनतत्त्वसंस्कारो नाम पञ्चमोल्लासः।। ५।।

//iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde mantrodvārakalaśasthāpanatattvasaṁskāro nāma pañcamollāsaḥ//

नेति। अत्र मूलमन्त्रेणैव शोधितानां सर्वतत्त्वानां महादेव्यै समर्पणे।

इति श्रीमहानिर्वाणतन्त्रीकायां पञ्चमोल्लासः।

Truly, truly, and again truly, the ordinance of Śaṅkara[1] is that if the Tattvas be so offered, there is no sin or shortcoming[2].

End of Fifth Chapter, entitled "The Formation of Mantras, Placing of the jar, and Purification of the Elements of Worship".

1. Śiva.
2. Literally, wanting of parts—Aṅga.

षष्ठोल्लासः

CHAPTER VI

MANTRAS AND RITES

श्रीदेव्युवाच

यत्त्वया कथितं पञ्चतत्त्वं पूजादिकर्म्मणि।
विशिष्य कथ्यतां नाथ यदि तेऽस्ति कृपा मयि।। १।।

ओं नमो ब्रह्मणे।

śrīdevyuvāca

yattvayā kathitaṁ pañcatattvaṁ pūjādikarmmaṇi/
viśiṣya kathyatāṁ nātha yadi te'sti kṛpā mayi//

oṁ namo brahmaṇe/

Śrī Devī said :

As Thou hast kindness for Me, pray tell Me, O Lord! more particularly about the Pañca-tattva[1] and the other observances of which Thou hast spoken.

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1. The Pañca-tattva (the five elements of worship)—wine, meat, fish, parched food, and woman, which in the *Śyāmā rahasya* are said to destroy great sins (Mahā-pātaka-nāśana).
For the preparation of surā (wine) see Kātyāyana, XIX, 1, 20, 21. As to Ānanda, *vide* Sh. Br., XII, 7, 3, 11, 12 : not propitious but made so by mantra : Sh. Br., XII, 8, 1, 5; XII, 8, 1, 16; XII, 8, 1, 4. See also Ṛg-Veda, VIII, 2, 12; X, 107, 9; IX, 1, 1. Ait. Br., VIII, 37, 4; VIII, 39, 5. As to Pātra-Sthāpana, *cf.* Ait. Br., III, 1, 5; Sh. Br., V, 5, 4, 233. Paddhati in Sautrāmaṇi Yāga—Sh. Br., XII, 7, 3, 14. As to the eating of flesh and animal sacrifice see Sh. Br., XI, 7, 1. Food is of three kinds : *Ś. Br.*, VIII, 5, 3, 3; VIII, 6, 2, 2; XII, 7, 3, 20. As to sexual intercourse : Agnihotrāhuti, Sh. Br., XI, 6, 2, 10. See also V, 2, 1, 10; III, 2, 1, 10, 11.

मद्यादि पञ्चतत्त्वं विशेषतः श्रोतुमिच्छन्ती श्रीदेव्युवाच यत्त्वयेत्यादि।

श्रीसदाशिव उवाच

गौडी पैष्टी तथा माध्वी त्रिविधा चोत्तमा सुरा।
सैव नानाविधा प्रोक्ता तालखर्जूरसम्भवा।। २।।

तथा देशविभेदेन नानाद्रव्यविभेदतः।
बहुधेयं समाख्याता प्रशस्ता देवतार्चने।। ३।।

śrīsadāśiva uvāca

gauḍī paiṣṭī tathā mādhvī trividhā cottamā surā/
saiva nānāvidhā proktā tālakharjūrasambhavā//
tathā deśavibhedena nānādravyavibhedataḥ/
bahudheyaṁ samākhyātā praśastā devatārcane//

देव्यैवं प्रार्थितः सन् श्रीसदाशिव उवाच गौडीत्यादि। गोडी गुडोद्भवा। पैष्टी पिष्टोद्भवा। माध्वी मधूकपुष्पोद्भवो। इति त्रिविधा त्रिःप्रकारा सुरा उत्तमा श्रेष्ठा प्रोक्ता। सैव सुरैव। सुराया नानाविधत्वमेव दर्शयन्नाह तालखर्जूरित्यादि। इयं सुरा।

Śrī Sadāśiva said :

There are three kinds of wine which are excellent–namely, that which is made from molasses,[1] rice,[2] or the Madhūka flower.[3] There are also various other kinds made from the juice of the palmyra and date tree, and known by various names

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1. Gauḍī (Guḍa=Mollases).
2. Paiṣṭī.
3. Mādhvī. Wine made from grapes is also called Mādhvī. Tarkālaṅkāra says that wine made from molasses is Gauḍī. What is made from half cooked rice, paddy and the like is called Paiṣṭī. This is made in French Candernagore. Wine made from grapes, raisins, honey, different kinds of flower particularly the Madhūka flowr is called Mādhvī. Wine can also be made from Tulasī and bael leaves, the bark of the Bael tree, betel nuts, coriander seed, nutmeg, myrabolam, bhāṅg, ginger, bamboo, bananas, bark of the ber fruit tree and acacia tree and other substances. The Bhutias make an excellent wine from some king of leaf. In fact in everything there is Sat, Cit, Ānanda of the Saccidānanda Brahma. If the part which is the basis of Ānanda in Molasses and the like be separated then it becomes known as wine. It is on this account that it is helpful in Sādhana of the Brahman who is Saccidānanda and it is on this account that the knower of Brahman looks upon it as sacred and worships it.

according to their substance and place of production. They are all equally appropriate in the worship of the Deva.

येन केन समुत्पन्ना येन केनाऽऽहृताऽपि वा।
नात्र जातिविभेदोऽस्ति शोधिता सर्वसिद्धिदा।। ४।।

yena kena samutpannā yena kenā''hṛtā'pi vā/
nātra jātivibhedo'sti śodhitā sarvasiddhidā//

येनेति। आहृता आनीता। अत्र सुराविषये।

Howsoever it may have been produced, and by whomsoever it is brought, the wine, when purified, gives to the worshipper all Siddhi. There are no distinctions of caste in the taking of wine so sanctified[1].

मांसन्तु त्रिविधं प्रोक्तं जलभूचरखेचरम्।
यस्मात् तस्मात् समानीतं येन येन विघातितम्।
तत् सर्वं देवताप्रीत्यै भवेदेव न संशयः।। ५।।

māṁsantu trividhaṁ proktaṁ jalabhūcarakhecaram/
yasmāt tasmāt samānītaṁ yena yena vighātitam/
tat sarvaṁ devatāprītyai bhavedeva na saṁśayaḥ//

मांसस्य त्रिविधत्वमेव दर्शयति जलेत्यादिना। जलचरं कूर्मादिमांसम्। भूचरं छागादिमांसम्। खेचरं तित्तिरिहारीतादिमांसम्। तत् सर्वम् मांसम्।

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1. On this verse Tarkālaṅkāra says that in one of the Tantras it has been said that shortly after the churning of the ocean the inexhaustible jar of Amṛta or nectar was placed in the hands of Gaṇeśa. Whenever any of the Devatās wanted to drink the nectar, Gaṇeśa would pour it out for him. In this way he got to leisure. On one occasion Gaṇeśa became very tired and some impurity (Mala) came out of his trunk, our of that a man came. Because he came out of the trunk (Śuṇḍa) he was called a Sauṇḍika or brewer. Gaṇeśa placed the jar of nectar in the hands of this man and granted him the following boon, *viz.*, that as the Devatās churned the ocean after throwing into it drugs and other substances and thus produced nectar so the brewer and his descendants would put into water different things and churning it would produce nectar which they were to give to other people but never drink it themselves. In the drinking of this no one should make any distinction of caste. If the brewer of the present day make wine from the prescribed articles according to the method laid down in the Tantras then man becomes long lived and free of ailments. Old men by the use of wine become yound again.

Meat, again, is of three kinds, that of animals of the waters, of the earth, and of the sky. From wheresoever it may be brought and by whomsoever it may have been killed, it gives without doubt, pleasure to the Devatās.

साधकेच्छा बलवती देये वस्तुनि दैवते।
यद्यदात्मप्रियं द्रव्यं तत्तदिष्टाय कल्पयेत्।। ६।।

sādhakecchā balavatī deye vastuni daivate/
yadyadātmapriyaṁ dravyaṁ tattadiṣṭāya kalpayet//

कल्पयेत् समर्पयेत्।

The wish of the Sādhaka determines what should be offered to the Devatās.[1] Whatsoever he himself likes; the offering of that conduces to his well-being.

बलिदानविधौ देवि विहितः पुरुषः पशुः।
स्त्रीपशुर्न च हन्तव्यस्तत्र शाम्भवशासनात्।। ७।।

balidānavidhau devi vihitaḥ puruṣaḥ paśuḥ/
strīpaśurna ca hantavyastatra śāmbhavaśāsanāt//

बलिदानेति। पुरुषः पुंस्त्वावच्छिन्नः। तत्र बलिदानविधौ।

Only male animals should be killed in sacrifice.[2] It is the command of Śaṁbhu that female animals should not be slain.

उत्तमास्त्रिविधा मत्स्याः शालपाठीनरोहिताः।
मध्यमाः कण्टकैर्हीना अधमा बहुकण्टकाः।
तेऽपि देव्यै प्रदातव्या यदि सुष्ठु विभर्जिताः।। ८।।

uttamāstrividhā matsyāḥ śālapāṭhīnarohitāḥ/
madhyamāḥ kaṇṭakairhīnā adhamā bahukaṇṭakāḥ/
te'pi devyai pradātavyā ydi suṣṭhu virbharjitāḥ//

उत्तमा इति। तेऽपि बहुकण्टका अपि मत्स्याः।

There are three superior kinds of Fish—namely, Śāla,

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1. Sādhakecchā balavatī deye vastuni daivate.
i.e., The wish of the Sādhaka is the main factor in determining what should be offered to the Devatā.
2. Bali-dāna. As to male animals, see *Ś. Br.*, XI, 7, 1, 3.

Pāṭna,[1] and Rohita.[2] Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried, be offered to the Devī.

मुद्राऽपि त्रिविधा प्रोक्ता उत्तमादिविभेदतः।
चन्द्रबिम्बनिभं शुभ्रं शालितण्डुलसम्भवम्।
यवगोधूमजं वाऽपि घृतपक्वं मनोरमम्।। ९।।
मुद्रेयमुत्तमा मध्य भ्रष्टधान्यादिसम्भवा।
भर्जितान्यन्यबीजानि अधमा परिकीर्त्तिता।। १०।।

mudrā'pi trividhā proktā uttamādivibhedataḥ/
candrabimbanibhaṁ śubhraṁ śālitaṇḍulasambhavam/
yavagodhūmajaṁ vā'pi ghṛtapakvaṁ manoramam//
mudreyamuttamā madhya bhraṣṭadhānyādisambhavā/
bharjitānyanyabījāni adhamā parikīrttitā//

मुद्रेति। चन्द्रबिम्बनिभम् चन्द्रमण्डलसदृशम् शुभ्रम् श्वेतम् शालितण्डुलसम्भवम् शष्कुल्यादि। भ्रष्टधान्यादिसम्भवा लाजादि।

There are also three kinds of parched food, superior, middle, and inferior. The excellent and pleasing kind is that made from Śāli rice,[3] white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter.[4] The middling variety is made of fried paddy and the like. Other kinds of fried grain are inferior.

मांसं मीनश्च मुद्रा च फलमूलानि यानि च।
सुधादाने देवतायै संज्ञैषां शुद्धिरीरिता।। ११।।

māṁsaṁ mīnaśca mudrā ca phalamūlāni yāni ca/
sudhādāne devatāyai sañjñaiṣāṁ śuddhirīritā//

मांसमित्यादि। देवतायै सुधादाने सुरासमर्पणे एषां मांसादीनां शुद्धिरिति संज्ञा ईरिता कथिता।

1-2. The two latter are commonly called Boāl and Ruhi respectively in the vernacular.
3. A variety of rice of very small grain and very white.
4. Ghee.

Meat, fish, and parched food; fruits and roots, or anything else offered to the Devatā along with wine, are called Śuddhi[1].

विना शुद्ध्या हेतुदानं पूजनं तर्पणं तथा।
निष्फलं जायते देवि देवता न प्रसीदति।। १२।।

vinā śuddhyā hetudānaṁ pūjanaṁ tarpaṇaṁ tathā/
niṣphalaṁ jāyate devi devatā na prasīdati//

मांसादीनां शुद्धिसंज्ञाविधाने प्रयोजनं दर्शयन्नाह विना शुद्ध्येत्यादि। विना शुद्ध्या मांसादिकं विना हेतुदानम् सुरासमर्पणम्।

O Devī! the offering of wine without Śuddhi, as also Pūjā and Tarpaṇa (without Śuddhi), become fruitless, and the Devatā is not propitiated.

शुद्धिं विना मद्यपानं केवलं विषभक्षणम्।
चिररोगी भवेन्मन्त्री स्वल्पायुर्म्रियतेऽचिरात्।। १३।।

śuddhiṁ vinā madyapānaṁ kevalaṁ viṣabhakṣaṇam/
cirarogī bhavenmantrī svalpāyurmriyate'cirāt//

शुद्धिमिति। शुद्धिम् मैथुनम्। अचिरात् अत्यल्पमेव कालमतीत्य।

The drinking of wine without Śuddhi is like the swallowing of poison. The disciple is ever ailing, and lives for a short time and dies[2].

शेषतत्त्वं महेशानि निर्वीर्ये प्रवले कलौ।
स्वकीया केवला ज्ञेया सर्वदोषविवर्जिता।। १४।।

śeṣatattvaṁ maheśāni nirvīrye pravale kalau/
svakīyā kevalā jñeyā sarvadoṣavirvjitā//

शेषतत्त्वमिति। शेषतत्त्वम् मैथुनम्। निर्वीर्ये निस्तेजसि। स्वकीया आत्मीया शक्तिः।

O Great Devī! when the weakness of the Kali Age becomes

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1. The meat, fish, grain, etc., are called Śuddhi. Śuddhi is also commonly used for anything which is eaten to take away the taste after drinking wine, such as salt or pān-leaf. Milk and water cannot be used as Śuddhi. As to the effect of drinking without Śuddhi, see verse 13.
2. Another check upon indiscriminate wine-drinking, for it cannot be indulged in until Śuddhi is obtained, prepared, and eaten with the necessary rites.

great, one's own Śakti or wife should alone be known as the fifth Tattva, This is devoid of all defect[1].

अथवाऽत्र स्वयम्भवादि कुसुमं प्राणवल्लभे।
कथितं तत्प्रतिनिधौ कुसीदं परिकीर्त्तितम्।। १५।।

athavā'tra svayambhavādi kusumaṁ prāṇavallabhe/
kathitaṁ tatpratinidhau kusīdaṁ parikīrttitam//

अथवेत्यादि। अत्र शेषतत्त्वविधौ। तत्प्रतिनिधौ स्वयम्भ्वादि कुसुमप्रतिनिधौ। कुसीदम् रक्तचन्दनम्।

O Beloved of My Life! in my injunctions relating to this (the last Tattva) I have spoken Svayambhu and other kinds of flower.[2] As substitutes for them, however, I enjoin red sandal paste.

अशोधितानि तत्त्वानि पत्रपुष्पफलानि च।
नैव दद्यान्महादेव्यै दत्त्वा वै नारकी भवेत्।। १६।।

aśodhitāni tattvāni patrapuṣpaphalāni ca/
naiva dadyānmahādevyai dattvā vai nārakī bhavet//

अशोधितानि सुरामांसादीनि महादेव्यै ददतः साधकस्य नरकगामित्वमाह अशोधितानीत्यादिना।

Neither the Tattvas nor flowers, leaves, and fruits should be offered to the Mahādeva unless purified. The man who offers them without purification goes to hell.

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1. Śeṣa-tattvaṁ Maheśāni! nirvīrye prabale Kalau.
Svakīyā kevalā jñeyā sarva-doṣa-vivarjitā.
The allusion here is to the three classes of women who might be Śaktis : Svīyā (one's own wife), Parakīyā (the wife of another), and the Sādhāraṇī (one who is common). This Tantra (according to the present text) discountenances Śaktis of the second and third king, and ordains that the Śakti should be the wife of the Sādhaka (worshipper). With her the fifth Tattva or coition (maithuna) should be done.
2. See verse 174 of Chapter V—that is, Svayambhu, Gola, and Kuṇḍa. Kathitam tatpratinidhau kuṣīdam parikīrtitam. A form of ritual which will disgust all but those who practise it whose principle however it is to free themselves of all *Ghṛinā* and other Pāśas.

श्रीपात्रस्थापनं कुर्यात् स्वीयया गुणशीलया।
अभिषिञ्चेत् कारणेन सामान्यार्घ्योदकेन वा।। १७।।

śrīpātrasthāpanaṁ kuryāt svīyayā guṇaśīlayā/
abhiṣiñcet kāraṇena sāmānyārghyodakena vā//

श्रीपात्रेत्यादि। स्वीयया शक्त्या सह। अभिषिञ्चेत् स्वीयां शक्तिमिति शेषः। कारणेन सुरया।

The Śrī-patra[1] should be placed in the company of one's own virtuous Śakti;[2] she should be sprinkled with the purified wine[3] or water from the common offering[4].

आदौ बालां समुच्चार्यं त्रिपुरायै ततो वदेत्।
नमःशब्दावसाने च इमां शक्तिमुदीरयेत्।। १८।।
पवित्रीकुरुशब्दान्ते मम शक्तिं कुरु द्विठः।। १९।।

ādau bālāṁ samuccāryaṁ tripurāyai tato vadet/
namaḥśabdāvasāne ca imāṁ śaktimudīrayet//
pavitrīkuruśabdānte mama śaktiṁ kuru dviṭhaḥ//

ननु केन मन्त्रेण स्वीया शक्तिरभिषेक्तव्येत्याकाङ्क्षायां तदभिषेकमन्त्रमाह आदावित्यादिना सार्द्धेन। आदौ बालाम् ऐँ क्लीँ सौरिति समुच्चार्य ततस्त्रिपुरायै इति वदेत्। ततस्तदन्ते पठितस्य नमः शब्दस्यावसानेऽन्ते इमां शक्तिमुदीरयेदुच्चरेत्। तदन्ते च पठितस्य पवित्रीकुरुशब्दस्यान्ते मम शक्तिं कुरु इति वदेत्। ततो द्विठः स्वाहेति वदेत्। योजनया ऐँ क्लीँ सौः त्रिपुरायै नमः इमां शक्तिं पवित्रीकुरु मम शक्तिं कुरु स्वाहेति स्वीयाभिषेके मन्त्रो जातः।

(For the sprinkling of the Śakti use the)—

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1. See note under ch. X, v. 148. If the Bhogya-Śakti be absent, the Śrīpātra may be placed for worship with the aid of the Pūjyā-Śakti after the Pūjya-Śakti has been worshipped and her leave obtained.
2. The wife is Saha-dharmiṇī (co-worshipper with the husband), and shares the merit acquires by the husband.
3. Kāraṇa.
4. Sāmānyārghya. The Śakti should be sprinkled if she is not already an initiate.

Mantra

Aiṁ, Klīṁ, Sauḥ Salutation to Tripurā; purify this Śakti, make her my Śakti;[1] Svāhā.

अदीक्षिता यदा नारी कर्णे मायां समुच्चरेत्।
शक्तयोऽन्याः पूजनीयाः नाऽर्ह्यास्ताडनकर्म्मणि।। २०।।

adīkṣitā yadā nārī karṇe māyāṁ samuccaret/
śaktayo'nyāḥ pūjanīyāḥ nā'rhyāstāḍanakarmmaṇi//

अदीक्षितेति। मायाम् ह्रीँ बीजम्। अन्याः तत्रोपविष्टाः स्वीयाभिन्नाः। ताडनकर्मणि मैथुनकर्मणि।

If she who is to be Śakti is not already initiated, then the Māyā Bīja[2] should be whispered into her ear, and other Śaktis who are present should be worshipped and not enjoyed[3].

अथात्मयन्त्रयोर्मध्ये मायागर्भं त्रिकोणकम्।
वृत्तं षट्कोणमालिख्य चतुरस्रं लिखेद्बहिः।। २१।।

athātmayantrayormadhye māyāgarbhaṁ trikoṇakam/
vṛttaṁ ṣaṭkoṇamālikhya caturasraṁ likhedvahiḥ//

अथेत्यादि। अथानन्तरमात्मयन्त्रयोरात्मनो यन्त्रराजस्य च मध्ये मायागर्भं माया ह्रीँ बीजं गर्भे यस्यैवम्भूतं त्रिकोणकं तद्बहिर्वृत्तं तद्बहिश्च षट्कोणं मण्डलमालिख्य ततोऽपि बहिश्चतुरस्रं चतुष्कोणं मण्डलं लिखेत्।

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Māyā Bīja[4] in its centre, and outside the triangle and in the order here stated, a circle, a hexagon, and a square.

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1. Aiṁ Klīṁ Sauḥ Tripurāyai Namaḥ : imāṁ śaktiṁ pavitrīkuru mama śaktiṁ kuru : Svāhā.
2. Hrīṁ. "Initiated" in this verse is used as equivalent for Dīkṣitā.
3. Nārhāstāḍana-karmaṇi. The reference is to sexual intercourse. Śaktis are to two kind : Bhogyā, to be enjoyed; and Pūjyā to be worshipped. The first sit on the left, and the second on the right. If the worshipper yields to desire for the latter, he commits the sin of incest with his own mother and becomes fallen (see Bhakta, 214). By "other Śaktis" is meant Parakīyā, as opposed to Svīyā (one's own).
4. *i.e.*, Hrīṁ.

अस्रकोणे पूर्णशैलमुड्डीयानन्तथैव च।
जालन्धरं कामरूपं सचतुर्थीनमोऽन्तकम्।
निजनामादिबीजाढ्यं पूजयेत् साधकोत्तमः।। २२।।

asrakoṇe pūrṇaśailamuḍḍīyānantathaiva ca/
jālandharaṁ kāmarūpaṁ sacaturthīnamo'ntakam/
nijanāmādibījāḍhyaṁ pūjayet sādhakottamaḥ//

अस्रकोणे इति। ततो निजनामादिवीजाढ्यमात्मनामसम्बन्ध्यादिमाक्षर-रूपवीजसंयुक्तं सचतुर्थीनमोऽतन्कं सचतुर्थि चतुर्थीसहितं नमोऽन्तकं नमोऽन्ते यस्य तथाभूतं पूर्णशैलम् उड्डीयानं जालन्धरं कामरूपं चास्रकोणे चतुष्कोणमण्डलस्य चतुर्षु कोणेषु साधकोत्तमः पूजयेत्। पूं पूर्णशैलाय पीठाय नमः इत्यनेन प्रथमकोणे पूर्णशैलम्। उम् उड्डीयानाय पीठाय नमः इत्यनेन द्वितीयकोणे उड्डीयानम्। जां जालन्धराय पीठाय नमः इत्यनेन तृतीयकोणे जालन्धरम्। कां कारूपाय पीठाय नमः इत्यनेन चतुर्थकोणे कामरूपं पूजयेदित्यर्थः।

The excellent disciple should then worship in the four corners of the square the Pīṭhas, Kāma-rūpa,[1] Pūrṇa-śaila, Jālandhara, Uḍḍīyāna, with the Mantras formed of their

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1. These Pīṭhas are the correspondences in the outer world (Bāhyataḥ) of the four Śāktik manifestations of the general Vimarśa Śakti called Ambikā, Vāmā, Jyeṣṭhā, Raudrī. The first denotes the "seeing" of the Divine Moher of Her own forthcoming (Sphuraṇa) when She is Parā Vāk. Vāmā is the state when she is outward turned (Unmukhī) Śakti being then in its seed or Bīja state. She is then Icchā Śakti and Paśyantī in which she is in the form of a goad (Aṅkuśa). Jyeṣṭhā is Jñāna-Śakti, Madhyamā-Vāk, in the form of a straight line (Ṛjurekhā). Raudrī is Kriyā-Śakti and Vaikharī-Vāk in the form of Śṛṅgāṭa (Pyramidal and triangular) and as Saṁhāra Śakti is in the form of Bindu in the return movement (Pralaya). These Pīṭhas are the Kanda, Pada, Rūpa and Rūpātīta respectively. The first is the root of the Suṣumnā-Nāḍī or Mūlādhāra. Pada is Haṁsa in Ahāhata-cakra the seat of Jīva. Rūpa is Bindu in Ājñā-Cakra, Rūpātīta is Niṣkala in the Brahmarandhra. The outer subtle manifestations are here the inner Cakras of the body. The gross Cakras are the holy places, named in the Text, great seats of Śākta worship.
See *Nityā-ṣoḍhaśikārṇava*, vi—36, to 42 verses and Commentary of Bhāskararāya. This part of the *Nityā* is also known as Yoginīhṛdaya. (Ānandāśrama Series of Sanskrit Texts, vol. 56, pp. 209-212).

respective names, preceded by Bījas formed by the first letter of their respective names, and followed by Namaḥ[1].

षट्कोणेषु षडङ्गानि मूलेनैव त्रिकोणकम्।
मायामाधारशक्तिञ्च नमोऽन्तेन प्रपूजयेत्।। २३।।

ṣaṭkoṇeṣu ṣaḍaṅgāni mūlenaiva trikoṇakam/
māyāmādhāraśaktiñca namo'ntena prapūjayet//

षट्कोणेष्विति। ततः षट्कोणमण्डलस्य षट्कोणेषु ह्राँ नमः ह्रीँ नमः ह्रूँ नमः ह्रैँ नमः ह्रौँ नमः ह्रँ नमः इति मन्त्रैः षडङ्गानि षट्कोणाधिष्ठातृदैवतानि प्रपूजयेत्। मूलेनैव मन्त्रेण त्रिकोणकं त्रिकोणाधिष्ठातृदैवतं प्रपूजयेत्। मायामित्यादि। पूर्वं मायां ह्रीँ बीजं ततो नमोऽन्तेन नमसाऽन्तेन सहाधारशक्तिञ्च वदेत्। योजनया ह्रीँ आधारशक्तये नम इति मन्त्रो जातः। अनेन मन्त्रेण मण्डले आधारदेवतां पूजयेत्।

Then the six parts of the body should be worshipped in the six corners of the hexagon.[2] Then worship the triangle,[3] with the Mūla-Mantra, and then the Śakti of the Support with the Māyā Bīja—and Namaḥ[4].

नमसा क्षालिताधारं संस्थाप्य तत्र पूर्ववत्।
वृत्तोपरि यजेद्वह्नेः कलाः स्वस्वादिमाक्षरैः।। २४।।

namasā kṣālitādhāraṁ saṁsthāpya tatra pūrvavat/
vṛttopari yajedvahneḥ kalāḥ svasvādimākṣaraiḥ//

Wash the receptacle with the Mantra Namaḥ, and then place it (as in the case of the jar) on the Maṇḍala, and worship in it

1. Thus, Pūṁ, Pūrṇa-śailāya Pīṭāya Namaḥ, Uṁ Uḍḍīyānāya Pīṭāya Namaḥ, Jāṁ Jālandharāya Pīṭāya Namaḥ, Kaṁ Kāma-rūpāya Pīṭāya Namaḥ. These Pīṭās are in the Sādhaka's own body and are Śaktis and forms of Śakti. See *Nityāṣoḍhaśikārṇava*, Ch. VI, vv. 37-42.
2. The Mantra which is used is as follows : Hrāṁ Hṛdayāya (to the heart) Namaḥ, Hrīṁ Śirase (to the head) Svāhā, Hrūṁ Śikhāyai (to the crown lock on the head) Vaṣaṭ, Hraiṁ Kavacāya (to the upper body) Huṁ, Hrauṁ Netra-trayāya (to the three eyes) Vauṣaṭ, Hraḥ Kara-tala-pṛṣṭhābhyāṁ (to the back and palm of the hands) Phaṭ. Kavaca means literally armour, but the action of the worshipper is to cover the arms over the chest, touching the shoulders with the hands. It is thus translated "upper body".
3. *i.e.* the Presiding Devatā thereof.
4. Hrīṁ, Ādhāra-Śaktaye Namaḥ—Salutation to the Śakti of the support.

the ten Kalās of Vahni with the first letters of their respective names as Bījas.

धूम्राऽर्चिर्ज्वलिनी सूक्ष्मा ज्वालिनी विष्फुलिङ्गिनी।
सुश्रीः सुरूपा कपिला हव्यकव्यवहा तथा।। २५।।
सचतुर्थीनमोऽन्तेन पूज्या वह्नेः कला दश।। २६।।

dhūmrā'rcirjvalinī sūkṣmā jvālinī visphuliṅginī/
suśrīḥ surūpā kapilā havyakavyavahā tathā//
sacaturthīnamo'ntena pūjyā vahneḥ kalā daśa//

नमसेति। ततो नमसा नमोमन्त्रेण क्षालितमाधारं पूर्ववत् कलशस्थापने इव तत्र मण्डले संस्थाप्य वृत्तोपरि वर्त्तुलमण्डलोपरि संस्थापिताधारे वह्नेः कलाः यजेत्। वह्नेर्याः कलाः यजेत्ता आह। धूम्राद्या दशकलाः पूज्याः। यथा धूं धूम्रायै नमः इति धूम्रा। अम् अर्चिषे नमः इत्यनेनार्चिः। ज्वं ज्वलिन्यै नमः इति ज्वलिनी। सूं सूक्ष्मायै नमः इत्यनेन सूक्ष्मा। ज्वां ज्वालिन्यै नमः इत्यनेन ज्वालिनी। विं विष्फुलिङ्गिन्यै नमः इति विष्फुलिङ्गिनी। सुं सुश्रिये नमः इति सुश्रीः। सुं सुरूपायै नमः इत्यनेन सुरूपा। कं कपिलायै नमः इति कपिला। हं हव्यकव्यवहायै नमः इत्यनेन हव्यकव्यवहा पूज्येति।

These Kalās,[3] which are ten in number *viz.*, Dhūmrā, Arciḥ, Jvalinī, Sūkṣmā, Jvālinī, Visphuliṅginī, Suśrī, Surūpā, Kapilā, Havya-kavya-vahā[4] should be uttered in the Dative singular, and followed by the Mantra Namaḥ.

मं वह्निमण्डलायेति दशान्ते च कलात्मने।
अवसाने नमो दत्त्वा पूजयेद्वह्निमण्डलम्।। २७।।

maṁ vahnimaṇḍalāyeti daśānte ca kalātmane/
avasāne namo dattvā pūjayedvahnimaṇḍalam//

ममित्यादि। पूर्वं मं वह्निमण्डलायेति दत्त्वा ततो दशान्ते कलात्मने इति दत्त्वा अवसाने तदन्ते च नमो दत्त्वा वह्निमण्डलं पूजयेत्। मं वह्निमण्डलाय दशकलात्मने नमः इति मन्त्रेणाधारे वह्निमण्डलमर्चयेदित्यर्थः।

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1. For Kalā see Woodroffe's *Garland of Letters*.
2. These ten Kalās respectively mean—(1) Smoky Red; (2) Flame; (3) Shining; (4) Subtle; (5) Burning; (6) Shining with sparks; (7) Beautiful; (8) Well-formed; (9) Tawny; (10) That which is the carrier of oblations to Devas and Pitṛs.

Then worship the region[1] of Vahni[2] (in the Ādhāra or receptacle) with the following

Mantra

Maṁ : Salutation to the Maṇḍala of Vahni with His ten Kalās[3].

ततोऽर्घ्यपात्रमानीय फट्कारेण विशोधितम्।
आधारे स्थापयित्वा तु कलाः सूर्यस्य द्वादश।
कभादिवर्णबीजेन ठडान्तेन प्रपूजयेत्।। २८।।

tato'rghyapātramānīya phaṭkāreṇa viśodhitam/
ādhāre sthāpayitvā tu kalāḥ sūryasya dvādaśa/
kabhādivarṇabījena ṭhaḍāntena prapūjayet//

तत इत्यादि। ततोऽनन्तरं फट्कारेण फट्य मन्त्रेण विशोधितमर्घ्यपात्रमानीयाऽऽधारे स्थापयित्वा तत्र सूर्यस्य द्वादशकलाः सानुस्वारेण ठडान्तेन ठडौ अन्तौ यस्य कभादिवर्णबीजस्य तत् ठडान्तं तेन कभादिवर्णबीजेन कादिभादि वर्णरूपेण बीजेन सहितेन सचतुर्थीनमोऽन्तेन नाममन्त्रेण प्रपूजयेत्।

Then, taking the vessel[4] of offering and purifying it with the Mantra Phaṭ, place it on the tripod, and, having so placed it, worship therein the twelve Kalās of the Sun with the Bījas, commencing with Ka-Bha[5] to Ṭha-Ḍa.

तपिनी तापिनी धूम्रा मरीचिर्ज्वालिनी रुचिः।
सुधूम्रा भोगदा विश्वा बोधिनी धारिणी क्षमा।। २९।।

tapinī tāpinī dhūmrā marīcirjvālinī ruciḥ/
sudhūmrā bhogadā viśvā bodhinī dhāriṇī kṣamā//

याः सूर्यकलाः प्रपूजयेत्ता आह तपिनीत्याद्येकेन। यथा कं भं तपिन्यै नमः इति

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1. Maṇḍala.
2. Lord of Fire.
3. Maṁ Vahni-maṇḍalāya daśa-kalāmane Namaḥ. The Kalās are the ten in v. 26. They are particular Śaktis of Fire.
4. Arghya-pātra.
5. The Mantras are thus : Kaṁ Bhaṁ Tapinyai Namaḥ, Khaṁ Baṁ Tāpinyai Namaḥ, Gaṁ Phaṁ, etc., Ghaṁ, Paṁ, Ngaṁ Naṁ, Chaṁ Dhaṁ, Chaṁ Daṁ, Jaṁ Thaṁ, Jhaṁ Taṁ, Nyaṁ Naṁ, Ṭaṁ Ḍaṁ, Ṭaṁ Ḍaṁ.

तपिनीम् खं बं तापिन्यै नमः इति तापिनीम् गं फं धूम्रायै नमः इति धूम्राम् धं पं मरीच्यै नमः इति मरीचिम् ङं नं ज्वालिन्यै नमः इति ज्वालिनीम् चं धं रुचये नमः इति रुचिम् छं दं सुधूम्रायै नमः इति सुधूम्राम् जं थं भोगदायै नमः इति भोगदाम् झं तं विश्वायै नमः इति विश्वाम् ञं णं बोधिन्यै नमः इति बोधिनीम् टं ढं धारिण्यै नमः इति धारिणीम् ठं डं क्षमायै नमः इति क्षमां प्रपूजयेदिति।

These twelve Kalās are-Tapinī, Tāpinī, Dhūmrā, Maricī, Jvālini, Ruci, Sudhūmrā, Bhoga-dā, Viśvā, Bodhinī, Dhāriṇī, Kṣamā[1].

अं सूर्यमण्डलायेति द्वादशान्ते कलात्मने।
नमोऽन्तेनाऽर्घ्यपात्रे तु पूजयेत् सूर्यमण्डलम्।। ३०।।

aṁ sūryamaṇḍalāyeti dvādaśānte kalātmane/
namo'ntenā'rghyapātre tu pūjayet sūryamaṇḍalam//

अमित्यादि। पूर्वम् अं सूर्यमण्डलायेत्युक्त्वा ततो द्वादशान्ते कलात्मने इति वदेत्। योजनया अं सूर्यमण्डलाय द्वादशकलात्मने इति आसीत् नमोऽन्तेनानेन मन्त्रेणार्घ्यपात्रे सूर्यमण्डलं पूजयेत्।

After this, worship the region[2] of Sun in the vessel[3] of offering with the following

Mantra

Am : Salutation to the Maṇḍala of the Sun with His twelve Kalās.

विलोममातृकां तद्वन्मूलमन्त्रं समुच्चरन्।
त्रिभागं पूरयेन्मन्त्री कलशस्थेन हेतुना।। ३१।।

vilomamātṛkāṁ tadvanmūlamantraṁ samuccaran/
tribhāgaṁ pūrayenmantrī kalaśasthena hetunā//

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1. The Kalās of Sun respectively literally mean "Containing heat," "Emanating heat," "Smoky", "Ray-producing", "Burning," "Lustrous," "Smoky red," (as of fire seen through smoke) "Granting enjoyment", "Universal," "Which makes known," "Illuminating". Dhāriṇī and Kṣamā denote the qualities in virtue of which the Sun draws water from the Earth to himself, and showers it again on the Earth as rain.
2. The mantra is Aṁ Sūryamaṇḍalāya dvādaśakalātmane Namaḥ.
3. Arghya-pātra.

विलोमेत्यादि। ततो मन्त्री साधकस्तद्वत् कलशपूरणे इव विलोममातृकां सानुस्वारान् क्षकारादीनकारान्तान् वर्णान् समुच्चरन् तेषामन्ते मूलमन्त्रञ्च ससुच्चरन् सन् कलशस्थेन हेतुना सुरयाऽर्घ्यपात्रस्य त्रिभागं पूरयेत्।

Then the Sādhaka should fill the cup of offering as was done with the jar three-quarters full with wine taken from the jar, uttering the Mātṛkā Bījas in the reverse;[1] order.

विशेषार्घ्यजलैः शेषं पूरयित्वा समाहितः।
षोडशस्वरबीजेन नाममन्त्रेण पूजयेत्।
सचतुर्थीनमोऽन्तेन कलाः सोमस्य षोडश।। ३२।।

viśeṣārghyajalaiḥ śeṣaṁ pūrayitvā samāhitaḥ/
ṣoḍaśasvarabījena nāmamantreṇa pūjayet/
sacaturthīnamo'ntena kalāḥ somasya ṣoḍaśa//

विशेषेत्यादि। समाहितः सावधानः सन् अर्घ्यपात्रस्य शेषञ्चतुर्थं भागं विशेषार्घ्यजलैः पूरयित्वा सानुस्वारेण षोडशस्वरबीजेन सहितेन सचतुर्थीनमोऽन्तेन नाममन्त्रेण सोमस्य षोडशकलाः अर्घ्यपात्रस्य तोये पूजयेत्।

Filling the rest of the cup with water taken from the special offering, he should worship with a well-controlled mind the sixteen digits[2] of the Moon saying as Bījas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Namaḥ.

अमृता मानदा पूषा[3] तुष्टिः पुष्टीरतिर्धृतिः।
शशिनी चन्द्रिका कान्तिर्ज्योत्स्ना श्रीः प्रीतिरङ्गदा।
पूर्णा पूर्णामृता कामदायिन्यः शशिनः कलाः।। ३३।।

amṛtā mānadā pūṣā tuṣṭiḥ puṣṭīratirdhṛtiḥ/
śaśinī candrikā kāntirjyotsnā śrīḥ prītiraṅgadā/
pūrṇā pūrṇāmṛtā kāmadāyinyaḥ śaśinaḥ kalāḥ//

याः सोमस्य कलाः पूजयेत्ता आह अमृतेत्यादिना सार्द्धेन। यथा अं अमृतायै नमः इत्यमृताम् आं मानदायै नमः इति मानदाम् इं पूषायै नमः इति पूषाम् ईं तुष्टये नमः इति

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1. *i.e.*, from Kṣa to Ā.
2. Kalā—*e.g.*, Aṁ Amṛtāyai Namaḥ āṁ Prāṇadāyai Namaḥ, etc.
3. पूजेति पाठान्तरम्।

तुष्टिम् उं पुष्टये नमः इति पुष्टिम् ऊं रतये नमः इति रतिं ऋं धृतये नमः इति धृतिं ॠं शशिन्यै नमः इति शशिनीं लं चन्द्रिकायै नमः इति चन्द्रिकां लृं कान्तये नमः इति कान्तिम् एं ज्योत्स्नायै नमः इति ज्योत्स्नां ऐं श्रियै नमः इति श्रियं ओं प्रीतये नमः इति प्रीतिं औं अङ्गदायै नमः इत्यङ्गदां अं पूर्णायै नमः इति पूर्णां अः पूर्णामृतायै नमः इत्यनेन पूर्णामृतां पूजयेदिति।

The sixteen desire-granting Kalās of Moon are—Amṛtā, Prāṇadā, Pūṣā, Tuṣṭi Puṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kānti, Jyotsnā, Śrī, Prīti, Aṅgadā, Pūrṇā and Pūrṇāmṛtā[1] which grant fulfilment of desires.

ॐ सोममण्डलायेति षोडशान्ते कलात्मने।
नमोऽन्तेन यजेन्मन्त्री पूर्ववत् सोममण्डलम्।। ३४।।

oṁ somamaṇḍalāyeti ṣoḍaśānte kalātmane/
namo'ntena yajenmantrī pūrvavat somamaṇḍalam//

ऊमित्यादि। पूर्वम् ॐ सोममण्डलायेत्युक्त्वा ततः षोडशान्ते कलात्मने इति वदेत्। योजनया ऊं सोमण्डलाय षोडशकलात्मने इत्यासीत्। नमोऽन्तेनानेन मन्त्रेण मन्त्री साधकः पूर्ववत् कलशतोय इवार्घ्यपात्रतोये सोममण्डलं यजेत्।

As in the manner aforementioned,[2] the disciple should then worship the region of the Moon with the following

Mantra

Ūṁ : Salutation to the Maṇḍala[3] of Moon wherein are His sixteen digits[4].

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1. The literal meaning of the sixteen Kalās of Moon (Soma) are—(1) Amṛtā=Ambrosial; (2) Prāṇadā=life-giving; (3) Pūṣā=nourishing growth, Pūṣas is a Vedic Deity associated with Soma; (4) Tuṣṭi=Contentment; Puṣṭi=Nourishment; (5) Rati=Attachment; (6) Dhṛti=Constancy; (7) Śaśinī=Containing the hare ("Man in the moon"); (8) Candrikā=beam spreading; (9) Kānti=effulgence, beauty; (10) Jyotsnā=Moonlight; (11) Śrī=Prosperity; (12) Prītī=delight; (13) Aṅgadā=Body or limb developing; (14) Pūrṇā=Full, Complete; (15) Pūrnāmṛtā=Full of Nectar. Bhāratī reads Mānadā for Prāṇadā.
2. That is the moon circle is to be worshipped in the wine in the cup as was done in the case of the wine in the jar.
3. Maṇḍala.
4. Uṁ Soma-maṇḍalāya ṣoḍaśa-kalātmane Namaḥ.

दूर्वाक्षतं रक्तपुष्पं बर्वरामपराजिताम्।
मायया प्रक्षिपेत् पात्रे तीर्थमावाहयेदपि।। ३५।।

dūrvākṣataṁ raktapuṣpaṁ barvarāmaparājitām/
māyayā prakṣipet pātre tīrthamāvāhayedapi//

दूर्वेत्यादि। ततो दूर्वया सहितानक्षतान् रक्तं पुष्पं बर्वरा वर्वरापत्रमपराजिताञ्च पुष्पं मायया ह्रीँ बीजेन पात्रे प्रक्षिपेत् तत्रैव तीर्थमप्यावाहयेत्।

Dūrvā grass, sun-dried rice, red flowers, Varvarā leaf[1] and the Aparājitā[2] flower should be thrown into the vessel with the Mantra Hrīṁ, and the sacred waters should be invoked into it.

कवचेनाऽवगुण्ठ्याऽस्त्रमुद्रया रक्षणञ्चरेत्।
धेन्वा चैवामृतीकृत्य छादयेन्मत्स्यमुद्रया।। ३६।।

kavacenā'vaguṇṭhyā'stramudrayā rakṣaṇañcaret/
dhenvā caivāmṛtīkṛtya chādayenmatsyamudrayā//

कवचेनेति। ततः कवचेन हूबीजेनावगुण्ठ्यावगुण्ठनमुद्रयाऽर्घ्यपात्रस्थं सुधातोयं वेटयित्वाऽस्त्रमुद्रया तस्यैव रक्षणञ्चरेत् कुर्यात्। धेन्वा मुद्रया च तदेवाऽमृतीकृत्य मत्स्यमुद्रयाच्छादयेत्।

Then, covering the wipe and the vessel of offering with the Avaguṇṭhana-Mudrā,[3] and uttering the Armour Bīja,[4] protect it with the Weapon-Bīja,[5] and converting it into ambrosia with the Dhenu-Mudrā,[6] cover it with the Matsya Mudrā[7].

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1. A Kind of basil.
2. Aparājitā, the flower Clitoria, which is shapped like the female organ, is used in the worship of Durgā and others Devīs. By putting Karavī (Karavīra) flower (representative of the Liṅga) dipped in red sandal paste into Aparājitā flower, the Maithuna-tattva is performed. The two are offered as Arghya.
3. Gesture of the veil.
4. The Kavaca Bīja or Hung.
5. This is done by uttering the Mantra, Phaṭ, tapping three times with the fore and middle fingers of the right hand on the palm of the left hand above, on a level with, and under the Pātra.
6. Gesture of the Cow. Dhenu-Mudrā is described in note under ch. v. 85.
7. Or Fish Mudrā. The right hand is placed falt on the back of the left hand, and the thumbs are outstretched like fins.

मूलं सञ्जप्य दशधा देवतावाहनञ्चरेत्।
आवाह्य पुष्पाञ्जलिना पूजयेदिष्टदेवताम्।
अखण्डाद्यैः पञ्चमन्त्रैर्मन्त्रयेत्तदनन्तरम्।। ३७।।

mūlaṁ sañjapya daśadhā devatāvāhanañcaret/
āvāhya puṣpāñjalinā pūjayediṣṭadevatām/
akhaṇḍādyaiḥ pañcamantrairmantrayettadanantaram//

मूलमिति। ततोऽर्घ्यपात्रस्थसुधातोयस्योपरि मूलं मन्त्रं दशधां दशवारं संजप्य तत्रैव देवतावाहनञ्चरेत्। इष्टदेवतामावाह्य च पुष्पाञ्जलिना पूजयेत्। तदनन्तरामखण्डाद्यैः पञ्चमन्त्रैस्तदेव सुधातोयं मन्त्रयेत् मन्त्रितं कुर्यात्।

Making Japa of the Mūla-Mantra ten times, the Iṣṭa-devatā[1] should be invoked and worshipped with flowers offered in the joined palms.

Then charge[2] the wine with the following five Mantras, beginning with Akhaṇḍa:[3].

अखण्डैकरसानन्दाकरे परसुधात्मनि।
स्वच्छन्दस्फुरणामत्र निधेहि कुलरूपिणि।। ३८।।

akhaṇḍaikarasānandākare parasudhātmani/
svacchandasphuraṇāmatra nidhehi kularūpiṇi//

तानेवाखण्डादीन् पञ्चमन्त्रान् क्रमतो दर्शयति अखण्डैकेत्यादि। हे कुलरूपिणि अखण्डैकरसानन्दाकरे पूर्णप्रधानानुरागानन्दजनके परसुधात्मनि श्रेष्ठसुरास्वरूपेऽत्र वस्तुनि स्वच्छन्दस्फुरणां स्वतन्त्रां विस्फूर्त्तिं निधेहि स्थापय। "गुणे रागे द्रवे रस" इत्यमरः।

Mantras

O Kula-rūpiṇī![4] infuse its natural joy[5] into this excellent

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1. The particular Devatā of the worshipper : here Kālī.
2. Abhimantrayet.
3. The first word of the next verse.
4. Image of Kula : Brahma-rūpiṇī (*cf.* Kula=Sanātana Brahman).
5. Svacchanda-Sphuraṇām—The words are difficult to translate but the sense seems as stated. Svacchanda=of one's own will independently, spontaneous; natural; Sphuraṇa=bursting forth and joy. That is the joy or thrill which is a form of Brahman bliss.

wine which is the source of uniform and unbroken bliss joy.[1]

अनङ्गस्थामृताकारे शुद्धज्ञानकलेवरे।
अमृतत्वं निधेह्यस्मिन् वस्तुनि क्लिन्नरूपिणि।। ३९।।

anaṅgasthāmṛtākāre śuddhajñānakalevare/
amṛtatvaṁ nidhehyasmin vastuni klinnarūpiṇi//

अनङ्गेत्यादि। हे अनङ्गस्थामृताकारे कामस्थामृतस्वरूपे हे शुद्धज्ञानकलेवरे शुद्धज्ञानरूपशरीरे त्वं क्लिन्नरूपिणि स्तिमितरूपिण्यस्मिन् सुरारूपे वस्तुनि अमृतत्वं निधेहि स्थापय।

Thou who art Pure Jñāna art also the nectar which is in Anaṅga,[2] place into this liquid substance ambrosia[3] which is Brahma bliss.

तदूपेणैकरस्यञ्च कृत्वाऽर्घ्यं तत्स्वरूपिणि।
भूत्वा कुलामृताकारं मयि विस्फुरणं कुरु।। ४०।।

tadrūpeṇaikarasyañca kṛtvā'rghyaṁ tatsvarūpiṇi/
bhūtvā kulāmṛtākāraṁ mayi visphuraṇaṁ kuru//

तदूपेणेत्यादि। हे तत्स्वरूपिणि तत्तत्स्वरूपशालिनि त्वं तदूपेण प्रधानमाधुर्य-रसरूपेणार्घ्यमर्चार्थं मद्यमैकरस्यं प्रधानमाधुर्यरसविशिष्टं कृत्वा कुलामृताकारं सुधारूपं वस्तु च भूत्वा मयि विस्फुरणं विस्फूर्तिं कुरु।

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1. Akhaṇḍaīkarasānandākare parasudhātmani.
Svacchandasphuraṇām atra nidhehi kularūpiṇi.
2. A name of Kāma=God of Love. That is the Svarūpa of the nectar which is in Kāma. Kāma is here the cosmic Kāma, the Will or Desire which produced the universe with all its desires. It is nectar for Nectar is the source of life and joy accompanies it. This cosmic Will is in the individual sexual desire from which proceeds individual life. The interpretation adopted is that of Hariharānanda Bhāratī. Tarkālaṅ-kāra's runs as follows : Although this liquid substance if for those who have desire do Thou yet place in iot the nectar which is Brahman Bliss.
3. Amṛta=here Brahmānanda (Bhāratī).
Anaṅgasthāmṛtākāre śuddhajñānakalevare.
Amṛtatvaṁ nidhehyasmin vastuni klinnarūpiṇi.

O Thou, who art That![1] do Thou make[2] this Arghya one in substance with That, and having become the Kulāmṛta,[3] manifest in me.[4].

ब्रह्माण्डरससम्भूतमशेषरससम्भवम् ।
आपूरितं महापात्रं पीयूषरसमावह।। ४१ ।।

brahmāṇḍarasasambhūtamaśeṣarasasambhavam /
āpūritaṁ mahāpātraṁ pīyūṣarasamāvaha//

ब्रह्माण्डेत्यादि। हे देवि सुरया पूरितं महापात्रं प्रति ब्रह्माण्डरससम्भूतं ब्रह्माण्डे ये रसास्तेभ्यः सञ्जातमतएवाशेषरससम्भवम् अशेषस्य सर्वस्य रसस्य सम्भवो यत्र तथाभूतं पीयूषरसमावहाऽऽनय।

Bring into this great cup, which is full of wine, the essence of ambrosia produced from the essence of all that is in this world with all its differing kinds of taste[5].

अहन्तापात्रभरितमिन्दन्तापरमामृतम् ।
पराहन्तामये वह्नौ होमस्वीकारलक्षणम्।। ४२ ।।

ahantāpātrabharitamindantāparamāmṛtam /
parāhantāmaye vahnau homasvīkāralakṣaṇam//

अहन्तेत्यादि। अहन्ताऽहम्भावः तदूपे पात्रे भरितं धारितं यदिदन्तापरमामृतम् इदन्ता मदीयमिदं मदीयमिदभित्येतद्भावः तदूपं यत् परममृतं तस्य पराहन्तामये परा

1. Tatsvarūpiṇī=Tattatsvarūpaśālinī (Bhāratī).
2. Tadrūpeṇa eka-rasyaṁ kṛtvā arghyaṁ=Having unified this Arghya with That. Eka-rasyaṁ=State o being in the same Rasa (emotion, sentiment). Tadrūpeṇa=Pradānamādurya-rūpeṇa (Bhāratī) that is, with supreme Bliss. Ekarasyaṁ=Pradhāna mādhurya-viśiṣṭam, *i.e.*, endowed with supreme Bliss. Arghyam=the consecrated wine. The Sādhaka here invokes Brahman bliss into the wine he is about to use for the purpose of his Sādhanā. Tat=Brahman=Supreme Bliss. The Sādhaka prays that through that wine he may be united with that Bliss.
3. Consecrated wine.
4. *i.e.*, Bring me joy.
   Tadrūpeṇaikarasyaṁ ca kṛtvārghyaṁ tatsvarūpiṇi.
   Bhūtvā kulāmṛtākāram mayi viśphuraṇaṁ kuru.
5. Brahmāṇḍarasa-sambhūtam aśeṣa-rasa-sambhavaṁ
   Āpūritaṁ mahāpātraṁ pīyūṣa-rasam āvaha.

याऽहन्ताऽम्भावस्तदूपे वह्नौ होमस्वीकारलक्षणं कुर्यात्। अहन्तारूपपात्रसहितं तत्स्थापितेदन्तारूपपरमामृतं पराहन्तारूपे वह्नौ जुहुयादित्यर्थः।

I offer as oblation into the Fire of the Supreme Self (Parāhaṁtāmaye) the excellent nectar of Thisness (Idaṁtā)[1] with which the cup of I-ness is filled. (Ahaṁtā-pātrabharitam).

इत्यामन्त्र्य ततस्तस्मिन् शिवयोः सामरस्यकम्।
विभाव्य पूजयेद्धूपदीपावपि च दर्शयेत्।। ४३।।

ityāmantrya tatastasmin śivayoḥ sāmarasyakam/
vibhāvya pūjayeddhūpadīpāvapi ca darśayet//

इतीति। इति एतैः पञ्चभिर्मन्त्रैर्मद्यमामन्त्र्य ततोऽनन्तरं तस्मिन्मद्ये शिवयोः शिवायाः शिवस्य च सामरस्यमैकरस्यं विभाव्य विचिन्त्य तन्मद्यं पूजयेत् तस्योपरि धूपदीपावपि च दर्शयेत्।

Having thus consecrated the wine with the Mantra, think of the union[2] in it of Śiva and Śivā[3] and worship it by waving lights and burning incense-sticks before it[4].

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1. Ahaṁtāpātra-bharitaṁ idaṁtāparamāmṛtaṁ :
Parāhaṁtāmaye vahnau homa-svīkāra-lakṣaṇaṁ.
Aham=I. Ahantā="I-ness" (Ahaṁkāra). Idaṁ=this. Idaṁtā=Thisness. These two as duality are offered to the one supreme Self beyond "I" and "This". See as to Idaṁtā, *Taitt.-Up. Cf.* Jñānārṇava Tantra, XXI, v. 25.
A is the first and Ha the last letter of the alphabet, Ma (M) being the usual terminal; Aham then represents all the letters of the alphabet which is the manifested Śabda Brahman. Aham=Jīvātmā; Parāham= Brahman. So it is said Tato'haṁnāma abavat. (*Br.-Up.*, 1, 4, 1; 5, 5, ; When a man is asked "who are you?" (Kastvam) he replies "it is I" (Aham) and then gives his name. When he says Aham or I he affirms that he is Brahman. He refers to his individual self when he gives his name. "This" arises when the Ātamā as "I" posits itself over against it. Idaṁtā=universe which is in the Aham and yet appears separate from it. Parāhaṁtā=the Supreme "I-ness" as Paramātmā. By this Mantra the Sādhaka endeavours to realise the oneness of the individual self (Ahaṁtā) with the Supreme Self (Parāhaṁtā). The joy (Ānanda) which is in the wine is a form of the supreme Bliss (Paramānanda) of which it is a manifestation.
2. Sāmarasya=Eka-rasya (*vide* p. 147, note. 2).
3. Śiva and His Śakti.
4. Ārati.

इति श्रीपात्रसंस्कारः कथितः कुलपूजने।
अकृत्वा पापभाङ्मन्त्री पूजा च विफला भवेत्।। ४४।।

iti śrīpātrasaṁskāraḥ kathitaḥ kulapūjane/
akṛtvā pāpabhāṅmantrī pūjā ca viphalā bhavet//

इतीति। अकृत्वा श्रीपात्रसंस्कारमिति शेषः।

This is the consecration of the Śrī-pātra[1] in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless[2].

घटश्रीपात्रयोर्मध्ये पात्राणि स्थापयेद्बुधः।
गुरुपात्रं भोगपात्रं शक्तिपात्रमतः परम्।। ४५।।

ghaṭaśrīpātrayormadhye pātrāṇi sthāpayedbudhaḥ/
gurupātraṁ bhogapātraṁ śaktipātramataḥ param//

ननु घटश्रीपात्रयोर्मध्ये किंकिं पात्रं स्थापयेत् तत्राह गुरुपात्रमित्यादि।

योगिनीवीरपात्रे च बलिपात्रं ततः परम्।
पाद्याचमनयोः पात्रं श्रीपात्रेण नव क्रमात्।
सामान्यार्घ्यस्य विधिना पात्राणां स्थापनञ्चरेत्।। ४६।।

yoginīvīrapātre ca balipātraṁ tataḥ param/
pādyācamanayoḥ pātraṁ śrīpātreṇa nava kramāt/
sāmānyārghyasya vidhinā pātrāṇāṁ sthāpanañcaret//

श्रीपात्रेण सह नव पात्राणि क्रमात् स्थापयेत्। ननु केन विधिना पात्राणि स्थापयेत् तत्राह सामान्यार्घ्यस्येत्यादि।

The wise one should then, according to the rules prescribed for the placing of the common offering,[3] place between the jar and the Śrī-pātra, the Guru-pātra, the Bhoga-pātra, the Śakti-pātra, the Yogin-pātra, the Vīra-pātra, the Bali-pātra, the Pādya-pātra and the the Ācamanya-pātra[4] making nine cups in all.

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1. See p. 211, note 1.
2. See as, to pañca-tattva, Woodroffe's *Śakti and Śākta.*
3. Sāmānyārghya.
4. The Bhoga-pātra, Śakti-pātra, Yoginī-pātra, Vīra-pātra, Bali-pātra, Pādya-pātra, and Ācamanīya-pātra (see Ullāsa, x, 148) are cups used for different purposes in the Cakra ritual. The use to which they are put are set out in the Text.

कलशस्थामृतेनैव त्रिभागं परिपूर्य च।
माषप्रमाणं पात्रेषु शुद्धिखण्डं नियोजयेत्।। ४७।।

kalaśasthāmṛtenaiva tribhāgaṁ paripūrya ca/
māṣapramāṇaṁ pātreṣu śuddhikhaṇḍaṁ niyojayet//

कलशस्थेत्यादि। कलशस्थामृतेनैव तेषां पात्राणां त्रिभागं परिपूर्यमाषप्रमाणं शुद्धिखण्डं मांसादिखण्डं पात्रेषु नियोजयेत् स्थापयेत्।

Then, filling the cups three-quarters full of wine from the jar, a morsel of Śuddhi[1] of the size of a pea should be placed in each of them.

वामाङ्गुष्ठानामिकाभ्याममृतं पात्रसंस्थितम्।
गृहीत्वा शुद्धिखण्डेन दक्षया तत्त्वमुद्रया।
सर्वत्र तर्पणं कुर्यात् विधिरेषः प्रकीर्त्तितः।। ४८।।

vāmāṅguṣṭhānāmikābhyāmamṛtaṁ pātrasaṁsthitam/
gṛhītvā śuddhikhaṇḍena dakṣayā tattvamudrayā/
sarvatra tarpaṇaṁ kuryāt vidhireṣaḥ prakīrttitaḥ//

वामेत्यादि। वामाङ्गुष्ठानामिकाभ्यां दक्षया च तत्त्वमुद्रया शुद्धिखण्डेन सहितं पात्रसंस्थितममृतं गृहीत्वा सर्वत्र तर्पणं कुर्यात्। सर्वत्र तर्पणे एष विधिः प्रकीर्त्तितः।

Then, holding the cup between the thumb and the fourth finger of the left hand, taking[2] the morsel of Śuddhi[3] in the right hand, and making the Tattva-mudrā, Tarpaṇa should be done. This is the practice which has been enjoined.

श्रीपात्रात् परमं बिन्दुं गृहीत्वा शुद्धिसंयुतम्।
आनन्दभैरवं देवं भैरवीञ्च प्रतर्पयेत्।। ४९।।

śrīpātrāt paramaṁ binduṁ gṛhītvā śuddhisaṁyutam/
ānandabhairavaṁ devaṁ bhairavīñca pratarpayet//

श्रीपात्रादिति। श्रीपात्राच्छुद्धिसंयुतं परमं बिन्दुं गृहीत्वा हसक्षमलवरयूम्

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1. See p. 272, note 1.
2. Bhāratī adds : "With the wine from the cup"—Pātra-sthitāmṛtam. In the Tattva-mudrā the thumb and fourth finger are joined. *Jñānārṇava-Tantra*, XVI, 135.
3. See p. 272, note 1.

आनन्दभैरवाय वषट् आनन्दभैरवं तर्पयामि नम इत्यनेनानन्दभैरवं देवं सहक्षमलवरयीम् आनन्दभैरव्यै वौषट् आनन्दभैरवीं तर्पयामि स्वाहेत्यनेनानन्दभैरवीञ्च प्रतर्पयेत्।

Taking an excellent drop of wine from the Śrī-pātra and a piece[1] of Śuddhi,[2] Tarpaṇa[3] should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavī[4].

गुरुपात्रामृतेनैव तर्पयेद् गुरुसन्ततिम्।
सहस्रारे निजगुरुं सपत्नीकं प्रतर्प्य च।
वाग्भवाद्यस्वस्वनाम्ना तद्वद्गुरुचतुष्टयम्।।५०।।

gurupātrāmṛtenaiva tarpayed gurusantatim/
sahasrāre nijagurum sapatnīkaṁ pratarpya ca/
vāgbhavādyasvasvanāmnā tadvadgurucatuṣṭayam//

गुर्वित्यादि। गुरुपात्रामृतेनैव गुरुसन्ततिं गुरुसमूहं तर्पयेत्। ननु केन मन्त्रेण कुत्र वा स्थाने गुरुसन्ततिं तर्पयेत्तत्राह सहस्रारे इत्यादि। सहस्रारे पद्मे सपत्नीकं निजगुरुं प्रतर्प्य वाग्भवम् ऐँ बीजमाद्यं यस्य तथाभूतेन स्वस्वनाम्ना निजगुरुणा सह गुरुचतुष्टयं तद्वन्निजगुरुवत् प्रतर्पयेत्। यथा ऐँ सपत्नीकममुकानन्दनाथं श्रीगुरुं तर्पयामि नम इत्यनेन निजगुरुम् ऐँ सपत्नीकं परमगुरुन्तर्पयामि नम इति परमम् ऐँ सपत्नीकं परापरगुरुन्तर्पयामि नम इति परापरगुरुम् ऐँ सपत्नीकं परमेष्टिगुरुंतर्पयामि नम इति परमेष्टिगुरुं प्रतर्पयेदिति।

Then, with the wine in the Guru-pātra, should be offered oblations to the line of Gurus :[5] in the first place to the Sādhaka's own Guru seated together with his wife on the lotus of a thousand petals, and then in the same way to the other three Gurus who are the Parama Guru, the Parāpara Guru, the

1. The practice is to take it between the thumb and third finger of the right hand.
2. See p. 272, note 1.
3. Oblation. Made for the satisfaction of the Devatās or Pitṛs, the word being derived from Tṛp=to please or gratify.
4. The Mantra for this Tarpaṇa is as given under ch. v, verses 201 and 202 with the words Ānanda-bhairavam tarpayāmī Namaḥ in the case of Ānandabhairava and Ānandabhairavīm tarpayāmī Namaḥ in the case of the Devī.
5. Guru-santati. The Parama-Guru is the Guru's own Guru; Parā-para-Guru is the Guru of the latter; Parameṣṭī Guru is the Guru of the last.

Parameṣṭi-Guru successively.[1] In offering oblations to the four Gurus, the Vāgbhava-Bīja[2] should first be pronounced, followed in each case by the name of each of the four Gurus[3].

ततः स्वहृदयाम्भोजे भोगपात्रामृतेन च।
आद्यां कालीं तर्पयामि निजबीजपुरःसरम्।।५१।।

tataḥ svahṛdayāmbhoje bhogapātrāmṛtena ca/
ādyāṁ kālīṁ tarpayāmi nijabījapuraḥsaram//

Then, with wine from the Bhoga-pātra, the worshipper should, in the lotus of his heart, offer oblations to the Ādyā-Kālī. In this oblation Her own Bīja[4] should precede, and Svāhā should follow Her name.[5] This should be done thrice.

स्वाहान्तेन त्रिधा मन्त्री तर्पयेदिष्टदेवताम्।
शक्तिपात्रामृतैस्तद्वदङ्गावरणतर्पणम् ।।५२।।

svāhāntena tridhā mantrī tarpayediṣṭadevatām/
śaktipātrāmṛtaistadvadaṅgāvaraṇatarpaṇam //

तत इत्यादि। ततोऽनन्तरं निजबीजपुरःसरं यथास्यात्तथा स्वाहान्तेन स्वाहारूपेणान्तेन सहाद्यां कालींतर्पयामीत्युच्चरन्मन्त्री साधको भोगपात्रामृतेन स्वहृदयाम्भोजे इष्टदेवतां

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1. See last note. The Guru is seated in the twelve-petalled lotus in the region of the Saharāra.
2. *i.e.*, Aiṁ.
3. It is customary also to add the Guru's wife's name, the wife being the Śakti. The Mantra thus runs Aiṁ Saśaktika-Guru Śrī (name)+ ānandanatha+name of Guru's wife+devyāṁbā śrī pādukāṁ tarpayāmī Namaḥ and so with Parama-guri and the rest. In doing Tarpaṇa to a Devatā the nectar should be held in the left hand, the fingers of which are formed into the Tattva-mudrā. The Śuddhi is in the right hand the fingers being in Tattva-mudrā. The Śuddhi is in the right hand th fingers being in Tattva-mudrā. The two hands are then brought together and carried to the Brahma-randhra and offering made thereon. On the Brahma-randhra previously draw a reversed triangle if the Devatā is female and upturned if male.
4. *i.e.*, Krīṁ.
5. Krīṁ Ādyāṁ Kālīṁ tarpayāmi Svāhā. Bhāratī says that the Mantra for the Tarpaṇa of the Devī is—Hrīṁ, Śrīṁ, Krīṁ, Parameśvara Svāhā Ādyāṁ Kālīṁ tarpayāmi Svāhā.

त्रिधा त्रिवारंतर्पयेत्। ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा आद्यां कालींतर्पयामि स्वाहेति मन्त्रेण तर्पयेदित्यर्थः। ततः शक्तिपात्रामृतैस्तद्वदेवाङ्गावरणतर्पणं कुर्यात्। अङ्गदेवतास्तर्पयामि स्वाहेत्यनेनाङ्गदेवताः आवरणदेवतास्तर्पयामि स्वाहेत्यनेनावरणदेवताश्च तर्पयेदित्यर्थः।

Next, with wine taken from the Śakti-pātra, oblation should be similarly offered to the Aṅga Devatās and the Āvaraṇa Devatās[1] of the Devī.

योगिनीपात्रसंस्थेन सायुधां सपरीकराम्।
सन्तर्प्य कालिकामाद्यां वटुकेभ्यो बलिं हरेत्।।५३।।

yoginīpātrasaṁsthena sāyudhāṁ saparīkarām/
santarpya kālikāmādyāṁ vaṭukebhyo baliṁ haret//

योगिनीत्यादि। योगिनीपात्रसंस्थेनामृतेन ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा सायुधां सपरीकरामाद्यां कालीं तर्पयामि स्वाहेति मन्त्रेण सायुधामायुधविशिष्टां सपरीकरां परिवारसहितामाद्यां कालिकां सन्तर्प्य वटुकेभ्यो बलिं हरेत् दद्यात्।

Then, with the wine in the Yoginī-pātra, oblation should be offered to the Ādyā-Kālikā carrying all her weapons and with all Her followers.

Then should follow the sacrifice to the Vaṭukas[2].

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1. The word is Aṅgāvaraṇa=Aṅga+Āvaraṇa—that is, the Devatā of both classes (Bhakta, 226). By Aṅga is here meant the six limbs (Ṣaḍaṅga), of the Mūla devatā considered as Devatās, *e.g.*, Aṅgīnityā and Aṅganityā and by Āvaraṇa-Devatās, the attendant Devatās (see verse 96 *post*).
2. Between the Tarpaṇa to the Devī, as in verse 53, and before the sacrifice to Vaṭuka, the practice is to perform—(1) Tattva-śuddhi, which is done by seven Mantras, in each of which the following pentads : Prāṇa, Apāna, Vyāna, Udāna, Samāna-Pṛthivī, Ap, Tejas, Vāyu, Ākāśa—Prakṛti, Ahaṁkāra, Buddhi, Manas, Śrotra—Tvak, Cakṣu, Jihvā, Ghrāṇa, Vacas-Pāṇi, Pāda, Pāyu, Upastha, Śabda-Sparśa, Rasa, Rūpa, Gandha, Ākāśa-Vāyu, Tejas, Salila, Bhūmi Ātmā are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the Jyotiḥ (light) and free from sins; (Jyotiḥ aham virajā vipāpmā) and (2) Tattva-svikāra;' and (3) Bindu-Svīkāra. (See Bhakta's edition, at p. 226.) These rites are describe as p. 261. Verse 54 describes the mode of sacrifice.

स्ववामभागे सामान्यं मण्डलं रचयेत् सुधीः।
सम्पूज्य स्थापयेत्तत्र सामिषान्नं सुधान्वितम्।।५४।।

svavāmabhāge sāmānyaṁ maṇḍalaṁ racayet sudhīḥ/
sampūjya sthāpayettatra sāmiṣānnaṁ sudhānvitam//

वटुकादिभ्यो बलिदानस्य विधिमाह स्ववामभागे इत्यादि। सुधीः धीरः स्ववामभागे सामान्यञ्चतुष्कोणं मण्डलं रयेयेत्। तन्मण्डलं सम्पूज्य तत्र मण्डले चतुर्दिक्षु तन्मध्ये च सुधान्वितं सुरासंयुक्तं सामिषान्नं मांसादिसहितमन्नं स्थापयेत्।

The wise Sādhaka should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things.

वाङ्मायाकमलावञ्च वटुकाय नमः पदम्।
सम्पूज्य पूर्वभागे च वटुकस्य बलिं हरेत्।।५५।।

vāṅmāyākamalāvañca vaṭukāya namaḥ padam/
sampūjya pūrvabhāge ca vaṭukasya baliṁ haret//

वाङ्मायेत्यादि। वाङ्मायाकमलावञ्च ऐँ ह्रीँ श्रीँ सहितं वँ चेति बीजमुक्त्वा वटुकाय नम इति पदं वदेत्। योजनया ऐँ ह्रीँ श्रीँ वँ वटुकाय नम इति मन्त्रो जातः। अनेनैव मन्त्रेण मण्डलस्य पूर्वभागे वटुकं सम्पूज्य तत्रैव एषः सुधामिषान्वितान्नवलिः ऐँ ह्रीँ श्रीँ वँ वटुकाय नम इति मन्त्रेण वटुकस्य बलिं हरेत् दद्यात्।

With the Bījas of Vāk, Māyā, Kamalā,[1] prefixed to the Mantra :

"Vaṁ,[2] Salutation to Vaṭuka,[3]

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1. *i.e.*, Aiṁ, Hrīṁ, Śrīṁ.
2. *i.e.*, Bīja of Vaṭuka.
3. Aiṁ, Hrīṁ, Śrīṁ, Vaṁ, Vaṭukāya Namaḥ.
Summarising Tarkālaṅkāra's Commentary : in Tattva-Svīkāra a tringale is drawn on the palm of the right hand. A piece of Śuddhi of the size of a pea is a placed upon it. This is taken up with thumb and middle finger of left hand. Uttering the Mūla-mantra together with the word Śiva, Śakti, Śadāśiva, Īśvara, Vidyā, Kalā, the Sādhaka says "I purity the gross body with Ātmā-Tattva" (that is, the Tattvas of the 36 Tattvas from Prakṛti to Pṛthivī). Then he consumes the Śuddhi. He next takes up anothe piece of Śuddhi and uttering the Mūla-mantra together with the words Māyā, Niyati, Śuddha-vidyā, Rāga, Puruṣa says "I purify the subtle body of Vidyā-Tattva" (that is the Tattvas

Vaṭuka should be worshipped in the East of the rectangle, and then offering should be made to him.

ततस्तु यां योगिनीभ्यः स्वाहा याम्यां हरेद्बलिम्।। ५६ ।।

tatastu yāṁ yoginībhyaḥ svāhā yāmyāṁ haredvalim//

ततस्त्विति। ततोऽनन्तरम् एषः सुधामिषान्वितान्नवलिर्यों योगिनीभ्यः स्वाहेति मन्त्रेण याम्यां मण्डलस्य दक्षिणे भागे योगिनीभ्यो वलि हरेत्।

Then, with the

Mantra

"Yaṁ to the Yoginīs Svāhā,"

offering should be made to the Yoginī,[1] on the South,

षड्दीर्घयुक्तं सम्वर्त्तं क्षेत्रपालाय हृन्मनुः।
अनेन क्षेत्रपालाय बलिं दद्यात्तु पश्चिमे।। ५७ ।।

ṣaḍdīrghayuktaṁ samvarttaṁ kṣetrapālāya hṛnmanuḥ/
anena kṣetrapālāya baliṁ dadyāttu paścime//

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from Māyā to Puruṣa of the 36 Tattvas). He consumes the Śuddhi. Then he takes a third piece of Śuddhi and saying the mantra as before with the words commenceing with Prakṛti and ending with Bhūmi says "With the Śiva Tattva (*i.e.*, the Tattvas of the 36 commencing with Śiva-Tattva and ending with Sadvidyā Tattva) I purify my paradeha" (that is, causal body). Then saying the Mūla-mantra and all the 36 Tattvas, the vowels and consonants, says "I purify the Jīva the Āśraya of which (in which) are the Tattvas with all the Tattvas." In Bindu-Svīkāra, the Sādhaka realises that Kuṇḍalinī extends from the Mūlādhāra to the tip of the tongue and so meditating on Her becomes filled with Her presence (Tanmayo bhavet : that is, becomes Her). Then taking the Bindu from the Boghapātra uttering meanwhile the appropriate Mantra he should say "The liquid burns (Jvalati) I am the Light (Jyotiḥ). The Light is flaming (Jyotiḥ jvalati). Brahma am I (Brahmāhamasmi) He I am (So'ham) I am I (Aham eva aham). I make offering (Juhomi) Svāhā. Then taking the Bindu he says "I will speak of the Pratyakṣa Brahma, of Ṛtam Satyam. May He protect me. May he protect the speaker. May he protect me, May he protect the speaker. Svāhā." Then having taken Bindu as before he says : Oṁ Chandasām ṛṣayo yacchando bhamṛtā bhūvasā mandro medhayā spṛṇotu bhuvi sruvam meṇopāyatu Svāhā.

1. See p. 237, note 5.

षडित्यादि। षड्दीर्घयुक्तं सम्बर्त्तं क्षकारमुक्त्वा ततः क्षेत्रपालायेत्युक्त्वा ततो हृत् नम इति वदेत्। सर्वपदयोजनया क्षाँ क्षीँ क्षूँ क्षैँ क्षौँ क्षँः क्षेत्रपालाय नम इति मनुर्जातः। एषः सुधामिषान्वितान्नवलिरित्याद्येनानेनैव मनुना मण्डलस्य पश्चिमे भागे क्षेत्रपालाय बलिं दद्यात्।

And then to Kṣetra-pāla[1] on the West of the rectangle, with the

Mantra

"To Kṣetra-pāla Namaḥ,"

preceded by the letter Kṣa to which in succession the six long vowels are added with the Bindu[2].

खान्तबीजं समुद्धृत्य षड्दीर्घ स्वरसंयुतम्।
ङेऽन्तं गणपतिं चोक्त्वा वह्निजायांततो वदेत्।। ५८।।

उत्तरस्यां गणेशाय बलिमेतेन कल्पयेत्।
मध्ये तथा सर्वभूतबलिं दद्याद् यथाविधि।। ५९।।

khāntabījaṁ samuddhṛtya ṣaḍdīrghā svarasaṁyutam/
ṅe'ntaṁ gaṇapatiṁ coktvā vahnijāyāntato vadet//
uttarasyāṁ gaṇeśāya balimetena kalpayet/
madhye tathā sarvabhūtabaliṁ dadyād yathāvidhi//

खान्तेत्यादि। षड्दीर्घस्वरसंयुतं खान्तबीजं खस्यान्तो गकारस्तदूपं बीजं समुद्धृत्य ततो ङेऽन्तं गणपतिञ्चोक्त्वा ततो वह्निजायां स्वाहेति वदेत्। योजनया गाँ गीँ गूँ गैँ गौँ गँः गणपतये स्वाहेति मन्त्रो जातः। एषः सुधामिषान्वितान्नवलिरित्याद्येनानेनैव मन्त्रेण उत्तरस्यां मण्डलस्योत्तरेभागे गणेशाय बलिं कल्पयेद्दद्यात्। तथैव मण्डलस्य मध्ये यथाविधि विधिवत् सर्वभूतबलिं दद्यात्।

Following this, offering should be made to Gaṇa-pati on the North, with the Mantra formed by adding to the letter Ga the six long vowels in succession with the Bindu thereon, followed by the name of Gaṇeśa in the dative singular, and ending with Svāhā.[3] Lastly, offering should be made inside the

1. Protecting Devatā of the ground.
2. The mantra is—Kṣāṁ, Kṣīṁ, Kṣūṁ, Kṣaiṁ, Kṣauṁ, Kṣaḥ Kṣetrapālāya Namaḥ. The offering to Vaṭuka consists of food with wine.
3. *i.e.*, Gāṁ, Gīṁ, Gūṁ, Gaiṁ, Gauṁ, Gaḥ Gaṇa-pataye Svāhā.

rectangle to all Bhūtas,[1] according to proper form.

ह्रीँ श्रीँ सर्वपदञ्चोक्त्वा विघ्नकृद्भ्यस्ततो वदेत्।
सर्वभूतेभ्य इत्युक्त्वा हूँ फट् स्वाहा मनुर्म्मतः।। ६०।।

hrīṁ śrīṁ sarvapadañcoktvā vighnakṛdbhyastato vadet/
sarvabhūtebhya ityuktvā hūṁ phaṭ svāhā manurmmataḥ//

सर्वभूतेभ्यो बलिदानस्य मन्त्रमाह एकेन ह्रीमिति। ह्रीँ श्रीँ सर्वपदमुक्त्वा ततो विघ्नकृद्भ्यः इति वदेत्। ततः सर्वभूतेभ्य इत्युक्त्वा हूं फट् स्वाहेति वदेत्। योजनया ह्रीँ श्रीँ सर्वविघ्नकृद्भ्यः सर्वभूतेभ्यो हूँ फट् स्वाहेति मनुर्जातः। एष सुधामिषान्वितान्नवलिरित्याद्योऽयमेव मनुः सर्वभूतेभ्यो बलिदाने मतः।

Uttering "Hrīṁ, Śrīm, Sarva-vighna-kṛdbhyaḥ, add " Sarva-bhūtebhya," and then "Hūṁ Phaṭ Svāhā "; this is how the Mantra is formed[2].

ततः शिवायै विधिवद्बलिमेकं प्रकल्पयेत्।
गृह्ण देवि महाभागे शिवे कालाग्निरूपिणि।। ६१।।

शुभाशुभं फलं व्यक्तं ब्रूहि गृह्ण बलिं तव।
मूलमेषं वलिः पश्चात् शिवायै नम इत्यपि।
चक्रानुष्ठानमेतत्तु तवाग्रे कथितं शिवे।। ६२।।

tataḥ śivāyai vidhivadvalimekaṁ prakalpayet/
gṛhṇa devi mahābhāge śive kālāgnirūpiṇi//
śubhāśubhaṁ phalaṁ vyaktaṁ brūhi gṛhṇa baliṁ tava/
mūlameṣaṁ valiḥ paścāt śivāyai nama ityapi/
cakrānuṣṭhānametattu tavāgre kathitaṁ śive//

तत इति। ततोऽनन्तरं शिवायै फेत्कारिकायै विधिवदेकं बलिं प्रकल्पयेत् दद्यात्। शिवायै बलिदानस्य मन्त्रमाह सार्द्धेन। गृह्णेति। गृह्ण देवि महाभागे इत्याद्युक्त्वा मूलमन्त्रं वदेत्। ततः एष बलिरित्युक्त्वा पश्चात् शिवायै नम इत्यपि वदेत्। सकलपदयोजनया

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1. Sarva-bhūta (explained in the Mantra in next note). The manner of offering Sarva-bhūta-bali is described in following Śloka. The offering is the same as to Vaṭuka.
2. *i.e.*, Hrīṁ, Śrīṁ, sarva-vighna-kṛdbhyaḥ sarva-bhūtebhyaḥ Hūṁ Phaṭ Svāhā, or Hrīṁ, Śrīṁ, Saslutation to all Beings which cause obstruction, Hūṁ Phaṭ Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhakta's Edition, at p. 230.

गृह्ण देवि महाभागे शिवे कालाग्निरूपिणि शुभाशुभफलं व्यक्तं ब्रूहि गृह्ण बलिं तव ह्रीँ श्रीँ क्रीँ परमे स्वाहा एष बलिः शिवायै नम इति मन्त्री जातः। अनेनैव शिवायै बलिं दद्यात्।

Then an offering to Śiva[1] should be made in manner ordained with the following

Mantra

Oṁ, O Devī O Śivā, O Exalted One, Thou art in the form of the final Conflagration[2] at the Dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which I am to receive. Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī, Svāhā. This offering is for Thee : Obeisance to Śivā.

O Holy One! I have now described to Thee the mode of formation of the circle of worship[3] (and the placing of the cups[4] and other rites).

चन्दनागुरुकस्तूरिवासितं सुमनोहरम्।
पुष्पं गृहीत्वा पाणिभ्यां करकच्छपमुद्रया।। ६३।।
नीत्वा स्वहृदयाम्भोजे ध्यायेदाद्यां परात्पराम्।। ६४।।

candanāgurukastūrivāsitaṁ sumanoharam/
puṣpaṁ gṛhītvā pāṇibhyāṁ karakacchapamudrayā//
nītvā svahṛdayāmbhoje dhyāyedādyāṁ parātparām//

चन्देनेत्यादि। ततश्चन्दनागुरुकस्तूरिवासितं सुमनोहरं पुष्पं पाणिभ्यां गृहीत्वा करकच्छपमुद्रया हृदि नीत्वा च स्वहृदयाम्भोजे परात्परामाद्यां कालीं ध्यायेत्।

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1. This is Śivābali or offering to the jackal. The word means a jackal, and in the commentary of Bhāratī the word is said here to be the equivalent of Phet-kārikā (=Howling), which means a jackal. There is a well-known Tantra of this name. The jackal acompanies the Devī and feasts on the leavings. It is a Tāntrika usage to feed female jackals at and after midnight. The jackal feeds on carcases and frequents cremation grounds and hence is emblematic of final dissolution.
2. Kālāgni-rūpiṇī.
3. Cakrānuṣṭhāna. The Mantra of offering to Śivā consists of the two lines beginning with Gṛhṇa and ending valing tava following Hrīṁ, Śrīṁ, Krīṁ, Parameśvarī Svāhā; Eṣa Baliḥ Śivāyai Namaḥ.
4. The Śrī-pātra and other Pātras.

Then, making with the two hands the Kacchapa-Mudrā,[1] let the Sādhaka take up with his hands a beautiful flower scented with sandal, fragrant aloes, and saffron and holding it against his heart, let him meditate upon the most supreme Ādyā[2] in the lotus of his heart.

सहस्त्रारे महापद्मे सुषुम्नाब्रह्मवर्त्मना।
नीत्वा सानन्दितां कृत्वा बृहन्निश्वासवर्त्मना।
दीपाद्दीपान्तरमिव तत्र पुष्पे नियोज्य च।। ६५।।

यन्त्रे निधापयेन्मन्त्री दृढभक्तिसमन्वितः।
कृताञ्जलिपुटो भूत्वा प्रार्थयेदिष्टदेवताम्।। ६६।।

sahasrāre mahāpadme suṣumnābrahmavartmanā/
nītvā sānanditāṁ kṛtvā bṛhanniśvāsavartmanā/
dīpāddīpāntarmiva tatra puṣpe niyojya ca//
yantre nidhāpayenmantrī dṛḍhabhaktisamanvitaḥ/
kṛtāñjaliputo bhūtvā prārthayediṣṭadevatām//

सहस्त्रारे इति। स्वहृदयाम्भोजे ध्यात्वा चाद्यां कालीं ततः सुषुम्ना या नाडी तदूपेण ब्रह्मवर्त्मना सहस्त्रारे महापद्मे नीत्वा प्रापय्य सुधापायनया सानन्दितामानन्दयुताञ्च कृत्वा दीपाद्दीपान्तरमिवान्यं दीपमिव तस्या एव काल्याः सकाशादपरामाद्यां कालीं वृहन्निश्वासवर्त्मना नासापुटेन वहिरानीय तत्र पाणिसंस्थे पुष्पे नियोज्य संस्थाप्य च दृढभक्तिसमन्वितो मन्त्री हस्तस्थपुष्पस्थापितां देवीं यन्त्रे निधापयेत् स्थापयेत्। ततः कृताञ्जलिपुटो भूत्वेष्टदेवता प्रार्थयेत्।

The Sādhaka should next lead the Ādyā-Kālī (in the heart) along the path[3] which leads to Brahman and which is within the Suṣumnā-Nāḍī[4] to the great lotus of a thousand petals[5] and

1. Tortoise Gesture. The right thumb is left free, the first finger of right hand is palced on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.
2. Parātparām Ādyāṁ=The Supreme Ādyā or Kālī.
3. The central "nerve" in the Merudaṇḍa or spine. See *serpent Power*.
4. Brahma-vartman : just as Rāja-vartman means the King's highway.
5. See *Serpent Power* as to this Sahasrāra-Padma.

there make Her joyful[1] (by Her union with Her Lord). Then bringing Her forth through his nostrils (as if another Ādyā-Kālī[2] emanates from Her) as light from light let the Sādhaka place Her on the flower[3] (which is in his hand). The Sādhaka versed in the Mantra with firm faith should then place the flower[4] on the Yantra,[5] and with folded hands pray with all devotion to his Iṣṭa-devatā[6] thus.

देवेशि भक्तिसुलभे परिवारसमन्विते।
यावत् त्वां पूजयिष्यामि तावत् त्वं सुस्थिरा भव।। ६७।।

deveśi bhaktisulabhe parivārasamanvite/
yāvat tvāṁ pūjayiṣyāmi tāvat tvaṁ susthirā bhava//

किं प्रार्थयेत्तत्राह देवेशीत्यादि।

Mantra

O Queen of the Devas! Thou who art easily attained by devotion.[7] Remain here, I pray Thee, with all Thy following, the while I worship Thee.

क्रीमाद्ये कालिके देवि परिवारादिभिः सह।
इहागच्छ द्विधा प्रोक्त्वा इह तिष्ठ द्विधा पुनः।। ६८।।
इह शब्दात् सन्निधेहि इह सन्निपदात्ततः।
रुध्यस्व पदमाभाष्य मम पूजां गृहाण च।। ६९।।
इत्थमावाहनं कृत्वा देव्याः प्राणान् प्रतिष्ठयेत्।। ७०।।

krīmādye kālike devi parivārādibhiḥ saha/
ihāgaccha dvidhā proktvā iha tiṣṭha dvidhā punaḥ//
iha śabdāt sannidhehi iha sannipadāttataḥ/
rudhyasva padamābhāṣya mama pūjāṁ gṛhāṇa ca//
itthamāvāhanaṁ kṛtvā devyāḥ prāṇān pratiṣṭhayet//

1. For Her Lord and Husband is there, with whom She is there united. See *Serpent Power*, v. 52, and notes under it.
2. Aparāṁ Ādyāṁ Kālīṁ (Bhāratī).
3. Reffered to in verses 63, 64.
4. To which the presence of the Devī has been communicated.
5. Diagram of worship. See *Śakti and Śākta.*
6. The particular Devatā of the Sādhaka.
7. Bhakti—*i.e.*, by Bhakti-mārga.

क्रीमाद्ये इत्यादि। क्रीमाद्ये कालिके देवि परिवारादिभिः सहेति प्रोच्य ततो द्विधा द्विवारमिहागच्छेति च प्रोच्य ततः पुनर्द्विधा इह तिष्ठेति प्रोच्य ततः पुनरिह शब्दात् सन्निधेहीति प्रोच्य तत इह सन्नीतिपदात् रुध्यस्वेतिपदमाभाष्य ततो मम पूजां गृहाणेति वदेत्। सकलपदयोजनयां क्रीमाद्ये कालिके देवि परिवारादिभिः सहेहागच्छेछागच्छेह तिष्ठेह तिष्ठेह सन्निधेहि इह सन्निरुध्यस्व मम पूजां गृहाणेति मन्त्रो जातः। इत्थमनेन प्रकारेणानेन मन्त्रेण देव्या आवाहनं कृत्वा तस्या एव प्राणान् प्रतिष्ठयेत् प्राणप्रतिष्ठां कुर्यादित्यर्थः।

Krīṁ, O Ādyā Devī Kālikā! come here[1] with all Thy following, come here, stay here, stay here; place Thyself here and be Thou detained here. Accept my worship.

Having thus invoked (the Devī) into the Yantra,[2] the Life[3] of the Devī should be infused therein by the following Pratiṣṭhā-Mantra

आँ ह्रीँ क्रोँ श्रीँ वह्निजायाप्रतिष्ठामत्र ईरितः।
अमुष्या देवतायाश्च प्राणा इह ततः परम्।
प्राणा इति ततः पञ्चबीजानि तदनन्तरम्।। ७१।।
अमुष्या जीव इह च स्थित इत्युच्चरेत् पुनः।
पञ्चबीजान्यमुष्याश्च सर्वेन्द्रियाणि कीर्त्तयेत्।। ७२।।
पुनस्तत्पञ्चबीजानि अमुष्यावचनात्ततः।
वाङ्मनोनयनघ्राणश्रोत्रत्वक्पदतो वदेत्।। ७३।।
प्राणा इहागत्य सुखं चिरंतिष्ठन्तु ठद्वयम्।। ७४।।

āṁ hrīṁ kroṁ śrīṁ vahnijāyāpratiṣṭhāmatra īritaḥ/
amuṣyā devatāyāśca prāṇā iha tataḥ param/
prāṇā iti tataḥ pañcabījāni tadanantaram//

1. As the Worshipper says the Mantra he makes the gestures (Mudrā) —(1) Avāhanī, (2) Sthāpanī, (3) Saṁnidhāpanī, (4) Sammukhī-karaṇī, and (5) Saṁnirodhinī.
2. Diagram *(vide ante)*.
3. This is the Prāṇa-pratiṣṭhā ceremony. According to the general belief of all Hindu worshippers of images, the latter are not made the object of worship until this ceremony is performed, whereby the life or presence of the Deva or Devī is invoked into it. That is, in the consciousness of the worshipper the presence of the Devatā in the image is recognised. The Prāṇa-pratiṣṭhā-Mantra follows in next verse. The five Mudrās should also be shown.

amuṣyā jīva iha ca sthita ityuccaret punaḥ/
pañcabījānyamuṣyāśca sarvendriyāṇi kīrttayet//
punastatpañcabījāni amuṣyāvacanāttataḥ/
vāṅmanonayanaghrāṇaśrotratvakpadato vadet//
prāṇā ihāgatya sukhaṁ cirantiṣṭhantu ṭhadvayam//

ननु केन मन्त्रेण देव्याः प्राणान् प्रतिष्ठयेदित्यपेक्षायां प्राणप्रतिष्ठामन्त्रमाह चतुर्भिः आमित्यादि। आँ ह्रीँ क्रोँ श्रीमित्युक्त्वा वह्निजाया स्वाहा वक्तव्या। ततोऽमुष्या देवताया: प्राणा इहेत्युक्त्वा ततः परं प्राणा इत्युच्चरेत्। ततः आँ ह्रीमित्यादिनि पञ्चवीजानि वदेत्। तदनन्तरममुष्या जीव इह स्थित इत्युच्चरेत्। पुनः तान्येव पञ्चवीजानि वदेत्। ततोऽमुष्याः सर्वेन्द्रियाणीति वदेत्। पुनस्तानि पञ्चवीजानि वदेत्। ततोऽमुष्यावचनात् कथनात् परं वाङ्मनोनयनघ्राणश्रोत्रत्वक्पदं वदेत्। तस्माच्च पदात् प्राणा इहागत्य सुखं चिरन्तिष्ठन्त्विति वदेत्। ततः ठद्वयं स्वाहेति वदेत्। सकलपदयोजनया आँ ह्रीँ क्रोँ श्रीँ स्वाहा आद्या कालीदेवताया: प्राणा इह प्राणाः आँ ह्रीँ क्रोँ श्रीँ स्वाहा आद्याकालीदेवताया जीव इह स्थितिः आँ ह्रीँ क्रोँ श्रीँ स्वाहा आद्याकलीदेवताया: सर्वेन्द्रियाणि आँ ह्रीँ क्रोँ श्रीँ स्वाहा आद्याकालीदेवताया वाङ्मनोनयनघ्राण-श्रोत्रत्वक्प्राणाः इहागत्य सुखं चिरन्तिष्ठन्तु स्वाहेति प्राणप्रतिष्ठामन्त्र ईरितः।

Mantra

Āṁ, Hrīṁ, Kroṁ, Śrīṁ, Svāhā : May the Life[1] of this Devatā[2] be here : Āṁ, Hrīṁ, Kroṁ, Śrīm, Svāhā : May Her Jīva[3] be here : Āṁ, Hrīṁ, Kroṁ, Śrīm, Svāhā : May all Her senses be here: Āṁ, Hrīṁ, Kroṁ, Śrīm, Svāhā : The Speech, Mind, Sight, Smell, Hearing, Touch, and the Vital Airs[4] of the Ādyā-Kāli Devatā,[5] may they come here and stay happily here for ever : Svāhā.

इति त्रिधा यन्त्रमध्ये लेलिहानाख्यमुद्रया।
संस्थाप्य विधिवत् प्राणान् कृताञ्जलिपुटो वदेत्।। ७५।।

iti tridhā yantramadhye lelihānākhyamudrayā/
saṁsthāpya vidhivat prāṇān kṛtāñjaliputo vadet//

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1. Prāṇāḥ-Life. Life presupposes the presence in the body of the five vital airs, namely, Prāṇa, Apāna, Samāna, Udāna, and Vyāna.
2. *i.e.*, Ādyā-Kālī.
3. Life individualised.
4. (see above note 1).
5. The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

इतीति। इत्यनेनैव प्राणप्रतिष्ठामन्त्रेण त्रिधा वारत्रयं गुरूपदिष्टया लेलिहानाख्यमुद्रया यन्त्रमध्ये देव्याः प्राणान् विधिवत् संस्थाप्य कृताञ्जलिपुटः सन् वदेत्। लेलिहानाख्यमुद्रा यथा दक्षिणामूर्त्तिसंहितायाम्।

तर्जनीमध्यमानामाः समं कुर्यादधोमुखम्।
अनामायां क्षिपेद्बुद्धामृजुं कृत्वा कनिष्ठिकाम्।
लेलिहानाख्यमुद्रेयं जीवन्यासे प्रकीर्त्तितेति।

Having recited the above three times, and having in due form placed the Life[1] (of the Devī) in the Yantra[2] with the Lelihāna-Mudrā, with folded palms, he (the worshipper) should say.

आद्ये कालि स्वागतंते सुस्वागतमिदंतव।
आसनञ्चेदमत्र त्वयाऽऽस्यतां परमेश्वरि।। ७६।।

ādye kāli svāgataṁte susvāgatamidaṁtava/
āsanañcedamatra tvayā''syatāṁ parameśvari//

किं वदेदित्यपेक्षायामाह आद्ये इत्यादि। सुष्ठु आगतं स्वागतम्।

Mantra

O Ādyā-Kālī ! hast Thou had a good journey? Is this coming pleasing to Thee? O Parameśvarī ! mayest Thou be seated on this seat[4] ?

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1. Prāṇa-pratiṣṭhā.
2. Diagram.
3. Literally, showing the Lelihāna-Mudrā. Lelihāna is derived from the root Liha=to lap, to lick. It is also a name of Śivā. Lelihāna Mudrā is of two kinds. In the *Dakṣiṇā-mūrti-Saṁhitā* it is described to be as follows : Hold the index middle, and ring fingers straight downward; hold the little finger out straight. The thumb should touch the root of the ring finger. Bhāratī refers to the *Dakṣiṇā-mūrti-saṁhitā*. The other kind is as follows : The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about. In the notes in the Edition of Bhakta it is said by Tarkālaṅkāra that it is the practice among worshippers to show Lelihāna-Mudrā, Khaḍga (sword) mudrā, Muṇḍa (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prāṇa-pratiṣṭhā.
4. A usual form of welcome.

ततो विशेषार्घ्य जलैस्त्रिधा मूलं समुच्चरन्।
प्रोक्षयेद्देवशुद्ध्यर्थं षडङ्गैः सकलीकृतिः।
ततः सम्पूजयेद्देवीं षोडशैरुपचारकैः।। ७७।।

tato viśeṣārghya jalaistridhā mūlaṁ samuṁccaran/
prokṣayeddevaśuddhyarthaṁ ṣaḍaṅgaiḥ sakalīkṛtiḥ/
tataḥ sampūjayeddevīṁ ṣoḍaśairupacārakaiḥ//

तत इत्यादि। ततो मूलं मन्त्रं त्रिधा समुच्चरन् देवशुद्ध्यर्थं विशेषार्घ्यजलैर्देवीं प्रोक्षयेत् अभिषिञ्चेत्। षडङ्गैः हाँ हृदयाय नमः हीँ शिरसे स्वाहा हूँ शिखायै वषट् हैँ कवचाय हुम् हौँ नेत्रत्रयाय वौषट् हँः अस्त्राय फट् इति मन्त्रैर्देव्याः सकलीकृतिः समस्तीकरणं विधेयम्। सकलीकरणं यथा।

देवताङ्गे षडङ्गानां न्यासः स्यात् सकलीकृतिरिति।

Then, for purification of the Devatā whilst repeating the Mūla-Mantra, the Sādhaka should sprinkle thrice the water of the special oblation[1] over the Devī, and next make Nyāsa[2].with the six limbs of the Devī. This ceremony is called Sakalī-kṛti. Then Devī should be worshipped with all the sixteen offerings.

पाद्यार्घ्याचमनीयञ्च स्नानं वसनभूषणे।
गन्धपुष्पे धूपदीपौ नैवेद्याचमने तथा।। ७८।।

pādyārghyācamanīyañca snānaṁ vasanabhūṣaṇe/
gandhapuṣpe dhūpadīpau naivedyācamane tathā//

तानेव षोडशोपचारान् दर्शयति पाद्येत्यादिना।

अमृतञ्चैव ताम्बूलं तर्पणञ्च नतिक्रिया।
प्रयोजयेदर्च्चनायामुपचारांश्च षोडश।। ७९।।

amṛtañcaiva tāmbūlaṁ tarpaṇañca natikriyā/
prayojayedarccanāyāmupacārāṁśca ṣoḍaśa//

अमृतं मद्यम्। प्रयोजयेत् निवेदयेत्।

These are : water for washing the feet, water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing

1. Viśeṣārghya.
2. See *Śakti and Śākta.* This is the Śakalīkṛti or Sakalī-karaṇa rite : "Devatāṅge ṣaḍaṅgānāṁ nyāsaḥ syāt sakalīkṛtiḥ."

the mouth,[1] nectar,[2] *pān*,[3] water of oblation,[4] and obeisance. In worship these sixteen offerings are needed.[5]

आद्याबीजमिदं पाद्यं देवतायै नमः पदम्।
पाद्यञ्चरणयोर्द्दद्यात् शिरस्यर्घ्यं निवेदयेत्।। ८०।।

ādyābījamidaṁ pādyaṁ devatāyai namaḥ padam/
pādyañcaraṇayorddadyāt śirasyarghyaṁ nivedayet//

अथ क्रमतः पाद्यादिषोडशोपचारसमर्पणविधिमाह आद्याबीजमित्यादिभिः। आद्याबीजमुक्त्वा इदं पाद्यं देवतायै नम इति पदं वदेत्। योजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेदं पाद्यमाद्याकालीदेवतायै नम इति मन्त्रो जातः। अनेन मन्त्रेण देव्याश्चरणयोः पाद्यं दद्यात्। स्वाहापदेन स्वाहापदघटितेन ह्रीँ श्रीँ क्रोँ परमेश्वरि स्वाहेदमर्घ्यमाद्यायै काल्यै स्वाहेति मन्त्रेण देव्याः शिरस्यर्घ्यं निवेदयेत्।

Uttering the Ādyā-Bīja,[6] and then saying "This water is for washing the feet of the Ādyā: To the Devatā Namaḥ," offer the water at the feet of the Devī. In making the offering of Arghya the same should be placed at the head of the Devī and the Mantra should end with Svāhā.

स्वाहापदेन मतिमान् स्वधेत्याचमनीयकम्।
मुखे नियोजयेन्मन्त्री मधुपर्कं मुखाम्बुजे।
वंस्वधेति समुच्चार्य्य पुनराचमनीयकम्।। ८१।।

svāhāpadena matimān svadhetyācamanīyakam/
mukhe niyojayenmantrī madhuparkaṁ mukhāmbuje/
vaṁsvadheti samuccāryya punarācamanīyakam//

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1. There are two offerings of this water Ācamanīya, as water is used for rinsing the mouth both before and after the repast of the guest, to whom also water is offered for washing the feet.
2. Wine.
3. Tāmbūla—*i.e.*, Areca nut, lime, catechu, cardamom, cinnamon etc., wrapped up in betel-leaf and fastened with a clove.
4. Tarpaṇa—literally, satisfaction, or satisfying act.
5. If the rite is performed in the day time Madhu parka is substituted for wine. For as the *Tantrāntara* says the night rites should be done according to Kulācāra and during the day according to Vedācāra : Rātrau kulakriyāṁ kuryāt divā kuryācca vaidikīm.
6. *i.e.*, Hrīṁ Śrīṁ Krīṁ Parameśvari Svāhā.

स्वाहेत्यादि। स्वाहापदेनेति पूर्वान्वयि। मतिमान्मन्त्री स्वधेतिपदघटितेन ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेदमाचमनीयमाद्यायै काल्यै स्वधेति मन्त्रेण देव्या मुखे आचमनीयकं नियोजयेद्द्यात्। ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा एष मधुपर्क आद्यायै काल्यै स्वधेति मन्त्रेण देव्या मुखाम्बुजे मधुपर्कं नियोजयेत्। ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेदमाचमनीय-माद्यायै काल्यै वंस्वधेति समुच्चार्य पुनर्देवीमुखे आचमनीयकं नियोजयेत्।

Then the Sādhaka versed in Mantra should offer the water for rinsing the mouth[1] to the mouth of the Devī and the Mantra should end with the word Svadhā and then the worshipper should offer to the lotus-mouth of the Devī, Madhu-parka[2] with the Mantra ending with the word Svadhā. He should then offer water to rinse the mouth a second time with the Mantra ending with "Vaṁ Svadhā".

स्नानीयं सर्वगात्रेषु वसनं भूषणानि च।
निवेदयामि मनुना दद्यादेतानि देशिकः।।८२।।

snānīyaṁ sarvagātreṣu vasanaṁ bhūṣaṇāni ca/
nivedayāmi manunā dadyādetāni deśikaḥ//

स्नानीयमित्यादि। ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेदं स्नानीयमिदं वसनमेतानि भूषणानि चाद्यायै कालिकायै निवेदयामीति मनुना एतानि स्नानीयादीनि देव्याः सर्वगात्रेषु देशिकः साधको दद्यात्।

Then the Sādhaka should offer water for bathing, apparel and jewels, saying the

Mantra

Hrīṁ Śrīm Krīṁ Parameśvarī Svāhā : I offer this water for bathing, this apparel, these jewels, to all parts of the body of the Primordial Kālkā Svāhā.

मध्यानामिकाभ्याञ्च गन्धन्दद्याद्धृदम्बुजे।
नमोऽन्तेन च मन्त्रेण वौषडन्तेन पुष्पकम्।।८३।।

madhyānāmikābhyāñca gandhandadyāddhṛdambuje/
namo'ntena ca mantreṇa vauṣaḍantena puṣpakam//

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1. Ācamanīya.
2. A mixture of curd, ghee, and honey.

मध्यमेत्यादि। नमोऽन्तेन ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा एष गन्ध आद्यायै काल्यै नम इति मन्त्रेण देव्या हृदम्बुजे मध्यमानामिकाभ्यामङ्गुलिभ्यां गन्धं दद्यात्। वौषडन्तेन ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहेदं पुष्पमाद्यायै काल्यै वौषडिति मन्त्रेण देव्यै पुष्पकं दद्यात्।

Then the worshipper should, with the same Mantra, but ending with Namaḥ, offer scent with his middle and third finger to, the heart-lotus (of the Devī), and with the same Mantra, but ending with Vauṣaṭ, he should similarly offer to Her flowers[1].

धूपदीपौ च पुरतः संस्थाप्य प्रोक्षणादिभिः।
निवेदयामि मन्त्रेण उत्सृज्य तदनन्तरम्।। ८४।।
जयध्वनिमन्त्रमातः स्वाहेति मन्त्रपूर्वकम्।
सम्पूज्य घण्टां वामेन वादयन् दक्षिणेन तु।। ८५।।
धूपं गृहीत्वा मतिमान् नासिकाधो नियोजयेत्।
दीपन्तु दृष्टिपर्य्यन्तं दशधा भ्रामयेत् पुरः।। ८६।।

dhūpadīpau ca purataḥ saṁsthāpya prokṣaṇādibhiḥ/
nivedayāmi mantreṇa utsṛjya tadanantaram//
jayadhvanimantramātaḥ svāheti mantrapūrvakam/
sampūjya ghaṇṭāṁ vāmena vādayan dakṣiṇena tu//
dhūpaṁ gṛhītvā matimān nāsikādho niyojayet/
dīpantu dṛṣṭiparyyantaṁ daśadhā bhrāmayet puraḥ//

धूपेत्यादि। पुरतो देव्यग्रे धूपदीपौ संस्थाप्य प्रोक्षणादिभिः संशोध्य च ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा एतौ धूपदीपावाद्यायै काल्यै निवेदयामीति मन्त्रेणोत्सृज्य देव्यै समर्प्य च तदनन्तरम् एते गन्धपुष्पे जयध्वनिमन्त्रमातः स्वाहेति मन्त्रपूर्वकं घण्टां सम्पूज्य वामेन हस्तेन तां घण्टां वादयन् सन् दक्षिणेन हस्तेन धूपं गृहीत्वा मतिमान् साधको देव्या नासिकाया अधो नियोजयेन्निवेदयेत्। दीपन्तु पुरो देव्यग्रे पादमारभ्य दृष्टिपर्यन्तं दशधा दशवारं भ्रामयेत्।

Having placed the burning incense and lighted lamp in front of Devī, and sprinkling them with water, they should be given away to Her with the

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1. Bael-leaves are also offered.

Mantra

Hrīṁ Śrīṁ Krīṁ Parameśvarī Svāhā : This incense-stick and this light I humbly offer to Ādyā-Kālikā.

After worship of the Bell with scent and flower and with the

Mantra

The scent and flower are offered to the Mantra which is sound and rings the triumph of the Mother, Svāhā.

He should ring the bell with his left hand, and, whilst so ringing it, he should take up the incense-stick with his right hand, and wave it up to the nostrils of the Devī.[1] Then, placing the incense-stick on Her left, he should raise and wave the light ten times before the Devī[2] from Her feet up to Her eyes.

ततः पात्रञ्च शुद्धिञ्च समादाय करद्वये।
मूलं समुच्चरन् मन्त्री यन्त्रमध्ये निवेदयेत्।। ८७।।

tataḥ pātrañca śuddhiñca samādāya karadvaye/
mūlaṁ samuccaran mantrī yantramadhye nivedayet//

तत इत्यादि। ततोऽनन्तरं पानपात्रं शुद्धिं मांसादिकञ्च करद्वये समादाय गृहीत्वा मूलं मन्त्रं तदन्ते इदं मद्यमिमां शुद्धिञ्चाद्यायै काल्यै निवेदयामिति च समुच्चरन् मन्त्री यन्त्रमध्ये देव्यै निवेदयेत्।

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1. Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse).
2. And then, according to the ritual, he should palce it on the right. Tarkālaṅkāra says : After recitation of the Bīja say : This Pādya (water for the feet) to the Ādyā-Kālīka-Devatā Namaḥ. Then place it at Her feet. The Bīja should be repeated at every offering. Thus "This Arghya to—Namaḥ and then the Arghya should be offered to Her head : Then Ācamanīya should be offered to Her mouth with the Mantra This Ācamanīya to—Svāhā. Then offer Madhu-parka to the mouth to—Svadhā. Similarly with the second Ācamanīya. In offering bathing water sprinkle it all over Her. In offering wearing apparel (Vasanā) cover Her therewith. Dedicate ornaments to Her and place them on different parts of the body. Then offer scent, flower and sandal paste. Bael leaves should be offered and then incense and light.

Then, taking the Cup and the Śuddhi[1] in his two hands, the Sādhaka should, whilst uttering the Mūla-Mantra, offer them to the centre[2] of the Yantra.

परमं वारुणीकल्पं कोटिकल्पान्तकारिणि।
गृहाण शुद्धिसहितं देहि मे मोक्षमव्ययम्।। ८८।।

paramaṁ vāruṇīkalpaṁ koṭikalpāntakāriṇi/
gṛhāṇa śuddhisahitaṁ dehi me mokṣamavyayam//

ततः प्रार्थनावाक्यमाह परममित्यादि। वारुणीकल्पम् मद्यम्।

Mantra

O Thou who hast brought to an end a crore[3] of Kalpas ![4] take this excellent wine,[5] as also the Śuddhi, and grant to me endless Liberation.

ततः सामान्यविधिना पुरतो मण्डलं लिखेत्।
तस्योपरि न्यसेत् पात्रं नैवेद्यपरिपूरितम्।। ८९।।

tataḥ sāmānyavidhinā purato maṇḍalaṁ likhet/
tasyopari nyaset pātraṁ naivedyaparipūritam//

तत इति। ततोऽनन्तरं सामान्यविधिना साधारणविधानेन पुरतोऽग्रे त्रिकोणञ्चतुष्कोणं वा मण्डलं लिखेत्। तस्य मण्डलस्योपरि नैवेद्यपरिपूरितं पात्रं न्यसेत् स्थापयेत्।

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon.

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1. *Vide* p. 198, note 2.
2. *i.e.*, to the Devī in the Yantra (diagram).
3. Ten millions.
4. Duration of the life of Brahmā, or 4,320,000 human years at the end of which the universe comes to an end. By Koṭi-kalpānta-kāriṇi is meant that the Devī is the cause of endless creations, maintenance and withdrawal thereof.
5. Vāruṇī-kalpa is "like Vāruṇī". It is excellent because it is like Vāruṇī. Vāruṇī is like the Śakti of Varuṇa, Deva of Ocean by the churning of which nectar was produced. Vāruṇi=Varuṇastrī *(Vācas-patya)* Vāruṇīpriya and Vāruṇī-kānta are names of Viṣṇu. Vāruṇī=Lakṣmī who also came out of the water at the churning of the ocean. Vāruṇī is liquor made from rice.

प्रोक्षणञ्चावगुण्ठञ्च रक्षणञ्चामृतीकृतम्।
मूलेन सप्तधाऽऽमन्त्र्य अर्घ्याद्भिर्विनिवेदयेत्।। ९०।।

prokṣaṇañcāvaguṇṭhañca rakṣaṇañcāmṛtīkṛtam/
mūlena saptadhā''mantrya arghyādbhirvinivedayet//

प्रोक्षणमिति। तत्पात्रस्थस्य नैवेद्यस्य फट्या प्रोक्षणं हूँ बीजेनावगुण्ठनं वेष्टनं फटैव रक्षणं धेनुमुद्रया वं बीजेनामृतीकृतममृतीकरणञ्च विदध्यात्। ततो मूलमन्त्रेण सप्तधा तन्नैवेद्यमामन्त्र्यार्घ्याद्भिरर्घ्यजलैर्देव्यै निवेदयेत्।

Sprinkle the food (with the Mantra Phaṭ) and veil it with the Avaguṇṭhana-Mudrā[1] (and the Mantra Hūṁ[2]), and then again protect it (by the Mantra Phaṭ[2]). (Saying Vaṁ[2] and exhibiting the Dhenu-Mudrā[3] over it), it should be made into nectar of immortality.[4] Then, after recitation of the Mūla-Mantra seven times, it should be offered to the Devī with the water taken from the vessel of offering[5].

मूलमेतत्तु सिद्धान्नं सर्वोपकरणान्वितम्।
निवेदयामीष्टदेव्यै जुषाणेदं हविः शिवे।। ९१।।

mūlametattu siddhānnaṁ sarvopakaraṇānvitam/
nivedayāmīṣṭadevyai juṣāṇedaṁ haviḥ śive//

नैवेद्यनिवेदनमन्त्रमाहैकेन मूलमिति। पूर्वं मूलं वदेत्। ततः एतत् सर्वोपकरणान्वितं सिद्धान्नमिष्टदेवतायै निवेदयामीति वदेत्। ततः शिवे हविरिदं जुषाणेति वदेत्। योजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा एतत् सर्वोपकरणान्वितं सिद्धान्नमिष्टदेवतायै निवेदयामि शिवे हविरिदं जुषाणेति मन्त्रो नैवेद्यसमर्पणायासीत्। सिद्धान्नमित्यामान्नस्याप्युपलक्षणम्।

The worshipper, after reciting the Mūla-Mantra,[6] should say : "This cooked food, with all other necessaries, I offer to the Ādyā-Kālī, my Iṣṭa-devī. He should then say : "O Śivā! partake of this offering ".

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1. Gesture of veiling.
2. The Mantras are not in the text, but are in fact those used with sprinkling, veiling, and protecting.
3. See notes under vv. 74 and 85, ch. v.
4. Amṛta.
5. Arghya. That is Arghya water.
6. See p. 304 note 6.

ततः प्राणादिमुद्राभिः पञ्चभिः प्राशयेद्धविः।। ९२।

tataḥ prāṇādimudrābhiḥ pañcabhiḥ prāśayeddhaviḥ//

तत इत्यादि। ततोऽनन्तरम्प्राणाय स्वाहा अपानाय स्वाहा समानाय स्वाहा उदानाय स्वाहा व्यानाय स्वाहेति मन्त्रैर्गुरूपदिष्टाभिः पञ्चभिः प्राणादिमुद्राभिर्देवीं हविः प्राशयेत् भोजयेत्।

Then he should make the Devī eat the offering by means of the five Mudrās called Prāṇa, Apāna, Samāna, Vyāna, and Udāna[1].

वामे नैवेद्यमुद्राञ्च विकचोत्पलसन्निभाम्।
दर्शयेन्मूलमन्त्रेण पानार्थं तीर्थपूरितम्।। ९३।।
कलशं विनिवेद्याथ पुनराचमनीयकम्।
ततः श्रीपात्रसंस्थेनामृतेन तर्पयेत् त्रिधा।। ९४।।

vāme naivedyamudrāñca vikacotpalasannibhām/
darśayenmūlamantreṇa pānārtham tīrthapūritam//
kalaśam vinivedyātha punarācamanīyakam/
tataḥ śrīpātrasaṁsthenāmṛtena tarpayet tridhā//

वाम इति। वामे हस्ते विकचोत्पलसन्निभां प्रफुल्लपङ्कजतुल्यां नैवेद्यमुद्राञ्च देवीं दर्शयेत्। ततो मूलमन्त्रेण तीर्थपूरितं मद्येन पूरितं कलशं पानार्थं देव्यै निवेद्य पुनराचमनीयकं दद्यात्। ततोऽनन्तरं श्रीपात्रसंस्थेनामृतेन सुरया त्रिधा त्रिवारं पूर्ववद्देवीं तर्पयेत्।

Next, form with the left hand the Naivedya[2]-Mudrā, which is like a full-blown lotus. Then, whilst reciting the Mūla-Mantra, the jar 'filled with wine should be offered to the Devī for Her to

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1. It is said that there are five different kinds of Vāyus, working various functions in the human body—manifestation of Prāṇa in its generic sense, constituting a part of the life sac of Prāṇamaya-kośa. In the Prāṇa-Mudrā the tip of thumb, middle, and third finger are joined together ; in Apāna Mudrā the thumb, index, and middle finger are similarly joined ; in Samāna-Mudrā the little finger, third, and thumb are so joined; in the Udāna-Mudrā the thumb, index middle, and third; and in the Vyāna-Mudrā all the fingers are so joined. After the Mudrās is said Apānāya, etc., Svāhā.
2. With left hand the palm is shown, and all fingers kept straight.

drink. After that again offer of water for rinsing the mouth, and following that a threefold oblation should be made to the Devī with wine from the cup of the Śrī-pātra[3].

उत्तमाङ्गं हृदाधारपादसर्वाङ्गकेषु च।
पञ्च पुष्पाञ्जलीन्दत्त्वा मूलमन्त्रेण देशिकः।। ९५।।

uttamāṅgaṁ hṛdādhārapādasarvāṅgakeṣu ca/
pañca puṣpāñjalīndattvā mūlamantreṇa deśikaḥ//

Then, reciting the Mūla-Mantra, let the Sādhaka offer five handfuls of flowers to the head, heart, Mūlādhāra Lotus,[4] the feet, and all parts of the body of the Devī,

कृताञ्जलिपुटो भूत्वा प्रार्थयेदिष्टदेवताम्।
तवावरणदेवांश्च पूजयामि नमो वदेत्।। ९६।।

kṛtāñjalipuṭo bhūtvā prārthayediṣṭadevatām/
tavāvaraṇadevāṁśca pūjayāmi namo vadet//

उत्तमाङ्गेत्यादि। ततो देशिकः साधको देव्याः उत्तमाङ्गे मस्तके हृदये आधारदेशे पादयोः सर्वाङ्गेषु च मूलमन्त्रेण पञ्च पुष्पाञ्जलीन् दत्वा कृताञ्जलिपुटो भूत्वेष्टदेवतां प्रार्थयेत्। यत् प्रार्थयेत्तदाहार्द्धेन तवेति। तवावरणदेवानित्युक्त्वा पूजयामि नम इति पदं वदेत्। योजनया इष्टदेवते तवावरणदेवान् पूजयामि नम इति प्रार्थनावाक्यमासीत्।

And thereafter with folded palms he should pray to his Iṣṭa-devatā thus :

Mantra

O Iṣṭa-devatā I am now worshipping the Devatās who surround Thee,[1] Namaḥ.

अग्निर्निर्ऋतिवाय्वीशपुरतः पृष्ठतः क्रमात्।
षडङ्गानि च सम्पूज्य गुरुपङ्क्तीः समर्चयेत्।। ९७।।

agnirnirṛtivāyvīśapurataḥ pṛṣṭhataḥ kramāt/
ṣaḍaṅgāni ca sampūjya gurupaṅktīḥ samarcayet//

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1. See p. 210, note 8.
2. See p. 152, note 3.
3. Āvaraṇa-devatā—*i.e.*, the minor Devatās accompanying the Devī. The worshippers asks the leave of the Devī to worship them.

आवरणदेवानां पूजायाः प्रकारं दर्शयति अग्नीत्यादिभिः। अग्निनिर्ऋतिवाय्वीशपुरतः पृष्ठतः यन्त्रस्याग्निकोणे नैर्ऋतकोणे वायुकोणे ईशानकोणे पुरतोऽग्रे पृष्ठतः पश्चाद्भागे च क्रमतः हाँ नमः हीँ नमः हूँ नमः हैँ नमः हौँ नमः हँः नम इति मन्त्रैः षडङ्गानि षडङ्गदैवतानि संपूज्य गुरुपङ्क्तीर्गुरुश्रेणीः समर्च्चयेत्।

The six parts of the body[1] of the Devī should then be worshipped at the four corners of the Yantra,[2] and in front and behind it in their order; and then the lines of Gurus should be worshipped[3].

गुरुञ्च परमादिञ्च परापरगुरुन्तथा।
परमेष्ठिगुरुञ्चैव यजेत् कुलगुरूनिमान्।। ९८।।

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1. The six Aṅgas are the heart, head tuft (Śikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as their Śikhā—Kavaca three eyes (see note under ch. v. 125), and two sides of the hand (palm and back). The Mantras for the worship of the six limbs of the Devī are : (1) Hrāṁ Hṛdayāya Namaḥ, (2) Hrīṁ Śirase Svāhā, (3) Hrūṁ Śikhāyai Vaṣaṭ (4) Hraiṁ Kavacāya-Hūṁ, (5) Hrauṁ Netratrayāya Vauṣat, (6) Hraḥ Karatala-pṛṣṭābhyām Phaṭ.
2. Diagram—*i.e.*, at Agni, S.E.; Nairṛta, S.W.; Vāyu N.W.; and Iśāna, N.E. Agni is Fire, Nairṛta is a name of Yama, Vāyu is Wind, and Iśāna Śiva as Ruler.
3. There are three lines of Guru—Divyaugha (Heavenly line). Siddhaugha (Siddha line) Mānavaugha (Human line or type). The Gurus of the first class are four—Mahādevānanda-nātha, Mahākālānanda-nātha, Bhairavānanda-nātha, Vighneśvarānanda-nātha. There are five of the second, class, and ten of the third class. Of the second class are—Brahmānanda-nātha, Pūrṇadevānanda-nātha, Calacchittānanda-nātha, Calācalānanda-nātha, Kumārānanda-nāth. Of the third class are—Vimalānanda-nātha, Bhīmasenānanda-nātha, Sudhākarānanda-nātha, Nīlānanda-nātha, Gorakṣānanda-nātha, Bhoja-devānanda-nātha, vighneśvarānanda-nātha, Hutāśanānanda-nātha, Samayānanda-nātha and Nakulānanda-nātha. See also *Tantrarāja*, Ch. I, Inroduction, Vol. 8, A. Avalon's *Tāntrik Texts*, *Jñānārṇava* Tr., XVI, 50, *et seq.*, gives both additions and variations of these. These are the names of the three classes of Gurus for Sādhakas of Ādyā-kālī. For Sādhakas of other Devatās the name differs. See *Tantrarāja*, Ch. I, where names o the Gurus of the Sādhakas of Tripurā are given. These three lines are Āvaraṇa of the Iṣṭadevatā. When a Sādhaka does Saṁnyāsa then the Guru selects for him out of the names of his Iṣṭadevatā group (the Kaulāvadhūta need not do Saṁnyāsa) such name as he is qualified to receive. Some Gurus select a name from the eight Bhairavas and add nanda-nātha to it.

guruñca paramādiñca parāparaguruntathā/
parameṣṭhiguruñcaiva yajet kulagurūnimān//

गुरुपङ्क्तीरेव दर्शयन्नाह गुरुञ्चेत्यादि। ओँ गुरवे नमः ओँ परमगुरवे नमः ओँ परापरगुरवे नमः ओँ परमेष्टिगुरुवे नमः इति मन्त्रैर्गन्धपुष्पादिभिर्यन्त्रमध्ये गुरुं परमादिं परम आदिर्यस्य तथाभूतं गुरुं तथैव परापरगुरुं परमेष्टिगुरुञ्चापीमान् कुलगुरून् क्रमतो यजेत्।

Then, with scent and flowers, worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parameṣṭhi-guru[1].

गुरुपात्रामृतेनैव त्रिस्त्रिस्तर्पणमाचरेत्।
ततोऽष्टदलमध्ये तु पूजयेदष्टनायिकाः।। ९९।।

gurupātrāmṛtenaiva tristristarpaṇamācaret/
tato'ṣṭadalamadhye tu pūjayedaṣṭanāyikāḥ//

गुर्वित्यादि। गुरुपात्रामृतेनैव त्रिस्त्रिस्त्रिवारं त्रिवारं क्रमतो गुरूणां तर्पणमाचरेत् कुर्यात्। ततोऽनन्तरमष्टदलमध्येऽष्टपत्राणामभ्यन्तरे ओँ मङ्गलायै नम इत्येवं प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरष्टनायिकाः पूजयेत्।

मङ्गला विजया भद्रा जयन्ती चाऽपराजिता।
नन्दिनी नारसिंही च कौमारीत्यष्टमातरः।। १००।।

maṅgalā vijayā bhadrā jayantī cā'parājitā/
nandinī nārasiṁhī ca kaumārītyaṣṭamātaraḥ//

पूज्या अष्टनायिका आह मङ्गलेत्याद्येकेन।

Then, with the wine in the Guru-pātra make three Tarpaṇas[2] to each, and on the lotus of eight petals worship the eight Mothers, who are the eight Nāyikās—namely, Maṅgalā, Vijayā, Bhadrā, Jayantī, Aparājitā, Nandinī, Nāra-siṁhī, and Kaumārī[3].

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1. *Vide.*, p. 290, note 5.
2. Oblation.
3. *Cf.* Chapter v, verse 134.
Tarkālaṅkāra gives the Mantras for the Tarpaṇa of the four Kulagurus. He syas that in almost all Tantras the rule is to worship and do Tarpaṇa of the fifteen Yoginīs and eight Śaktis. The former are Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī, Vipracittā, Ugrā, Ugraprabhā,

दलाग्रेषु यजेदष्टभैरवान् साधकोत्तमः।। १०१।।

dalāgreṣu yajedaṣṭabhairavān sādhakottamaḥ//

दलेत्यादि। दलाग्रेषु पत्राग्रेषु ओँ असिताङ्गाय भैरवाय नम इत्येवं प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरष्टभैरवान् साधकोत्तमो यजेत्।

असिताङ्गो रुरुश्चण्डः क्रोधोन्मत्तो भयङ्करः।
कपाली भाषणश्चैव संहारोऽष्टौ च भैरवाः।। १०२।।

asitāṅgo ruruścaṇḍaḥ krodhonmatto bhayaṅkaraḥ/
kapālī bhāṣaṇaścaiva saṁhāro'ṣṭau ca bhairavāḥ//

पूज्यानष्टभैरवानाह असिताङ्ग इत्याद्येकेन।

And on the tips of the petals worship the eight Bhairavas—Asitāṅga, Ruru, Caṇḍa, Krodhonmatta, Bhayaṅkara, Kapālī, Bhiṣaṇa, and Saṁhāra[1].

इन्द्रादिदशदिक्पालान् भूपुरान्तः प्रपूजयेत्।
तेषामस्त्राणि तद्बाह्ये पूजयेत् तर्पयेत्ततः।। १०३।।

indrādidaśadikpālān bhūpurāntaḥ prapūjayet/
teṣāmastrāṇi tadbāhye pūjayet tarpayettataḥ//

इन्द्रेत्यादि। ततः प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पादिभिरिन्द्रादिदशदिक्पालान् भूपुराभ्यन्तरे प्रपूजयेत्। तेषामिन्द्रादीनामस्त्राणि वज्रादीनि प्रणवादिनमोऽन्तनाममन्त्रेण तद्बाह्ये भूपुराद्बहिः पूजयेत्। ततः परम् ओँ इन्द्रं तर्पयामि नमः इत्येवं प्रणवादिना तर्पयामि नमः इत्यन्तेन नाममन्त्रेण इन्द्रादिदशदिक्पालांस्तर्पयेत्।

Indra and the other Dik-pālas[2] should be worshipped in

Dīptā, Nīlā, Ghanā, Valākā, Mātrā, Mudrā, Mitā. The latter are Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparājitā, Vārāhī and Nārasiṁhī. The Mantra for worship is Oṁ Kālīdevyambā Śrīpādukāṁ pujayāmi Namaḥ Svāhā and so with the rest, when saying the Mantra wine is taken from the Yoginīpātra and cup is held in the left hand with Tattva-Mudrā. The Śuddhi is similarly held in the right hand. The two hands are united and Tarpaṇa is done on an inverted triangle drawn on the Sādhaka's heart. The Tarpaṇa of the other Yoginīs is done in the same way.

1. *Cf.*, Chapter v, verse 135.
2. Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East and North-West. The

the Bhū-pura,[1] and their weapons[2] outside the Bhū-pura and then Tarpaṇa should be made to them.

सर्वोपचारैः सम्पूज्य बलिं दद्यात् समाहितः।। १०४।।

sarvopacāraiḥ sampūjya balim dadyāt samāhitaḥ//

सर्वेत्यादि। पाद्यादिभिःसर्वोपचारैर्देवीं संपूज्य समाहितः सावधानो भूत्वा देव्यै बलिं दद्यात्।

After worshipping the Devī with all the offerings,[3] the Sādhaka should make sacrifice of an animal to Her.

मृगश्छागश्च मेषश्च लुलापः शूकरस्तथा।
शल्लकी शशको गोधा कूर्मः खड्गी दश स्मृताः।। १०५।।

mṛgaśchāgaśca meṣaśca lulāpaḥ śūkarastathā/
śallakī śaśako godhā kūrmaḥ khaḍgī daśa smṛtāḥ//

ननु बलिदानविधौ कः कः पशुः प्रशस्तः स्यात्तत्राह मृग इत्यादि। लुलापो महिषः। मृगादयो दश बलिदानविधौ प्रशस्ताः स्मृताः।

The ten approved beasts which may be sacrificed are—deer, goat, sheep, buffalo, hog, porcupine, hare, iguana,[4] tortoise and rhinoceros ;

अन्यानपि पशून् दद्यात् साधकेच्छानुसारतः।। १०६।।

anyānapi paśūn dadyāt sādhakecchānusārataḥ//

अन्यानपीति। न तु मृगादय एव बलिदानविधौ प्रशस्ताः किन्तु साधकेच्छानुसारतोऽन्यानपि पशून् देव्यै दद्यात्।

Dikpālas are Indra, Agni, Yama, Yakṣa, Varuṇa, Vāyu, Kubera, Iśāna Brahmā, Ananta.

1. See Introduction to Prapañcasāra (vol. III *Tantric Texts*).
2. The weapons are, Vajra of Indra, Śakti of Vahni, Daṇḍa of Yama, Khaḍga of Yakṣa, Pāśa of Varuṇa, Aṅkuśa of Vāyu, Gadā of Kubera, Śūla of Iśāna, Padma of Brahmā, Cakra of Ananta.
3. Upacāra, that is offerings beginning with Pādya.
4. Godhā (in Bengali, Go-sarpa). Sometimes cocks and pigeons are sacrificed. According to the *Nīla-Tantra* and *Annadā-kalpa*, a triangular Yantra representing the Yoni of the Devī is drawn on a mud platter, and the head of the bird is held is such a way that when severed the blood falls on the Yantra, and is then offered to Vaṭuka, the Yoginīs, etc.

But other beasts may also be sacrificed if the worshipper so desires.

सुलक्षणं पशुं देव्या अग्रे संस्थाप्य मन्त्रवित्।
अर्घ्योदकेन सम्प्रोक्ष्य धेनुमुद्रामृतीकृतम्।। १०७।।
कृत छागाय पशवे नम इत्यमुना सुधीः।
सम्पूज्य गन्धसिन्दूरपुष्पनैवेद्यपाथसा।
गायत्रीं दक्षिणे कर्णे जपेत् पाशविमोचनीम्।। १०८।।

sulakṣaṇaṁ paśuṁ devyā agre saṁsthāpya mantravit/
arghyodakena samprokṣya dhenumudrāmṛtīkṛtam//
kṛta chāgāya paśave nama ityamunā sudhīḥ/
sampūjya gandhasindūrapuṣpanaivedyapāthasā/
gāyatrīṁ dakṣiṇe karṇe japet pāśavimocanīm//

अथ बलिदानविधिमाह सुलक्षणमित्यादिभिः। मन्त्रवित् मन्त्रज्ञः सुधीः धीरः साधकः सुलक्षणं रोगादिशून्यं पशुं देव्या अग्रे संस्थाप्य विशेषार्घ्योदकेन फट् मन्त्रेण संप्रोक्ष्याभिषिच्य धेनुमुद्रया वं बीजेनामृतीकृतं कृत्वा छागाय पशवे नम इत्यमुना मन्त्रेण गन्धसिन्दूरपुष्पनैवेद्यपाथसा संपूज्य च छागस्य दक्षिणे कर्णे पशुपाशविमोचनीं गायत्रीं जपेत्। छागायेति मृगादीनामप्युपलक्षणं। पाथो जलम्।

The Sādhaka versed in the rules of sacrifice should select a beast free from disease and defect, and, placing it before the Devī, should sprinkle it with the water from the Viśeṣārghya,[1] and by the Dhenu-Mudrā[2] should make it into nectar.[3]

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) " Namaḥ[4] to the goat, which is a beast," and with perfumes, flowers, vermilion, food, and water. Then he should whisper into the right ear of the beast the Gāyatrī Mantra, which severs the bond of its life as a beast.

पशुपाशाय शब्दान्ते विद्महे पदमुच्चरेत्।
विश्वकर्म्मणि च पदात् धीमहीति पदं वदेत्।। १०९।।

1. *i.e.*, Special offering, at the same time saying the Mantra "Phaṭ".
2. Cow Mudrā (see p. 198, note 2).
3. Amṛta—*i.e.*, food fit for the Immortals (Immortalising Food).
4. Namaḥ Chāgāya-paśave.

ततश्चोदीरयेन् मन्त्री तन्नो जीवः प्रचोदयात्।
एषा तु पशुगायत्री पशुपाशविमोचनी।। ११०।।

paśupāśāya śabdānte vidmahe padamuccaret/
viśvakarmmaṇi ca padāt dhīmahīti padaṁ vadet//
tataścodīrayen mantrī tanno jīvaḥ pracodayāt/
eṣā tu paśugāyatrī paśupāśavimocanī//

पशुपाशविमोचनीं गायत्रीमाह पशुपाशेत्यादिना। मन्त्री साधकः पशुपाशायेति शब्दस्यान्ते विद्महे इति पदमुच्चरेत्। ततो विश्वकर्मणे इति पदात् धीमहीति पदं वदेत् ततः परं तन्नो जीवः प्रचोदयात् इत्युदीरयेदुच्चरेत्। योजनया पशुपाशाय विद्महे विश्वकर्मणे धीमहि तन्नो जीवः प्रचोदयात् इति गायत्री जाता।

The Paśu-Gāyatrī, which liberates a beast from its life of a beast,[1] is as follows: After the word "Paśu-pāśāya" say "Vidmahe," then, after the word "Viśvakarmaṇe," say "Dhmahi," and then "Tanno Jīva pracodayāt".[2]

Mantra

Let us bring to mind the bonds of the life of a beast. Let us meditate upon the Creator of the Universe. May He liberate thee from out of this life (of a beast).

ततः खड्गं समादाय कूर्चबीजेन पूजयेत्।
तदग्रमध्यमूलेषु क्रमतः पूजयेदिमान्।। १११।।

tataḥ khaḍgaṁ samādāya kūrcabījena pūjayet/
tadagramadhyamūleṣu kramataḥ pūjayedimān//

तत इत्यादि। कूर्चबीजेन हूमिति बीजेन। तदग्रमध्यमूलेषु खड्गाग्रमध्यमूलेषु।

वागीश्वरीञ्च ब्रह्माणं लक्ष्मीनारायणौ ततः।
उमामहेश्वरौ मूले पूजयेत् साधकोत्तमः।। ११२।।

vāgīśvarīñca brahmāṇaṁ lakṣmīnārāyaṇau tataḥ/
umāmaheśvarau mūle pūjayet sādhakottamaḥ//

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1. The sacrifice is as much for the benefit to the beast sacrificed as for the benefit of the sacrificer, since the beast, though sacrificed, attains after death a higher state of existence. The sacrificer says to the beast the Gāyatrī of release.
2. Translation follows.

खड्गाग्रमध्यमूलेषु यान् पूजयेत्तानाहैकेन वागीश्वरीमिति। ओँ वागीश्वरीब्रह्मभ्यां नम इत्येवं प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिः खड्गाग्रे वागीश्वरीं सरस्वतीं ब्रह्माणञ्च ततः खड्गमध्ये लक्ष्मीनारायणौ ततः खड्गमूले उमामहेश्वरी साधकोत्तमः पूजयेत्।

Then, taking the sacrificial knife,[1] the excellent Sādhaka should worship it with the Bīja "Hūṁ," and worship Vāgeśvarī and Brahmā at its end, Lakṣmī and Nārāyaṇa[2] at its middle, and Umā and Maheśvara[3] at the handle.

अनन्तरं ब्रह्मविष्णुशिवशक्तियुताय च।
खड्गाय नम इत्यन्तमनुना खड्गपूजनम्।। ११३।।

anantaraṁ brahmaviṣṇuśivaśaktiyutāya ca/
khaḍgāya nama ityantamanunā khaḍgapūjanam//

अनन्तरमिति। ततोऽनन्तरं ब्रह्मविष्णुशिवशक्तियुताय खड्गाय नम इत्यन्तमनुना खड्गपूजनं कुर्यात्।

Then the sacrificial knife should be worshipped with the

Mantra

Namaḥ : To the sacrificial knife infused with the presence of Brahmā, Viṣṇu, Śiva, and their Śaktis.

महावाक्येन चोत्सृज्य कृताञ्जलिपुटो वदेत्।
यथोक्तेन विधानेन तुभ्यमस्तु समर्पितम्।। ११४।।

mahāvākyena cotsṛjya kṛtāñjaliputo vadet/
yathoktena vidhānena tubhyamastu samarpitam//

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1. Khaḍga : A heavy knife with a straight blade and curved endlike a cresecent. The cutting is done with the straight blade.
2. Viṣṇu—a compound word made of Nāra (water) and Ayana (abode)—"he Whose abode was in water in the beginning of the creation." The Supreme Lord first created water, on which He reposed Himself. It is said also that the Lord descended on earth as the Sages Nara and Nārāyaṇa, sons of Mūrti—daughter of Dakṣa and Dharma (*Śrīmad-bhāgavata*, ii, 77). According to the *Kālikā-Purāṇa*, Nārāyaṇa is the Simha portion of the Nara-simha-Avatāra. Vāgīśvarī is a name of Sarasvatī.
3. Śiva—"the Great Lord."

महावाक्येनेति। ततो महावाक्येन विष्णुरों तत्सत् ओं अद्यामुकमास्यमुकपक्षे-ऽमुकतिथावमुकराशिस्थिते भास्करे समस्ताभीप्सितपदार्थसिद्धिकामोऽमुकगोत्रोऽमुक-शर्माऽहमिष्टदेवतायै पशुमिमं सम्प्रददे इति महता वाक्येन छागमुत्सृज्य देव्यै समर्प्य कृताञ्जलिपुटे भूत्वा वदेत्। किं वदेत्तत्राह यथेत्यादि।

Then, dedicating it with the Mahāvākya[1] he should with folded hands, say : "May this dedication to Thee be according to the ordained rites".

इत्थं निवेद्य च पशुं भूमिसंस्थन्तु कारयेत्।
देवीभावपरो भूत्वा हन्यात्तीव्रप्रहारतः।। ११५।।

itthaṁ nivedya ca paśuṁ bhūmisaṁsthantu kārayet/
devībhāvaparo bhūtvā hanyāttīvraprahārataḥ//

Having thus offered the beast to the Devī, it should be placed on the ground[2].

स्वयं वा भ्रातृपुत्रैर्वा भ्रात्रा वा सुहृदैव वा।
सपिण्डेनाथ वा छेद्यो नारिपक्षं नियोजयेत्।। ११६।।

svayaṁ vā bhrātṛputrairvā bhrātrā vā suhṛdaiva vā/
spiṇḍenātha vā chedyo nāripakṣaṁ niyojayet//

इत्थमिति। पशुं छागादिम्। स्वयं वा आत्मनैव वा। पशुहननेऽरिपक्षं न नियोजयेत् प्रवर्त्तयेत्।

The worshipper then, with devotion to the Devī, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his brother,

1. Mahā-vākya—ordinarily means a great Vedic saying pre-eminently "Tat tvam asi"; but here Vākya-Saṅkalpa, declaration expression of purpose of rite, *i.e.*, the following Mantra : Viṣṇuroṁ tatsat adya (today; here the worshipper inserts the date, month, Pakṣa or half of the lunar month, and the position of the Sun in the Zociac) samastā-bhīpsita-padārtha-siddhi-kāmaḥ (desirous of obtaining success and the object of all desires; here is given the name and Gotra of the performer of the sacrifice) aham Iṣṭa-devatāyai paśuṁ imaṁ sam-pradade (I give away to the Iṣṭa-devatā this beast). Hariharānanda-Bhāratī.
2. Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

brother's son, a friend,[1] or a kinsman,[2] but never by one who is inimical.

ततः कवोष्णं रुधिरं वटुकेभ्यो बलिं हरेत्।
सप्रदीपशीर्षबलिर्नमो देव्यै निवेदयेत्।। ११७।।

tataḥ kavoṣṇaṁ rudhiraṁ vaṭukebhyo baliṁ haret/
sapradīpaśīrṣabalirnamo devyai nivedayet//

तत इति। ततः परं एष कवोष्णरुधिरबलिः ओँ वटुकेभ्यो नभ इति मन्त्रेण कवोष्णमीषदुष्णं रुधिरवलिं निवेदयेत्।

The blood, when yet warm, should be offered to the Vaṭukas.[3] Then[4] the head with a light on it[5] should be offered to the Devī with the following

Mantra

"Krīṁ : This head with the light upon it I offer to the Devī : Namaḥ"[6].

एवं बलिविधिः प्रोक्तः कौलिकानां कुलार्चने।
अन्यथा देवताप्रीतिर्जायते न कदाचन।। ११८।।

evaṁ balividhiḥ proktaḥ kaulikānāṁ kulārcane/
anyathā devatāprītirjāyate na kadācana//

एवमिति। अन्यथा बलिविधेरभावात्।

This is the sacrificial rite of the Kaulikas[7] in Kaula worship. If it be not observed, the Devatā is never pleased.

ततो होमं प्रकुर्वीत तद्विधानं शृणु प्रिये।
स्वदक्षिणे वालुकाभिर्मण्डलं चतुरस्त्रकम्।। ११९।।

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1. Su-hṛd—a well disposed person.
2. Sapiṇḍa—an agnate.
3. The mantra for offering to the Vaṭukas is : Oṁ eṣah kavoṣṇa-rudhirabaliḥ Vaṭukādibhyo Namaḥ.
4. Krīṁ.
5. After the head is severed, a light is placed on it between the horns.
6. Krīṁ Eṣaḥ sa-pradīpa-śīrṣa-baliḥ: Śrīmadādyā-Kālikāyai Devyai Namaḥ.
7. Tāntrikas of that Ācāra.

tato homaṁ prakurvīta tadvidhānaṁ śṛṇu priye/
svadakṣiṇe vālukābhirmaṇḍalaṁ caturasrakam//

After this, Homa[1] should be performed. Listen, O Beloved One! to the rules which relate to it.

चतुर्हस्तपरिमितं कृत्वा मूलेन वीक्षणम्।
अस्त्रेण ताडयित्वा च तेनैव प्रोक्षणं चरेत्।। १२०।।

caturhastaparimitaṁ kṛtvā mūlena vīkṣaṇam/
astreṇa tāḍyitvā ca tenaiva prokṣaṇaṁ caret//

अनन्तरकर्त्तव्यमाह तत इति द्वाभ्याम्। अथ होमविधानमाह स्वदक्षिणे इत्यादिभिः। स्वदक्षिणे देशे बालुकाभिश्चतुर्हस्तपरिमितं चतुरस्रकञ्चतुष्कोणं मण्डलं कृत्वा मूलेन मन्त्रेण तस्य वीक्षणं विलोकनञ्च कृत्वा अस्त्रेण फट् मन्त्रेण कुशेन ताडयित्वा च तेनैव फडैव मन्त्रेण मण्डलस्य प्रोक्षण सेकञ्चरेत्।

The worshipper should, with sand, make on his right a square, each side of which is one cubit. Let him, then, while reciting the Mūla-Mantra,[2] gaze at it, stroke it with a wisp of Kuśa grass, uttering the Weapon-Bīja,[3] and then sprinkle it with water to the accompaniment of the same Bīja.

कूर्चबीजेनावगुण्ठ्य देवतानामपूर्वकम्।
स्थण्डिलाय नम इति यजेत् साधकसत्तमः।। १२१।।

kūrcabījenāvaguṇṭhya devatānāmapūrvakam/
sthaṇḍilāya nama iti yajet sādhakasattamaḥ//

कूर्चेत्यादि। कूर्चबीजेन हूमिति बीजेन तन्मण्डलमवगुण्ठ्य वेष्टयित्वा देवतानाम-पूर्वकं स्थण्डिलाय नम इत्युच्चरन् साधकसत्तमो यजेत् अमुकदेवतास्थण्डिलाय नम इति मन्त्रेण गन्धपुष्पादिभिः स्थण्डिलं पूजयेदित्यर्थः।

Then, veiling it with the Kūrccha Bīja, he should say : "Obeisance to the Sthaṇḍila of the Devī," and with this Mantra worship the square[5].

1. Sacrifice in fire.
2. See *ante*, ch. v, 66, and note.
3. Phaṭ.
4. Hūṁ. It is to be veiled by the veil (Avaguṇṭhana) Mudrā.
5. Sthaṇḍila—*i.e.*, the squre piece of raised ground marked off as above. The Mantra here for worshipping it is : Śrīmadādya-Kālikā-devatā-sthaṇḍilāya Namaḥ. The worship is with scent and flower.

प्रागग्रा उदगग्राश्च रेखाः प्रादेशसम्मिताः।
तिस्रस्तिस्रो विधातव्यास्तत्र सम्पूजयेदिमान्।। १२२।।

prāgagrā udagagrāśca rekhāḥ prādeśasammitāḥ/
tisrastisro vidhātavyāstatra sampūjayedimān//

प्रागग्रा इति। प्राक् प्राच्यां दिश्यग्राणि। यासां ताः प्रागग्राः। उदक् उदीच्यां दिश्यग्राणि यासां ता उदगग्राश्च। प्रादेशसम्मिताः प्रादेशेन परिमितास्तिस्रस्तिस्रो रेखाः स्थण्डिले विधातव्याः। तत्र तासु रेखासु इमान् संपूजयेत्। तर्जनीयुक्ते विस्तृतेऽङ्गुष्ठे प्रादेशः स्यात्। तथैवामरसिंहः।

प्रादेशतालगोकर्णास्तर्जन्यादियुते तते।

अङ्गुष्ठे सकनिष्ठे स्याद्वितस्तिर्द्वादशोङ्गुल इति।

Then, inside the square three lines should be drawn from East to West, and three lines from South to North, of the length of a Prādeśa.[1] When this has been done, the following Devatās, (whose names are hereinafter given) should be worshipped over these lines.

प्रागग्रासु च रेखास मुकुन्देशपुरन्दरान्।
ब्रह्मवैवस्वतेन्दूंश्च उत्तराग्रासु पूजयेत्।। १२३।।

prāgagrāsu ca rekhāsa mukundeśapurandarān/
brahmavaivasvatendūṁśca uttarāgrāsu pūjayet//

तासु रेखासु यान् पूजयेत्तान् दर्शयन्नाह प्रागग्रास्विति। प्रागग्रासु रेखासु प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिः मुकुन्देशपुरन्दरान् विष्णुशिवेन्द्रान् क्रमतः पूजयेत्। उत्तराग्रासु रेखासु तु ब्रह्मवैवस्वतेन्दून् ब्रह्मयमचन्द्रान् पूजयेत्।

Over the lines from West to East worship Mukunda[2], Īśa,[3] and Purandara :[4] over the lines from South to North, Brahmā,[5] Vaivasvata,[6] and Indu[7].

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1. *i.e.*, the length between the tip of the thumb and that of the first finger when fully stretched out.
2. Viṣṇu—"Giver of liberation".
3. Śiva—Īśa is God, the Ruler.
4. Indra, so called as destroying the Asura Tripura.
5. Yama—Son of the Sun.
6. Candra—the Moon, the pleasing one.
7. This is the Mahā-preta-Bīja, the formation of which is shown in the

ततः स्थण्डिलमध्ये तु हसौःगर्भं त्रिकोणकम्।
षट्कोणं तद्बहिर्वृत्तं ततोऽष्टदलपङ्कजम्।
भूपुरं तद्बहिर्विद्वान् विलिखेद्यन्त्रमुत्तमम्।। १२४।।

tataḥ sthaṇḍilamadhye tu hasauḥgarbhaṁ trikoṇakam/
ṣaṭkoṇaṁ tadbahirvṛttaṁ tato'ṣṭadalapaṅkajam/
bhūpuraṁ tadbahirvidvān vilikhedyantramuttamam//

तत इति। ततोऽनन्तरं स्थण्डिलमध्ये हसौः मिलिता एव हकारसकारौकारविसर्गा गर्भे यस्य तथाभूतं त्रिकोणं तद्बहिः षट्कोणं तद्बहिर्वृत्त च मण्डलं ततो वहिरष्टदलपङ्कजं ततोऽपि बहिश्चतुष्कोणञ्चतुर्द्वारं भूपुरञ्च विद्वान् विलिखेत्।

Then a triangle should be drawn within the square, and within the triangle the Bīja Hsauḥ[1] should be written. Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,[1] with four entrances; so should the wise one draw the excellent Yantra[2].

मूलेन पुष्पाञ्जलिना संपूज्य प्रणवेन तु।
होमद्रव्याणि संप्रोक्ष्य कर्णिकायां यजेत् सुधीः।
मायामाधारशक्त्यादीन् प्रत्येकं वा प्रपूजयेत्।। १२५।।

mūlena puṣpāñjalinā saṁpūjya praṇavena tu/
homadravyāṇi saṁprokṣya rkṇikāyāṁ yajet sudhīḥ/
māyāmādhāraśaktyādīn pratyekaṁ vā prapūjayet//

मूलेनेति। एवं लिखितमुत्तमं यन्त्रं मूलेन मन्त्रेण पुष्पाञ्जलिना संपूज्य प्रणवेन होमद्रव्याणि च संप्रोक्ष्याष्टदलपङ्कजस्य कर्णिकायां बीजकोशे समुदितानेवाधारशक्त्यादीन् मायां ह्रीँ बीजमुच्चरन् सुधीः साधको यजेत्। ह्रीँ आधारशक्त्यादिभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिः पूजयेदित्यर्थः। अथवा आधारशक्त्यादिकं प्रत्येकमेव प्रपूजयेत्।

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eighth verse of the *Ānanda-laharī* of Śaṅkarācārya and in the 2nd Ch. of *Jñānārṇava-Tantra.* The Mahā-Pretas are the five Śivas—Brahmā, Viṣṇu, Rudra, Iśāna and Sadāśiva (*Rudra-yāmala-Tantra).* Ha-kāra=Śiva, and Sa-kāra-Śakti, Au-kāra-Suddhā-sindhu. (Ocean of Nectar).

1. Bhū (Earth), Pura (town, city, etc.). This is the part of the diagram outside the drawing, the marked-off space with in which the special diagram is drawn (see Introduction).
2. Diagram.

Having worshipped, with the Mūla-Mantra[1] and with offerings of handfuls of flowers, the space thus marked off,[2] and washed the articles[3] for the Homa sacrifice with the Praṇava,[4] the intelligent one, should, after first uttering the Māyā-Bīja,[5] worship in the pericarp of the lotus the Ādhāra-śakti[6] and others,[7] either individually or collectively.

अग्न्यादिकोणे धर्म्मञ्च ज्ञानं वैराग्यमेव च।
ऐश्वर्यं पूजयित्वा तु पूर्वादिषु दिशां क्रमात्।। १२६।।
अधर्म्ममज्ञानमिति अवैराग्यमनन्तरम्।
अनैश्वर्यं यजेन्मन्त्री मध्येऽनन्तञ्च पद्मकम्।। १२७।।

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1. See note under ch. v, 66, 67.
2. Maṇḍala, or Yantra.
3. *i.e.*, Ghee, plantain, rice, fried paddy (Bengali khaī, or Lāja in Sanskrit), bael-leaf, flowers, curd, and caru (rice boiled with milk), stick of Palāśa-tree, and leaves of Śamī (a thorn).
4. Oṁ.
5. Hrīṁ.
6. Śakti of the Support.
7. *i.e.*, Prakṛti, Kūrma (tortoise), Ananta (Serpent), Pṛthivī (earth), Sudhāmbudhi (Ocean of Nectar), Maṇī-dvīpa (Island of Gems), Cintāmaṇi-gṛīha (Room of Cintāmaṇi stones, which grant all desires), Pārijāta (Tree so called), Kalpaka-vṛkṣa (The tree which grants all desires), Ratnavedikā (Jewelled altar), Ratna-siṁhāsana (Lion seat of gems), Maṇi-pīṭha (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, p. 113). To which Tarkālaṅkāra adds Muni, Deva Vahumāṁsāsthimodamānaśivā (she-jackals), Savamuṇḍa (Head of a corpse), Citāṅkārāsthi (fuel and bones from the funeral pyre), Dharma, Jñāna, Vairāgya, Aiśvarya, Adharma, Ajñāna, Avairāgya, Anaiśvarya, Samvinnāla (the stalk which is Samvid), Prakṛti-maya-patra (the leaves which are Prakṛti) Vikāra-maya-kesara (the filaments which are Vikāra), Tattva-maya-karṇikā (the Tattva which is the pericarp) Arkamaṇḍala (the solar circle with 12 Kalās), Somamaṇḍala (Lunar circle with 16 Kalās), Vahni-maṇḍala (the fire circle with 10 Kalās), Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jñānātmā (see *Śakti and Śākta* Ch. I), Icchā, Jñāna, Kriyā, Kāminī, Kāma-dāyinī, Rati, Rati-priyā, Anandā, Manomanī, Parā, Parāparā, Sadā-śiva-mahāpretapadmāsana.
These are given from the *śyāmārahasya*, *Śyāmapradīpa* and other Tāntrik works.

agnyādikoṇe dharmmañca jñānaṁ vairāgyameva ca/
aiśvaryaṁ pūjyitvā tu pūrvādiṣu diśāṁ kramāt//
adharmmamajñānamiti avairāgyamanantaram/
anaiśvaryaṁ yajenmantrī madhye'nantañca padmakam//

अग्नीत्यादि। प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिर्यन्त्रस्याग्न्यादिकोणे क्रमतो धर्मं ज्ञानं वैराग्यमैश्वर्यञ्च पूजयित्वा दिशां क्रमात् पूर्वादिषु दिक्षु अधर्ममज्ञानमवैराग्यं एतदनन्तरमनैश्वर्यञ्च मन्त्री यजेत्। यन्त्रस्य मध्येऽनन्तं पद्मकञ्च यजेत्।

Piety, Knowledge, Dispassion, and Dominion[1] should be worshipped in the Agni, Iśāna, Vāyu, and Nairṛta corners of the Yantra respectively,' and the negation of the qualities in the East, North, West, and South respectively,[2] and in the centre Ananta and Padma[3].

कलासहितसूर्यस्य तथा सोमस्य मण्डलम्।
प्रागादिकेशरेष्वेषु मध्ये चैताः प्रपूजयेत्।। १२८।।

kalāsahitasūryasya tathā somasya maṇḍalam/
prāgādikeśareṣveṣu madhye caitāḥ prapūjayet//

कलेत्यादि। पूर्वोक्ताभ्यामेव मन्त्राभ्यां गन्धपुष्पादिभिः कलासहितसूर्यस्य तथा कलासहितस्य सोमस्य च मण्डलं यंत्रमध्ये एव प्रपूजयेत्। एषु प्रागादिकेशरेषु मध्ये च क्रमेणैताः प्रपूजयेत्।

पीता श्वेताऽरुणा कृष्णा धूम्रा तीव्रा तथैव च।
स्फुलिङ्गिनी च रुचिरा ज्वलिनीति तथा क्रमात्।। १२९।।

pītā śvetā'ruṇā kṛṣṇā dhūmrā tīvrā tathaiva ca/
sphuliṅginī ca rucirā jvalinīti tathā kramāt//

याः प्रपूजयेत्ता आह पीतेत्याद्येकेन। पीताश्वेतादीनां मध्ये ज्वलिनीं मध्ये पूजयेत्।

Then let him worship Sun with his twelve digits, and Moon with her sixteen digits,[4] and, on the filament commencing from

1. *i.e.*, Dharma, Jñāna, Vairāgya, Aiśvarya. The latter term, which comes from Īśvara (Lord, God), a divine attribute of Īśvara, of which there are eight. It means also the prosperity, power, might.
2. *i.e.*, the South-East, North-East, North-West, South-West, of which the Devas named are regents.
3. Ananta, the endless one—Viṣṇu, Padma, the lotus from navel of Viṣṇu.
4. Kalās.

the East,[1] worship Pītā, and then Śvetā, Aruṇā, Kṛṣṇā, Dhūmrā, Tīvrā, Sphuliṅgnī, Rucirā, in their order, and in the centre Jvālinī[2].

प्रणवादिनमोऽन्तेन सर्वत्र पूजनं चरेत्।
रं वह्नेरासनायेति नमोऽन्तेन प्रपूजयेत्।। १३०।।

praṇavādinamo'ntena sarvatra pūjanaṁ caret/
raṁ vahnerāsanāyeti namo'ntena prapūjayet//

प्रणवादीत्यादि। सर्वत्र देशे नमोऽन्तेन रं वह्नेरासनायेति मन्त्रेण यन्त्रमध्ये वह्नेरासनं प्रपूजयेत्।

वागीश्वरीमृतुस्नातां नीलेन्दीवरलोचनाम्।
वागीश्वरेण संयुक्तां ध्यात्वा मन्त्री तदासने।। १३१।।

vāgīśvarīmṛtusnātāṁ nīlendīvaralocanām/
vāgīśvareṇa saṁyuktāṁ dhyātvā mantrī tadāsane//

In the worship of these Praṇava[3] should commence the Mantra, and Namaḥ should end it. The seat of Fire[4] should be worshipped with the

Mantra

Raṁ : Salutation to the seat of Fire.[5]

Then the Mantrin[6] should meditate upon the Devī Vāgīśvarī as after She has bathed,[7] with eyes like the blue lotus, on the

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1. Pragādi-kesara. The other are Iśāna, (Śiva), North-East, Uttara (North), Vāyu (Wind), (North-West), Paścima (West), Nairṛta (South-West, whose regent is Yama), Dakṣiṇa (South), Agni (fire), or South-East.
2. *i.e.*, Yellow, White, Tawny-red, Black, Smoky (Red seen through smoke), Fierceness, Having Sparks of Fire, Brilliant, Flaming, the names or Fire. Śvetā is worshipped in N.E., Aruṇā in N., Kṛṣṇā in N.W., Dhūmrā in W., Tīvrā in S.W., Sphuliṅginī in S., and Rucirā in S.E.
3. Oṁ.
4. Vahni.
5. Raṁ Vahner-āsanāya Namaḥ.
6. One versed in the Mantras—the worshipper, sacrificer.
7. Ṛtu-snātā Vāgīśvarī. This refers to the first bath after the monthly period, during which no bath of immersion is taken, such as bathing in the river, tank, etc. Vāgīśvarī or Sarasvatī—Devī of Speech, Learning, Fine Arts, etc.

seat of Fire in the embrace of Vāgīśvara;[1] and worship them in the seat of Fire with the Māyā-Bīja[2].

मायया तौ प्रपूज्याथ विधिवद्वह्निमानयेत्।
मूलेन वीक्षणं कृत्वा फटाऽऽवाहनमाचरेत्।। १३२।।

māyayā tau prapūjyātha vidhivadvahnimānayet/
mūlena vīkṣaṇaṁ kṛtvā phaṭā''vāhanamācaret//

वागीश्वरीमिति। ततो वागीश्वरेण ब्रह्मणा संयुक्तां नीलेन्दीवरलोचनां श्यामपङ्कजनेत्राम् ऋतुस्नातां वागीश्वरीं धत्वा मन्त्री साधकस्तदासने तस्मिन् वह्निपीठे तौ वागीश्वरीब्रह्माणौ मायया ह्रीँ बीजाद्येन नमोऽन्तेन नाममन्त्रेण प्रपूज्याथानन्तरं विधिवत् शरावेण कांस्यपात्रेण वा शुद्धमग्निमानयेत्। मूलेन मन्त्रेण वह्नेर्वीक्षणं कृत्वा फट् मन्त्रेण तस्यैवावाहनञ्चरेत्।

After worshipping Vāgīśvarī and Vāgīśvara on the seat of fire with the Māyā Bīja the Sādhaka should bring Fire in the manner prescribed,[3] and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phaṭ[4].

प्रणवं च ततो वह्नेर्योगपीठाय हृन्मनुः।
यन्त्रे पीठं पूजयित्वा दिक्षु चैताः प्रपूजयेत्।
वामा ज्येष्ठा तथा रौद्री अम्बिकेति यथाक्रमात्।। १३३।।

praṇavaṁ ca tato vahneryogapīṭhāya hṛnmanuḥ/
yantre pīṭhaṁ pūjayitvā dikṣu caitāḥ prapūjayet/
vāmā jyeṣṭhā tathā raudrī ambiketi yathākramāt//

प्रणवमिति। पूर्वं प्रणवं वदेत् ततो वह्नेर्योगपीठायेति वदेत्। ततो हृत् नम इति वदेत्। योजनया ओँ वह्नेर्योगपीठाय नम इति मनुर्जातः। अनेनैव मनुना यन्त्रे वह्नेः पीठं पूजयित्वा पीठात् पूर्वादिषु चतसृष दिक्षु प्रणवादिनमोऽन्तनाममन्त्रेण गन्धपुष्पादिभिरेताश्च प्रपूजयेत्। पूर्वादिदिक्षु याः प्रपूजयेत्ता आह वामेत्याद्यर्द्धेन।

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1. *i.e.*, Brahmā.
2. Hrīṁ.
3. *i.e.*, either on a mud or bell-metal platter.
4. Tarkālaṅkāra says that "Phaṭ" is her incongrouous in that it is the Astra or Weapon Mantra used to avert danger, and there can be no invocation by Phaṭ. He would therefore read "phaṭā tāḍanaṁ," or "phaṭā rakṣaṇam," in lieu of "phaṭāvāhanaṁ". It would then mean driving out or protecting by Phaṭ.

Then the seat of Fire should be worshipped in the Yantra with the

Mantra

Oṁ : Salutation to the Yoga-pīṭha of Fire,[1].

and on the four sides, beginning on the East and ending on the South, Vāmā,[2] Jyeṣṭhā,[3] Raudrī,[4] Aṁbikā,[5] should be worshipped in the order given.

ततोऽमुक्या देवतायाः स्थण्डिलाय नमः पदम्।
इति स्थण्डिलमापूज्य तन्मध्ये मूलरूपिणीम्।। १३४।।
ध्यात्वा वागीश्वरीं देवीं वह्निबीजपुरःसरम्।
वह्निमुद्धृत्य मूलान्ते कूर्चमस्त्रं समुच्चरन्।। १३५।।
क्रव्यादेभ्यो वह्निजायां क्रव्यादांशं परिज्यजेत्।
अस्त्रेण वह्निं संवीक्ष्य कूर्च्चेनैवावगुण्ठयेत्।। १३६।।

tato'mukyā devatāyāḥ sthaṇḍilāya namaḥ padam/
iti sthaṇḍilamāpūjya tanmadhye mūlarūpiṇīm//
dhyātvā vāgīśvarīṁ devīṁ vhnibījapuraḥsaram/
vahnimuddhṛtya mūlānte kūrcamastraṁ samuccaran//
kravyādebhyo vahnijāyāṁ kravyādāṁśaṁ parijyajet/
astreṇa vahniṁ saṁvīkṣya kūrccenaivāvaguṇṭhayet//

तत इति। ततोऽनन्तरम् अमुक्या देवतायाः स्थण्डिलाय नम इति सर्वं मन्त्रपदमुच्चरन् गन्धपुष्पादिभिः स्थण्डिलमापूज्य तन्मध्ये मूलदेवतारूपिणीं वागीश्वरीं देवीं ध्यात्वा

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1. Oṁ Vahner Yoga-pīṭhāya Namaḥ. Yoga-pīṭha is Yoga Seat.
2-3. See next note. Vāmā is Icchā, Jyeṣṭhā Jñāna, and Raudrī is Kriyā Śakti. See Ch. I. *Yoginīhṛdaya-Tantra*, vv. 36-42.
4. *Cf. Bhūta-śuddhi-Tantra*, chap, iv : "O Maheśānī! Vāmā is Brahmā and Jyeṣṭhā is called Viṣṇu, and by Raudrī is to be understood Rudra. Vāmā dwells in the navel, Jyeṣṭhā in the heart, and Raudrī always in the head. These are the Bindus from which everything has originated. Brahmā, Viṣṇu, and Rudra are Prakṛti Herself. And O Parameśāni! It is the Bindu which prompts them to action. It is by Bindu that everything is created, protected, and absorbed (Sṛṣṭi, Sthiti, Laya). The Bindu is the Bīja (Cause) of Brahmā, Viṣṇu, and Maheśa." Possibly "navel" may indicate the whole region from Mūlādhāra to the heart.
5. Mother. Here the state when the creative Śakti first saw Her own Sphuraṇa.

वह्निबीजं पुरःसरं यत्र वह्निबीजपुरःसरं यथास्यात्तथा वह्निमुद्धृत्य रं बीजेन वह्निमुत्थाप्येत्यर्थः। मूलान्ते कूर्चं हूँ बीजमस्त्रं फडिति चा बीजं समुच्चरन् तदन्ते क्रव्यादेभ्य इत्युच्चरन् तदन्ते वह्निजाया स्वाहेत्युच्चरेत्। योजनया ह्रीँ श्रीँ क्रीँ परमेश्वरि स्वाहा हूँ फट् क्रव्यादेभ्यः स्वाहेति मन्त्रो जातः। अनेनैव मन्त्रेण वह्नितो ज्वलद्दहरूपं क्रव्यादांशं राक्षसभागं दक्षिणस्यां दिशि परित्यजेत्। ततोऽस्त्रेण फट्य वह्निं संवीक्ष्य दृष्ट्वा कूर्चेनैव हूँ बीजेनैवावगुण्ठयेद्वह्निं वेष्टयेत्।

Then the marked-off space[1] should be worshipped with the

Mantra

Salutation : To the Sthaṇḍila of the revered Devatā, the Primeval Kālikā[2]

and then within this place the worshipper should meditate upon the Devī-Vāgīśvarī[3] under the form of the Mūla-Devatā.[4] After lighting the Fire with the Bīja Raṁ, and reciting the Mūla-Mantra, and then the

Mantra

Huṁ Phaṭ : To the eaters of rawflesh,[5] Svāhā,

the share of the raw meat eaters (Rākṣasas) should be put aside. Gaze at the Fire, saying the Weapon-Mantra,[6] and surround it with the Veil Mudrā,[7] uttering the Bīja Hūṁ.

धेन्वा चैवामृतीकृत्य हस्ताभ्यामग्निमुद्धरेत्।
प्रादक्षिण्यक्रमेणाग्निं भ्रामयन् स्थण्डिलोपरि।। १३७।।

त्रिधा जानुस्पृष्टभूमिः शिवबीजं विचिन्तयन्।
आत्मनोऽभिमुखीकृत्य योनियन्त्रे नियोजयेत्।। १३८।।

dhenvā caivāmṛtīkṛtya hastābhyāmagnimuddharet/
prādakṣiṇyakrameṇāgniṁ bhrāmayan sthaṇḍilopari//

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1. Sthaṇḍila.
2. Śrīmad-Adyā-Kālikāyāḥ Devatāyāḥ Sthaṇḍilāya Namaḥ.
3. Devī of Speech—Sarasvatī.
4. *i.e.*, Kālī.
5. Kravyādebhyaḥ—that is, to the Demonic, Rākṣasas. Hūṁ is kūrca-Bīja.
6. *i.e.*, Phaṭ.
7. Avaguṇṭhana-Mudrā.

tridhā jānuspṛṣṭabhūmiḥ śivabījaṁ vicintayan/
ātmano'bhimukhīkṛtya yoniyantre niyojayet//

धेन्वेति। धेन्वा मुद्रया चामृतीकृत्य हस्ताभ्यां पुनरग्निमद्धरेत् उत्थापयेत्। उत्थाप्य च प्रादक्षिण्यक्रमेण स्थण्डिलोपरि त्रिधा त्रिवारमग्निं भ्रामयन् शिवबीजं शम्भुवीर्य-रूपमग्निं विचिन्तयंश्च साधको जानुस्पृष्टिभूमिः सन्नात्मनोऽभिमुखीकृत्य योनियन्त्रे त्रिकोणमण्डले नियोजयेत् स्थापयेत्।

Make the Fire into nectar with the Dhenu-Mudrā.[1] Take some Fire in both palms, and wave it thrice in a circle over the Sthaṇḍila from right to left. Then with both knees on the ground, and meditating on Fire as the male seed of Śiva, the worshipper should place it into that portion of the Yoni-Yantra[2] which is nearest him.

ततो मायां समुच्चार्य वह्निमूर्त्तिञ्च ङेयुताम्।
नमोऽन्तेन प्रपूज्याथ रं वह्निपरतः सुधीः।
चेतन्याय नमो वह्नेश्चैतन्यं परिपूजयेत्।। १३९।।

tato māyāṁ samuccārya vahnimūrttiñca ṅeyutām/
namo'ntena prapūjyātha raṁ vahniparataḥ sudhīḥ/
cetanyāya namo vahneścaitanyaṁ paripūjayet//

तत इति। ततोऽनन्तरं मायां ह्रीँ बीजं समुच्चार्य नमोऽन्तेन नमसाऽन्तेन सह ङेयुतां वह्निमूर्त्तिं समुच्चरेत्। योजनया ह्रीँ वह्निमूर्त्तये नमः इति मन्त्रो जातः। अनेन मन्त्रेण वह्निमूर्त्तिं प्रपूज्याथानन्तरं सुधीः साधको रं वह्नेः परतः चैतन्याय नम इति वदेत्। योजनया रं वह्निचैतन्याय नमं इति मनुर्जातः। अनेनैव मनुना वह्नेः चैतन्यं परिपूजयेत्।

Then, the Sādhaka should first worship the Image of Fire with the

Mantra

Hrīṁ : Salutation to the Image of Fire,[3] Namaḥ

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1. Cow Mudrā (see p. 198, note 2).
2. Female organ diagram—*i.e.*, the triangle, which is symbolical of the Yoni.
3. Hrīṁ Vahni-mūrtaye Namaḥ.

and after that the Spirit[1] of Fire with the

Mantra

Raṁ : to the Spirit of Fire, Namaḥ[2].

नमसा वह्निमूर्त्तिञ्च चैतन्यं परिकल्प्य च।
प्रज्वालयेत्ततो वह्निं मन्त्रेणानेन मन्त्रवित्।। १४०।।

namasā vahnimūrttiñca caitanyaṁ parikalpya ca/
prajvālayettato vahniṁ mantreṇānena mantravit//

नमसेति। नमसा मन्त्रेण वह्निमूर्त्तिं वह्नेः चैतन्यञ्च परिकल्प्य मनसा विरच्य ततोऽनेनान्तरमेव वक्ष्यमाणेन मन्त्रेण मन्त्रवित् साधको वह्निं प्रज्वालयेदुद्दीपयेत्।

The Mantrin[3] will then think in his mind of the awakened form of Vahni,[4] and kindle Fire with the following

प्रणवं पूर्वमुद्धृत्य चित्पिङ्गलपदं तथा।
हनद्वयं दह दह पच पचेति ततो वदेत्।। १४१।।

सर्वज्ञाज्ञापय स्वाहा वह्निप्रज्वालने मनुः।
ततः कृताञ्जलिर्भूत्वा प्रकुर्यादग्निवन्दनम्।। १४२।।

praṇavaṁ pūrvamuddhṛtya citpiṅgalapadaṁ tathā/
hanadvayaṁ daha daha paca paceti tato vadet//
sarvajñājñāpaya svāhā vahniprajvālane manuḥ/
tataḥ kṛtāñjalirbhūtvā prakuryādagnivandanam//

वह्निप्रज्वालनमन्त्रमेवाह प्रणवमित्यादिना सार्द्धेन। पूर्वं प्रणवमुद्धृत्य उक्त्वा ततः परं चित्पिङ्गलपदं वदेत्। ततो हनद्वयं ततो दहदहेति ततः पचपचेति च वदेत्। ततः सर्वज्ञाज्ञापय स्वाहेति वदेत् योजनया ओँ चित्पिङ्गल हन हन दह दह पच पच सर्वज्ञाज्ञापय स्वाहेति मन्त्रो जातः। अयं मनुर्वह्निप्रज्वालने स्मृतः।

Mantra

Oṁ : Ruddy Spirit of Fire, which knows all, destroy, destroy, burn, burn, ripen, ripen,[5] command : Svāhā.

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1. Caitanya derived from cit=to awaken, to be conscious.
2. Raṁ Vahni-caitanyāya Namaḥ.
3. See p. 226, note 6.
4. Fire.
5. Oṁ cit-piṅgala, hana hana, daha, daha, paca, paca, sarvajñā-jñāpaya : Svāhā. "Ripen," either in the sense that Fire should assimilate the oblation, or convey them matured to the other Devas.

This is the Mantra for kindling Fire. After this, with folded hands, Fire should again be adored.

अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम्।
सुवर्णवर्णममलं समिद्धं सर्वतोमुखम्।। १४३।।

agniṁ prajvalitaṁ vande jātavedaṁ hutāśanam/
suvarṇavarṇamamalaṁ samiddhaṁ sarvatomukham//

अग्निवन्दनमन्त्रमाह अग्निं प्रज्वलितं वन्दे इत्याति।

Mantra

I adore the lighted and kindled Fire of the colour of gold, free from impurity, burning, Jāta-veda,[1] the devourer of oblations,[2] which faces every quarter[3].

इत्युपस्थाप्य दहनं छादयेत् स्थण्डिलं कुशैः।
स्वेष्टनाम्ना वह्निनाम कृत्वाऽभ्यर्चनमाचरेत्।। १४४।।

ityupasthāpya dahanaṁ chādayet sthaṇḍilaṁ kuśaiḥ/
sveṣṭanāmnā vahnināma kṛtvā'bhyarcanamācaret//

इतीति। इत्यनेनैव मन्त्रेण दहनं वह्निमुपस्थाप्याभिवन्द्य स्थण्डिलं छादयेत्। ततः स्वेष्टनाम वह्निनाम्ना कृत्वा इतोऽनन्तरमेव वक्ष्यमाणेन मन्त्रेण वह्नेरभ्यर्चनमाचरेत्।

After adoration of Fire in this manner, cover the marked-off space[4] with Kuśa grass, and then the worshipper, giving Fire the name of his own Iṣṭa-devatā,[5] should worship[6] him with the

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1. See p. 333, n. 1, and *Ṛg-veda* (x, 79, 80).
2. Hutāśana is name of sacrificial Fire.
3. Agniṁ prajvalitaṁ vande Jāta-vedaṁ Hutāśanaṁ :
Suvarṇa-varṇam-amalaṁ samiddhaṁ sarvato-mukhaṁ.
4. Sthaṇḍila.
5. See note under ch. v, 33. This is done thus : "Agne! tvaṁ Ādyā-Kālikā-nāmāsi"=Agni, Thy name is Adyā Kālikā.
6. Arcanā : in external Arcanā scent and flower are offered. The Mantra is : Ete gandha-puṣpe Ādyā-Kālikā-nāmāgnaye Namaḥ" (These the flower and scent are to Āgni, whose name is Ādyā Kālikā); and before Arcanā the Deva must be invoked with the Āvāhana-Mantra, which is as follows : "Ādyā-kālikā-nāmāgne! ihāgaccha ihāgaccha; iha tiṣṭha iha tiṣṭha, iha sannidhehi, iha sannidhehi; iha sammukhībhava, iha

तारो वैश्वानरपदात् जातवेदपदं वदेत्।
इहावहावहेत्युक्त्वा लोहिताक्षपदान्तरम्।। १४५।।
सर्वकर्माणि पदतः साधयान्तेऽग्निवल्लभा।
इत्यभ्यर्च्य हिरण्यादिसप्तजिह्वाः प्रपूजयेत्।। १४६।।

tāro vaiśvānarapadāt jātavedapadaṁ vadet/
ihāvahāvahetyuktvā lohitākṣapadāntaram//
sarvakarmāṇi padataḥ sādhayānte'gnivallabhā/
ityabhyarcya hiraṇyādisaptajihvāḥ prapūjayet//

बह्वभ्यर्चनमन्त्रमेवाह तार इत्यादिना सार्द्धेन। पूर्वं तारः प्रणवो वाच्यः ततो वैश्वानरपदात् परं जातवेदपदं वदेत्। तत इहावहावहेत्यक्त्वा लोहिताक्षरूपपदान्तरं वदेत्। ततः सर्वकर्माणीति पदात्परं साधयेति पदं वदेत्। तदन्ते चाग्निवल्लभा स्वाहा वाच्या। योजनया ओँ वैश्वानर जातवेद इहावहावह लोहिताक्ष सर्वकर्म्माणि साधय स्वाहेति मनुरासीत्। इत्यनेनैव मनुना स्वेष्टदेवतानामानं वह्निमभ्यर्च्य ओँ वह्नेर्हिरण्यादि-सप्तजिह्वाभ्यो नमः इति मन्त्रेण वह्नेर्हिरण्यादिसप्तजिह्वा गन्धपुष्पादिभिः पूजयेत्।

Mantra

Oṁ, Vaiśvānara, Jāta-veda, come here, come here, O Red-eyed One, accomplish all works : Svāhā.[1]

In this way the seven Tongues[2] of Fire, Hiraṇya and others, should be worshipped.

सहस्रार्चिःपदं ङेऽन्तं हृदयाय नमो वदन्।
षडङ्गं पूजयेद्वह्नेस्ततो मूर्त्तीर्यजेत् सुधीः।। १४७।।

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sasmmukhībhava; iha sanniruddho bhava, iha sanniruddho bhava; mama pujāṅg grīhāṇa" (O Agnī! whose name is Adyā-Kālikā, come here, come here, stay here, stay here, fix thyself here, fix thyself here be here and face towards me, be here and face towards me, be here detained, be there detained. Accept my worship).

1. Oṁ Vaiśvānara Jātaveda ihāvaha ihāvaha; lohitākṣa, sarvakarmāṇi sādhaya : Svāhā. Viśānara="Ruling or benefiting all men," is a name of Savitṛ. Vaiśvānara=Son of Viśvānara, an ephithet of Agni. As to Jātaveda, see below, note 1 on next page.
2. *i.e.*, Kālī, Karālī, Mano-javā, Su-lohitā, Sudhūmra-varṇā, Ugrā or Sphuliṅginī, Pradīptā. The Mantra is Oṁ Vahner Hiraṇyādi-sapta-jihvābhyo Namaḥ.

sahasrārciḥpadaṁ ṅe'ntaṁ hṛdayāya namo vadan/
ṣaḍaṅgaṁ pūjayedvahnestato mūrttīryajet sudhīḥ//

सहस्रेत्यादि। ङेऽन्तं सहस्रार्च्चिःपदं ततो हृदयाय नम इति च पदं वदन् सहस्रार्च्चिषे हृदयाय नमः इति मन्त्रं समुच्चरन् साधको वह्नेर्हृदयं पूजयेत्। ततो वह्ने षडङ्गेभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिर्वह्नेः षडङ्गं पूजयेत्। ततो वह्निमूर्त्तिभ्यो नमः इति मन्त्रेण वह्नेर्मूर्त्तीः सुधीर्यजेत्।

The worshipper should next adore the six Limbs of Vahni,[1] uttering the word "of a thousand rays" in the dative singular, and also "obeisance to the heart".[2]

Then the wise one should worship the forms of Vahni.

जातवेदप्रभृतयो मूर्त्तयोऽष्टौ प्रकीर्त्तिताः।। १४८।।

jātavedaprabhṛtayo mūrttayo'ṣṭau prakīrttitāḥ//

ननु वह्नेः कति मूर्त्तयः सन्तीत्यपेक्षायामाह जातवेदेत्यादि। जातवेदप्रभृतया वह्नेरष्टौ मूर्त्तयः प्रकीर्त्तिताः पूर्वमुक्ताः।

The eight[3] forms are Jāta-veda and others.

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1. Fire. The worshipper should do Hṛdyādi-ṣaḍaṅga-nyāsa of Fire. The first Mantra applicable to the heart is given. The rest is understood (see next note).
2. The full Mantra runs thus : Oṁ Sahasrārcise Hṛdayāya Namaḥ (Oṁ salutation to the heart of a thousand rays), Oṁ Svasti-pūrṇāya Śirase Svāhā (salutation to the head full of prosperity), Oṁ Uttiṣṭha-puruṣāya Śikhāyai Vaṣaṭ (salutation to the crown lock where abides the Supreme Puruṣa or Being), Oṁ Dhūma-vyāpine Kavacāya Hūṁ (to the smoke-spreading body), Oṁ Sapta-jihvāya Netra-trayāya Vauṣaṭ (to the seven-tongued and three-eyed), Oṁ Dhanurdharāya Astrāya phaṭ (carrying the bow and his weapon).
3. The eight forms of Vahni (Fire) are—(1) Jātav-veda (which, according to the Nirukta)=all knowing (Sarvajña); (2) Saptajihva (Seven-tongued); (3) Vaiśvānara (from Viśvānara, see note 4, page 171); (4) Havya-vāhana (Carrier of oblations); (5) Aśvodara-ja (Bāḍavānala, or Bāḍavāgni—literally, Mare's fire=Submarine fire said to come from a cavity called the mare's mouth);. (6) Kaumāra-tejaḥ (The Fire or Seed from which Kumāra or Kārttikeya was born, see note to Ślokas 14-16, Chapter I, *ante*); (7) Viśvamukha (since it can devour the universe); (8) Deva-mukha (because as all oblations are offered to him he is the mouth of the Devas).

ततो यजेदष्टशक्तीर्ब्राह्म्याद्यास्तदनन्तरम्।
पद्माद्यष्टनिधीनिष्ट्वा यजेदिन्द्रादिदिक्पतीन्।। १४९।।

tato yajedaṣṭaśaktīrbāhmyādyāstadanantaram/
padmādyaṣṭanidhīniṣṭvā yajedindrādidikpatīn//

तत इति। ततोऽनन्तरं ब्राह्म्यादिभ्योऽष्टशक्तिभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिर्ब्राह्म्याद्याः अष्ट शक्तीर्यजेत्। तदनन्तरं पद्माद्यष्टनिधिभ्यो नम इति मन्त्रेण गन्धपुष्पादिभिः पद्माद्यष्टनिधीनिष्ट्वा सम्पूज्य इन्द्रादिदिक्पतीन् यजेत्।

Then the eight Śaktis—namely, Brāhmī[1] and others, the eight Nidhis[2]—namely, Padma and others, and the ten Dikpālas[3]—namely, Indra and others should be worshipped.

वज्राद्यस्त्राणि सम्पूज्य प्रादेशपरिमाणकम्।
कुशपत्रद्वयं नीत्वा घृतमध्ये निधापयेत्।। १५०।।

vajrādyastrāṇi sampūjya prādeśaprimāṇakam/
kuśapatradvayaṁ nītvā ghṛtamadhye nidhāpayet//

वज्रेत्यादि। तत इन्द्रादीनाञ्च वज्राद्यस्त्राणि सम्पूज्य प्रादेशपरिमाणकं कुशपत्रद्वयं नीत्वा गृहीत्वा घृतमध्ये वामे दक्षिणे निधापयेत् स्थापयेत्।

After worshipping the Thunderbolt and other weapons,[4] the sacrificer should take two blades of Kuśa grass of the length of the space between his stretched-out thumb and forefinger,[5]

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1. *i.e.*, Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparājitā, Vārāhī, Nārasiṁhī (*cf.* Aṣṭa-nāyikās, Ch. v, 134 and Ch. vi, 100). The Aṣṭa-nāyikās are also Aṣṭa-mātṛs, or eight Mothers.
2. Treasurs of Kubera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Śaṅkha, Makara, Kacchapa, Mukunda, Nanda, and Nīla. Tarkālaṅkāra quoting Mārkaṇḍeya-Purāṇa says these are the Ādhāra of Lakṣmī.
3. Regents of the Quarters—Indra, Agni, Yama, Nairṛta, Varuṇa Vāyu, Kubera, Iśāna, Brahmā, and Viṣṇu (Ananta).
4. Of the guardians or regents (Dik-pālas) of the quarters—*viz.*, Indra's Vajra (thunderbolt), Agni's Śakti (spear, dart), Yama's Daṇḍa (staff or stick), Nairṛta's Khaḍga (sword), Varuṇa's Pāśa (fetter), Vāyu's Aṅkuśa (hook), Kubera's Gadā (mace), Iśāna's Triśūla (trident), Brahmā's Padma (lotus), Viṣṇu's Cakra (discus).
5. Prādeśa.

and place them lengthwise in the Ghee[1].

वामे ध्यायेदिडां नाडीं दक्षिणे पिङ्गलां तथा।
मध्ये सुषुम्नां सञ्चिन्त्य दक्षभागात् समाहितः।। १५१।।

आज्यं गृहीत्वा मतिमान् दक्षनेत्रे हुताशितुः।
मन्त्रेणानेन जुहुयात् प्रणवान्तेऽग्नये पदम्।। १५२।।

स्वाहान्तो मनुराख्यातो वामभागाद्धविर्हरेत्।
वामनेत्रे हुनेद्वह्नेः ओँ सोमाय द्विठो मनुः।। १५३।।

vāme dhyāyediḍāṁ nāḍīṁ dakṣiṇe piṅgalāṁ tathā/
madhye suṣumnāṁ sañcintya dakṣabhāgāt samāhitaḥ//
ājyaṁ gṛhītvā matimān dakṣanetre hutāśituḥ/
mantreṇānena juhuyāt praṇavānte'gnaye padam//
svāhānto manurākhyāto vāmabhāgāddhvirharet/
vāmanetre hunedvahneḥ oṁ somāya dviṭho manuḥ//

वामे इत्यादि। घृतस्य वामे भागे इडां नाडीं ध्यायेत्। दक्षिणे भागे पिङ्गलां नाडींध्यायेत। मध्ये च सुषुम्नां नाड़ी सच्चिन्त्य समाहितः सन् दक्षभागादाज्यं घृतं गृहीत्वा हुताशितुरग्नेर्दक्षनेत्रेऽनेनानन्तरमेव वक्ष्यमाणेन मन्त्रेण मतिमान् साधको जुहुयात्। दक्षनेत्रे हवनस्य मन्त्रमाह प्रणवान्ते इत्यादिना। प्रणवस्यान्तेऽग्ने इति पदं वाच्यम्। योजनया ओँ अग्नये इति मनुर्जातः। अयञ्च मुः स्वाहान्त आख्यातः। ततो वामभागाद्धविर्हवनीयं घृतं हरेत् गृह्णीयात्। गृहीत्वा च हविर्वह्नेर्वामनेत्रे वक्ष्यमाणमन्त्रेण हुनेत् जुहुयात्। वामनेत्रे हवनस्य मन्त्रमाह। ओँ सोमाय द्विठः ओँ सोमाय स्वाहेति मनुः प्रोक्त इति।

He should meditate on the Nāḍī Iḍā[2] in the left part of the Ghee, and on the Nāḍī Piṅgalā[3] in the right portion, and on the Nāḍī Suṣumṇā[4] in the centre, and with a well-controlled mind take Ghee from the right side, and offer it to the right eye of Fire[5] with the following

1. Clarified butter used for oblation in the Homa sacrifice. The two blades of grass should be placed in such a way as to divide the ghee into three equal parts.
2. Iḍā and Piṅgalā are the two Yoga—"nerves" (Nāḍī) on each side of the central Suṣumṇā-Nāḍī. See *Serpent Power*.
3. See last note.
4. See *ibid*.
5. Hutāśitā=Easter of oblations. Fuel is the ear of fire, the smoky part is

Mantra

Oṁ : to Agni Svāhā.[1]

Then, taking Ghee from the left side, offer it to the left eye of Vahni with the

Mantra

Oṁ : to Soma Svāhā[2].

मध्यादाज्यं समानीय ललाटे हवनं चरेत्।
अग्नीषोमौ सप्रणवौ तूर्यद्विवचनान्वितौ।। १५४।।

madhyādājyaṁ samānīya lalāṭe havanaṁ caret/
agnīṣomau sapraṇavau tūryadvivacanānvitau//

then, taking Ghee from the middle portion, offer it to the forehead of Vahni with the

Mantra

Oṁ : to Agni and his flame Svāhā[3].

स्वाहान्तोऽयं मनुः प्रोक्तः पुनर्दक्षिणतो हविः।
गृहीत्वा नमसा मन्त्री प्रणवं पूर्वमुद्धरेत्।। १५५।।
अग्नये च स्विष्टिकृते वह्निकान्तां ततो वदेत्।
अनेन वह्निवदने जुहुयात् साधकोत्तमः।
भूर्भुवः स्वर्द्विठान्तेन व्याहृत्या होममाचरेत्।। १५६।।

svāhānto'yaṁ manuḥ proktaḥ punardakṣiṇato haviḥ/
gṛhītvā namasā mantrī praṇavaṁ pūrvamuddharet//
agnaye ca sviṣṭikṛte vahnikāntāṁ tato vadet/
anena vahnivadane juhuyāt sādhakottamaḥ/
bhūrbhuvaḥ svardviṭhāntena vyāhṛtyā homamācaret//

मध्यादिति। ततो मध्यादाज्यं समानीय गृहीत्वा वक्ष्यमाणमन्त्रेण वह्नेर्ललाटे हवनं

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the nose; where the flame is dim that is the eye. The head is the glowing coal and the light flame is the tongue of Fire. If Homa be done without knowing this and the order in which the offering is to be made then harm results : see *Tantrasāra.*

1. Oṁ Agnaye Svāhā.
2. Oṁ Somāya Svāhā.
3. Oṁ Agni-ṣomābhyām Svāhā.

चरेत्। ललाटे हवनस्य मन्त्रमाह अग्नीत्यादिना। तूर्यद्विवचनान्वितौ चतुर्थीद्विवचनयुक्तौ सप्रणवौ ओँ कारसहितौ अग्नीषोमौ वक्तव्यौ। ततश्च ओँ अग्नीषोमाभ्यामिति मनुर्जातः। अयं मनुः स्वाहान्तः प्रोक्तः। मन्त्री साधको नमसा मन्त्रेण पुनर्दक्षिणतो हविः गृहीत्वा पूर्वं प्रणवमुद्धरेत् वदेत्। ततोऽग्नये इति ततः स्विष्टिकृते इति ततो वह्निकान्ताञ्च वदेत्। योजनया ओँ अग्नये स्विष्टिकृते स्वाहेति मनुर्जातः। अनेन मनुना साधकोत्तमो वह्निवदनेऽग्निमुखे जुहुयात्। शोभनेष्टिः स्विष्टिः तां करोतीति स्विष्टिकृत् क्विप् तस्मै। ततो द्विठान्तेन स्वाहान्तेन भूरिति भुवरिति स्वरिति च व्याहृत्या होममाचरेत्।

Then, saying Namaḥ, take the Ghee again from the right side, say first the Praṇava,[1] and then the

Mantra

To Agni the Sviṣṭa-kṛt[2] Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.[3] Then, uttering the Vyāhṛtis[4] with the Praṇava at the commencement, and Svāhā at the end, the Homa sacrifice should be performed.

तारो वैश्वानरपदात् जातवेद इहावहा।
वहलोहिपदान्ते च ताक्षसर्वपदं वदेत्।
कर्माणि साधय स्वाहा त्रिधाऽनेनाहुतीर्हरेत्।। १५७।।

tāro vaiśvānarapadāt jātaveda ihāvahā/
vahalohipadānte ca tākṣasarvapadaṁ vadet/
karmāṇi sādhaya svāhā tridhā'nenāhutīrharet//

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1. Oṁ.
2. Oṁ Agnaye sviṣṭa-kṛte Svāhā. Sviṣṭa-kṛt=one who causes good sacrifice; a form of fire.
3. Fire.
4. The names of the three worlds,—Bhūḥ (Earth), Bhuvaḥ (Space between Earth and Heaven), and Svaḥ (Heaven). These, with Oṁ and the Gāyatrī, are according to Manu, the principal part of the Vedas. By these, says Yājñavalkya, the Most High, the Source of all, should be worshipped. The remove doubt whether or not that cause, signified by Oṁ exists separately from the effects, the text of the Vyāhṛt is next read explaining that God, the sole Cause, eternally exists pervading the Universe (Ram Mohan Ray, *Prescript of Worship by Means of the Gāyatrī*, 1827).

तार इत्यादि। पूर्वं तारः प्रणवो वक्तव्यः। ततो वैश्वानरेति पदात् परं जातवेद इहावहावद लोहि इति वदेत्। तत्पदान्ते च ताक्षसर्वेति पदं वदेत्। ततः कर्म्माणि साधय स्वाहेति वदेत्। योजनया ओँ वैश्वानर जातवेद इहावहावह लोहिताक्ष सर्वकर्म्माणि साधय स्वाहेति मनुर्जातः। अनेन मनुना त्रिधा वारत्रयमाहुतीहरेद्यात्।

Then he should offer oblations thrice with the

Mantra

Oṁ, O Vaiśvānara, Jātaveda, come hither, come hither, O Red-eyed One! fulfil all my works Svāhā[1].

ततोऽग्नौ स्वेष्टमावाह्य पीठाद्यैः सह पूजनम्।
कृत्वा स्वाहान्तमनुना मूलेन पञ्चविंशतीः।। १५८।।

हुत्वा वह्न्यात्मनोर्देव्या ऐक्यं सम्भावयन् धिया।
एकादशाहुतीर्हुत्वा मूलेनैवाङ्गदेवताः।। १५९।।

tato'gnau sveṣṭamāvāhya pīṭhādyaiḥ saha pūjanam/
kṛtvā svāhāntamanunā mūlena pañcaviṁśatīḥ//
hutvā vahnyātmanordevyā aikyaṁ sambhāvayan dhiyā/
ekādaśāhutīrhutvā mūlenaivāṅgadevatāḥ//

Then, invoking the Iṣṭa-Devatā with the proper Mantra into the Fire, let him worship Her and the Pīṭha-Devatā.[2] Twenty-five oblations should then be offered uttering the Mūla-Mantra with Svāhā at the end, and, contemplating on the union (or identity) of his own Self with Vahni and the Devī, eleven more oblations should be offered with the Mūla-Mantra. Oblations should next be made to the Aṅga-Devatās.

हुत्वा स्वकाममुद्दिश्य तिलाज्यमधुमिश्रितैः।। १६०।।
पुष्पैर्बिल्वदलैर्वापि यथाविहितवस्तुभिः।
यथाशक्त्याहुतिं दद्यान्नाष्टन्यूनां प्रकल्पयेत्।। १६१।।

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1. Oṁ Vaiśvānara! Jātaveda! ihāvaha ihāvaha : Lohitākṣa sarvakarmāṇi sādhaya : Svāhā. See p. 333, note 1.
2. The Iṣṭa-devatā is here the Primordial Kālī. The Mantra is given by Tarkālaṅkāra. As to Pīṭha-Devatā, see p. 162, note 2. But here Ādhāraśakti, Śeṣa and the rest are meant.

hutvā svakāmamuddiśya tilājyamadhumiśritaiḥ//
puṣpairbilvadalairvāpi yathāvihitavastubhiḥ/
yathāśaktyāhutiṁ dadyānnāṣṭanyūnāṁ prakalpayet//

तत इत्यादि। ततोऽनन्तरमग्नौ स्वेष्टं देवतामावाह्य पूर्वोक्तमन्त्रेण पीठाद्यैः सह तस्य पूजनञ्च कृत्वा मूलरूपेण स्वाहान्तमनुना पञ्चविंशतिमाहुतीर्वह्नौ हुत्वा प्रक्षिप्य वह्न्यात्मनोः वह्नेरात्मनश्च देव्याश्चैक्यं धिया सम्भावयंश्चिन्तयन् मूलेनैवैकादशाहुतीः हुत्वा ओँ अङ्गदेवताभ्यः स्वाहेति मन्त्रेणाङ्गदेवताश्चोद्दिश्य हुत्वा विष्णुरोँ तत्सत् ओँ अद्यामुकमास्यमुकपक्षेऽमुकतिथावमुकराशिस्थिते भास्करेऽमुकाभीष्टार्थसिद्धि-कामोऽमुकगोत्रः श्रीमद्मुकशर्मा तिलाज्यादिमिश्रितैः पुष्पैर्बिल्वपत्रादिभिर्वा सार्द्धं वह्नावाहुतिमहं ददे इति वाक्येन स्वकाममुद्दिय स्वाहान्तमूलमन्त्रेण तिलाज्यमधुमिश्रितैः पुष्पैरथवा बिल्वदलैर्यथाविहितवस्तुभिर्वा सह यथाशक्ति वह्नावाहुतिं दद्यात्। अष्टन्यूनामाहुतिं न प्रकल्पयेत्।

Then, with a mixture of Ghee, Tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation[1] should be made for the attainment of one's desire. This oblation should be made according to one's ability not less than eight times, and with every attention and care.

ततः पूर्णाहुतिंदद्यात् फलपत्रसमन्विताम्।
स्वाहान्तमूलमन्त्रेण ततः संहारमुद्रया।
तस्माद्देवीं समानीय स्थापयेत् हृदयाम्बुजे।। १६२।।

tataḥ pūrṇāhutiṁdadyāt phalapatrasamanvitām/
svāhāntamūlamantreṇa tataḥ saṁhāramudrayā/
tasmāddevīṁ samānīya sthāpayet hṛdayāmbuje//

तत इति। ततोऽनन्तरं स्वाहान्तमूलमन्त्रेण फलपत्रसमन्वितां फलताम्बूलयुतां पूर्णाहुतिं वह्नौ दद्यात्। ततः परं संहारमुद्रया तस्माद्वह्नेर्देवीं समानीय हृदयाम्बुजे स्थापयेत्।

क्षमस्वेति च मन्त्रेण विसृजेत्तं हुताशनम्।
कृतदक्षिणको मन्त्री अच्छिद्रमवधारयेत्।।.१६३।।

kṣamasveti ca mantreṇa visṛjettaṁ hutāśanam/
kṛtadakṣiṇako mantrī acchidramavadhārayet//

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1. This should also be with the Mūla-Mantra ending with Svāhā.

Then, reciting the Mūla-Mantra ending with Svāhā, complete oblation should be made (with a full ladle[1]) with fruits and leaves.[2] Then the worshipper, with the Saṁhāra-Mudrā[3] transferring the Devī from the Fire to the lotus of his heart, should say "Pardon me," and dismiss[4] Him who feeds on oblations.[5] Then, distributing presents,[6] the Mantrin should consider that the Homa has been duly performed.

हुतशेषं भ्रुवोर्मध्ये धारयेत् साधकोत्तमः।। १६४।।

hutaśeṣaṁ bhruvormadhye dhārayet sādhakottamaḥ//

Then the excellent worshipper should place between the eyebrows what is left over of the oblations[7].

एष होमविधिः प्रोक्तः सर्वत्रागमकर्मणि।
होमकर्म समाप्यैवं साधको जपमाचरेत्।। १६५।।

eṣa homavidhiḥ proktaḥ sarvatrāgamakarmaṇi/
homakarma samāpyaivaṁ sādhako japamācaret//

क्षमस्वेति। ततः अग्ने क्षमस्वेति मन्त्रेण तं हुताशनमग्निं विसृजेत्तस्य विसर्जनं कुर्यात्। ततः कृता दक्षिणा येन स कृतदक्षिणको मन्त्री साधकः कृतमिदं होमकर्माच्छिद्रमस्त्वित्यधारयेत्। ततो हुतशेषं भ्रुवोर्मध्यदेशे धारयेत्।

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1. Literally, Pūrṇāhuti should be offered—*i.e*, complete oblation made with a full ladle in testimony of the completion of the rite.
2. Leaf : Tāmbula or Pān-leaf (Bhāratī).
3. Saṁhāra-Mudrā. Left and placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another; then the hands are given a turn, and the two index fingers are joined. In bringing the Devī to the heart a flower from those offered should be taken up with the tips of the index fingers, and brought near the nose and, when smelling it, the worshipper should think that he has brought Her to the heart.
4. Visarjana.
5. Hutāśana—*i.e.*, Vahni, Fire.
6. Dakṣiṇā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This Acchidrāvadhāraṇa ("Kṛtaṁ idaṁ homakarmā-cchidram-astu").
7. *i.e.*, he should mark his forehead with the mixture of ashes and Ghee left. This is called Tilaka.

This is the ordinance relating to Homa in all forms of Āgama[1] worship. After performance of Homa the worshipper should proceed to do Japa[2].

विधानं शृणु देवेशि येन विद्या प्रसीदति।
देवतागुरुमन्त्राणामैक्यं सम्भावयेद्धिया।। १६६।।

vidhānaṁ śṛṇu deveśi yena vidyā prasīdati/
devatāgurumantrāṇāmaikyaṁ sambhāvayeddhiyā//

विधानमिति। जपाचरणविधानमेवाह देवतेत्यादिभिः। सम्भावयेत् सम्यक् विचिन्तयेत्।

Now, listen, O Queen of the Devas! to the mode of doing Japa by which the Vidyā[3] is pleased. During Japa, the Devatā, the Guru, and the Mantra should by fully realised as one.

मन्त्राणां देवता प्रोक्ता देवता गुरुरूपिणी।
अभेदेन यजेद्यस्तु तस्य सिद्धिरनुत्तमा।। १६७।।

mantrārṇā devatā proktā devatā gururūpiṇī/
abhedena yajedyastu tasya siddhiranuttamā//

देवताद्वैक्यसम्भावनप्रकारन्तत्फलञ्च दर्शयति मन्त्रेत्यादिना। मन्त्राणाः मन्त्रवर्णाः। अभेदेन ऐक्यभावेन।

The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. He who worships them as one and the same, his is the highest success[4].

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1. Tāntrika.
2. Part of mantra-sādhana.
3. *i.e.*, the Devī Ādyā-Śakti.
4. Siddhi. As the mantra is made of letters, the Devatā has a celestial and the Guru a human body it may be asked, says Tarkālaṅkāra, where is their identity. He answers. Suppose in three houses three images of Jagaddhātrī are worshipped. If I bow to the materials of these images then obeisance to thtem is obeisance to three separate things. But I did not bow to the materials. I do not boew before ife is palced in the image (Jīvanyāsa). I bow to the one Jagaddhātrī who is invoked into all the thre images. The Guru again is not merely a human being. As the material of the image is the place of the Devatā so is the human form of the Guru. The Mantra is the body of the

गुरुं शिरसि सञ्चिन्त्य देवतां हृदयाम्बुजे।
रसनायां मूलविद्यां तेजोरूपां विचिन्त्य च।
त्रयाणान्तेजसाऽऽत्मानमेकीभूतं विचिन्तयेत्।। १६८।।

guruṁ śirasi sañcintya devatāṁ hṛdayāmbuje/
rasanāyāṁ mūlavidyāṁ tejorūpāṁ vicintya ca/
trayāṇāntejasā''tmānamekībhūtaṁ vicintayet//

मूलविद्याम् मूलमन्त्रात्मिकां विद्याम्। त्रयाणाम् गुरुदेवतामूलमन्त्राणाम्।

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of Tejas[1] on his tongue, and himself as identified[2] with the glory of all three.

तारेण सम्पुटीकृत्य मूलमन्त्रञ्च सप्तधा।
जप्त्वा तु साधकः पश्चान्मातृकापुटितं स्मरेत्।। १६९।।

tāreṇa sampuṭīkṛtya mūlamantrañca saptadhā/
japtvā tu sādhakaḥ paścānmātṛkāpuṭitaṁ smaret//

तारेणेत्यादि। तारेण सम्पुटीकृत्य आदावन्ते च अकारादिक्षकारान्तैरेकपञ्चाशता वर्णैः संयुक्तं मूलमन्त्रं सप्तधा स्मरेत् जपेत्। आगमजस्यानित्यत्वात् जप्त्वेत्यत्र नेडागमः।

Japa should then be done of the Mūla-Mantra seven times adding to the beginning and at the end of it the Tāra.[3] Having done this, Japa should be done of it with the Mātṛkā letters placed before and after it[4].

मायाबीजं स्वशिरसि दशधा प्रजपेत् सुधीः।
वदने प्रणवं तद्वत् पुनर्मायां हृदम्बुजे।
प्रजप्य सप्तधा मन्त्री प्राणायामं समाचरेत्।। १७०।।

Devatā and is therefore the place (Adhiṣṭhāna) of the Devatā. Now elimiate the material of the image, the human form, and the letter form or Śabda-brahman of the mantra and look for the object of worship. That is the one Brahman in the form of all three. The Guru, Devatā, and Mantra are one and the same Brahman.

1. Light, and energy. The Mantra is though of at the root of the tongue.
2. Mantra and Devatā are one : Mantrārṇā Devatā proktā, Devatā Gururūpiṇī. See Woodroofe's *Garland of Letters*.
3. *i.e.*, the Praṇava—Oṁ.
4. A to Kṣa, the Anuloma and Kṣa to A, the Viloma-Mātṛkā.

māyābījaṁ svaśirasi daśadhā prajapet sudhīḥ/
vadane praṇavaṁ tadvat punarmāyāṁ hṛdambuje/
prajapya saptadhā mantrī prāṇāyāmaṁ samācaret//

मायेति। ततः सुधीः साधकः स्वशिरसि मायाबीजं ह्रीँ बीजं दशधा प्रजपेत्। ततो वदने स्वमुखे प्रणवं तद्वद्दशधा जपेत्। हृदम्बूजे पुनर्मायां ह्रीँ बीजं सप्तधा प्रजप्य मन्त्री प्राणायामं पूर्ववत् समाचरेत् कुर्यात्।

The wise worshipper should make Japa of the Māyā-Bīja[1] over his head ten times, and of the Praṇava ten times over his mouth, and of the Māyā-Bīja again seven times in the lotus of his heart, and then perform Prāṇāyāma[2].

ततो मालां समादाय प्रवालादिसमुद्भवाम्।
माले माले महाभागे सर्वशक्तिस्वरूपिणि।। १७१।।

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1. *i.e.*, Hrīṁ.
2. Breath control (See *Serpent Power*). Making Japa (as in verse 169) of the Mūla-Mantra, preceded and followed by the Praṇava, is called Aśauca-bhaṅga (=breaking or removing uncleanliness), and making Japa as above with the Māṭṛkā-Bīja in the Maṇi-pūra is called Nirvāṇa. Making Japa over the head is Kullukā (see Chapter iii, 119); making Japa of the Praṇava is Mukhaśodhana (purification of the mouth); making Japa of Māyā-Bīja in the heart is Setu (bridge). Meditating on the Mūla-mantra with the Bīja Hūṁ before and after it, in the Sahasrāra, in the Heart, in the Mūlādhāra and then again in the Sahasrāra is called Mantra-caitanya. To do Japa seven times of the Mūla-mantra preceded and followed of the Bīja Iṁ is Nidrābhaṅga. To meditate on the Iṣṭa-devatā from feet to head as composed of the letters of the Mantra is called Mantrārtha-bhāvanā.
To do Japa of the Bīja-Krīṁ or Oṁ Krīṁ in the heart or throat seven times is called Mahāsetu. To meditate on the Guru in the head and on the Iṣṭadevatā in the heart and to think of the Yoni-rūpā Bhagavtī as pervading one from the head to the Mūlādhāra and the reverse and then doing Japa of the Bīja Eṁ ten times is Yoni-Mudrā. Doing Japa of the Mantra seven times formed by three repetitions of the Bīja, three of the Praṇava and three of the Bīja again is Jihvāśodhana. Prāṇa-yoga is done by Japa seven times of the Bīja preceded and followed each time by Hrīṁ. Dīpanī is Japa of the Bīja seven times preceded and followed in each case by the Praṇava. Doing this seven times is Aśauca-bhaṅga. There are other terms such as mantra-śikhā which relate to Japa-rahasya.

चतुर्वर्गस्त्वयि न्यस्तस्तस्मान्मे सिद्धिदा भव।
इति सम्पूज्य मालां तां श्रीपात्रस्थामृतेन च।। १७२।।
त्रिधा मूलेन सन्तर्प्य स्थिरचित्तो जपञ्चरेत्।
अष्टोत्तरसहस्रं वाऽप्यथवाऽष्टोत्तरं शतम्।। १७३।।

tato mālāṁ samādāya pravālādisamudbhavām/
māle māle mahābhāge sarvaśaktisvarūpiṇi//
caturvargastvayi nyastastasmānme siddhidā bhava/
iti sampūjya mālāṁ tāṁ śrīpātrasthāmṛtena ca//
tridhā mūlena santarpya sthircitto japañcaret/
aṣṭottarasahasraṁ vā'pyathavā'ṣṭottaraṁ śatam//

तत इति। ततोऽनन्तरं प्रवालादिसमुद्भवां विद्रुमादिसञ्जातां मालां समादाय गृहीत्वा माले माले इत्यादिना सिद्धिदा भवेत्यन्तेन मन्त्रेण तां मालां सम्पूज्य श्रीपात्रस्थामृतेन मालां सन्तर्पयामि स्वाहेत्यन्तेन मूलमन्त्रेण त्रिधा सन्तर्प्य च स्थिरचित्तो भूत्वाऽष्टोत्तर-सहस्रमष्टोत्तरशतं वा मूलमन्त्रस्य जपञ्चरेत् कुर्यात्।

Then, taking a rosary of coral, or other substance, let him worship it thus :

Mantra

O Rosary,[1] O Rosary, O great Rosary, thou art the form of all Śaktis.[2] Thou art the repository of the fourfold blessings.[3] Do thou therefore be the giver to me of all success.[4]

Having thus worshipped the rosary, and also made oblation[5] to it thrice with wine taken from the Śrī-pātra,[6] accompanied by recitation of the Mūla-Mantra, the worshipper should, with well-controlled mind, make Japa one thousand and eight, or at least one hundred and eight times.

प्राणायामं ततः कृत्वा श्रीपात्रजलपुष्पकैः।
गुह्यातिगुह्यगोप्त्री त्वं गृहाणास्मत्कृतं जपम्।। १७४।।

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1. Mālā.
2. Sarvaśakti-svarūpiṇi, that is, all the Śaktis are in Thee.
3. *i.e.*, Dharma, Artha, Kāma, Mokṣa.
4. Siddhi.
5. Tarpaṇa.
6. See p. 274, note 1.

सिद्धिर्भवतु मे देवि त्वत्प्रसादामहेश्वरि।
इति मन्त्रेण मतिमान् देव्या वामकराम्बुजे।। १७५।।
तेजोरूपं जपफलं समर्प्य प्रणमेद्भुवि।
ततः कृताञ्जलिर्भूत्वा स्तोत्रञ्च कवचं पठेत्।। १७६।।

prāṇāyāmaṁ tataḥ kṛtvā śrīpātrajalapuṣpakaiḥ/
guhyātiguhyagoptrī tvaṁ gṛhāṇāsmatkṛtaṁ japam//
siddhirbhavatu me devi tvatprasādāmaheśvari/
iti mantreṇa matimān devyā vāmakarāmbuje//
tejorūpaṁ japaphalaṁ samarpya praṇamedbhuvi/
tataḥ kṛtāñjalirbhūtvā stotrañca kavacaṁ paṭhet//

प्राणायामेत्यादि। ततः परं प्राणायामं कृत श्रीपात्रजलपुष्पकैः गुह्यातिगुह्येत्यादिना महेश्वरि इत्यन्तेन मन्त्रेण मतिमान् साधकस्तेजोरूपं जपफलं देव्या वामकराम्बुजे समर्प्य भुवि दण्डवन्निपत्य देवीं प्रणमेत्।

Then, doing Prāṇāyāma, he should offer into the left lotus-hand of the Devī the fruit of his Japa, which is Tejas[1] together with water[2] and flowers from the Śrī-pātra,[3] and, bowing down his head to the ground, say the following

Mantra

O Great Queen![4] Thou Who protectest that which is most secret, deign to accept this my Japa. May by Thy grace, success attend my effort.

After this, let him with folded hands recite the Hymn[5] and the Protective Mantra[6].

ततः प्रदक्षिणीकृत्य विशेषार्घ्येण साधकः।
विलोमार्घ्यप्रदानेन कुर्यादात्मसमर्पणम्।। १७७।।

tataḥ pradakṣiṇīkṛtya viśeṣārghyeṇa sādhakaḥ/
vilomārghyapradānena kuryādātmasamarpaṇam//

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1. The fruit of the Japa, is like Tejas itself.
2. *i.e.*, Jala, here Wine and water mixed.
3. See p. 274, note 1.
4. Maheśvarī.
5. Stotra.
6. Kavaca. The text of this and the hymn are given in the next Chapter.

Then the Sādhaka with the special oblation[1] in his hand should go round the Devī, keeping Her to his right, say the following, and dedicate his Self[2] to Her by offering Vilomārghya[3].

इतः पूर्वं प्राणबुद्धिदेहधर्म्माधिकारतः।
जाग्रत्स्वप्नसुषुप्त्यन्ते अवस्थासु प्रकीर्त्तयेत्।। १७८।।
मनसाऽन्ते वदेद्वाचा कर्म्मणा तदनन्तरम्।
हस्ताभ्यां पदतः पद्भ्यामुदरेण ततः परम्।। १७९।।
शिश्नया यत् कृतञ्चोक्त्वा यत् स्मृतं पदतो वदेत्।
यदुक्तं तत् सर्वमिति ब्रह्मार्पणमुदीरयेत्।
भवत्वन्ते मां मदीयं सकलं तदनन्तरम्।। १८०।।
आद्याकालीपदाम्भोजे अर्पयामि पदं वदेत्।
प्रणवं तत्सदित्युक्त्वा कुर्यादात्मसमर्पणम्।। १८१।।

itaḥ pūrvaṁ prāṇabuddhidehadharmmādhikārataḥ/
jāgratsvapnasuṣuptyante avasthāsu prakīrttayet//
manasā'nte vadedvācā karmmaṇā tadanantaram/
hastābhyāṁ padataḥ padbhyāmudareṇa tataḥ param//
śiśnayā yat kṛtañcoktvā yat smṛtaṁ padato vadet/
yaduktaṁ tat sarvamiti brahmārpaṇamudīrayet/
bhavatvante māṁ madīyaṁ sakalaṁ tadanantaram//
ādyākālīpadāmbhoje arpayāmi padaṁ vadet/
praṇavaṁ tatsadityuktvā kuryādātmasamarpaṇam//

आत्मसमर्पणमन्त्रमाह तत इत्यादिभिः सार्द्धैश्चतुर्भिः। इतः पूर्वं प्राणबुद्धिदेह-धर्म्माधिकारतः जाग्रत्स्वप्नसुषुप्त्यन्तेऽवस्थास्विति प्रकीर्त्तयेत्। ततो मनसाऽन्ते वाचा तदनन्तरं कर्म्मणा तदनन्तरं हस्ताभ्यामिति वदेत्। तस्माच्च पदात् पद्भ्याम् ततः परमुदरेणेति च वदेत्। ततः परं शिश्नया यत् कृतञ्चोक्त्वा यत् स्मृतमिति वदेत्। ततश्च पदात् परं यदुक्तं तत्सर्वमिति वदेत्। ततो ब्रह्मार्पणमुदीरयेत्। ततो भवत्वित्यन्ते मां

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1. Viśeṣārghya.
2. Ātma-samarpaṇa. This should be done by reciting the Mantra in Verses 178-81.
3. Vilomārghya is offering of Arghya at the feet of the Devī. Arghya is generally offered at the had, but the worshipper, in offering his own self as Arghya, offers same at the feet. Vilomārghya=reversed Arghya.

मदीयं सकलमित्युदीरयेत्। तदनन्तरमाद्याकालीपदाम्भोजेऽर्पयामीति पदं वदेत्। ततः प्रणवं तत्सदिति च वदेत्। सकलपदयोजनया इतः पूर्वं प्राणबुद्धिदेहधर्म्माधिकारतो जाग्रत्स्वप्नसुषुप्त्यवस्थासु मनसा वाचा कर्मणा हस्ताभ्यां पद्भ्यामुदरेण शिश्नया यत् कृतं यत् स्मृतं यदुक्तं तत् सर्वं ब्रह्मार्पणं भवत मां मदीयं च सकलमाद्याकाली-पदाम्भोजेऽर्पयामि ओँ तत्सदिति मन्त्रो जातः। इमं मन्त्रमुक्त्वा काल्यै आत्मसमर्पणं कुर्यात्।

Mantra

Oṁ : Whatsoever ere this I have done through the vital airs, mind or body, whether when awake, in dream or dreamless sleep, whether by mind, word or deed, whether by my hands, feet, belly, or organ of generation, whatsoever I have thought or said—may all that be an offering to Brahman. Me and all that is mine I lay at the lotus-feet of the Ādyā-Kālī. Oṁ Tat Sat[1]. After saying this dedication should be made of the Self.[2]

ततः कृताञ्जलिर्भूत्वा प्रार्थयेदिष्टदेवताम्।
मायाबीजं समुच्चार्य श्रीआद्ये कालिके वदेत्।। १८२।।

पूजिताऽसि यथाशक्त्या क्षमस्वेति विसृज्य च।
संहारमुद्रया पुष्पमाघ्राय स्थापयेत् हृदि।। १८३।।

tataḥ kṛtāñjalirbhūtvā prārthayediṣṭadevatām/
māyābījaṁ samuccārya śrīādye kālike vadet//
pūjitā'si yathāśaktyā kṣamasveti visṛjya ca/
saṁhāramudrayā puṣpamāghrāya sthāpayet hṛdi//

तत इत्यादि। ततः परं कृताञ्जलिर्भूत्वेष्टदेवतां प्रार्थयेत्। किं प्रार्थयेदित्यपेक्षायामाह मायाबीजमित्यादि। मायाबीजं ह्रीँ बीजं समुच्चार्य श्री आद्ये कालिके इति वदेत्। ततो यथाशक्त्या पूजितासि क्षमस्वेति प्रार्थनावाक्यमासीत्। अनेनैव वाक्येनेष्टदेवतां विसृज्य च संहारमुद्रया पुष्पमादाय आघ्राय च स्वहृदि स्थापयेत्।

1. Itaḥ pūrvaṁ prāṇa-buddhi-deha-dharmādhikārato jāgrat-svapna-suṣuptyavasthāsu manasā vācā karmaṇā hastābhyāṁ padbhyāṁ, udareṇa śiśnayā yat kṛtaṁ yat smṛtaṁ yaduktaṁ tat sarvaṁ brahmārpaṇaṁ bhavatu māṁ madīyaṁ sakalaṁ Ādyā Kālīpadām-bhoje arpayāmi. Oṁ Tat Sat.
2. Ātma-samarpaṇaṁ.

Then, with folded hands, let him supplicate his Iṣṭa-devatā[1] and reciting the Māyā-Mantra,[2] say :

Mantra

"O Primordial Kālikā ! I have worshipped Thee with all my powers and devotion," and then saying, " Forgive me," let him bid the Devī go.[3] Let him then with his hands formed into Saṁhāra-Mudrā[4] take up a flower, smell it, and place it on his heart.

ऐशान्यां मण्डलं कृत्वा त्रिकोणं सुपरिष्कृतम्।
तत्र संपूजयेद्देवीं निर्माल्यपुष्पवारिणा।
ह्रीँ निर्माल्यपदञ्चोक्त्वा वासिन्यै नम इत्यपि।। १८४।।

aiśānyāṁ maṇḍalaṁ kṛtvā trikoṇaṁ suprisḳṛtam/
tatra saṁpūjayeddevīṁ nirmālyapuṣpavāriṇā/
hrīṁ nirmālyapadañcoktvā vāsinyai nama ityapi//

ऐशान्यामिति। तत ऐशान्यां दिशि सुपरिष्कृतं त्रिकोणं मण्डलं कृत्वा तत्र मण्डले वक्ष्यमाणमन्त्रेण निर्माल्यपुष्पवारिणा निर्माल्यवासिनीं देवीं संपूजयेत्। निर्माल्यवासिन्याः पूजनस्य मन्त्रमाह ह्रीमित्याद्यर्द्धेन। ह्रीँ निर्माल्यपदमुक्त्वा वासिन्यै नम इति वदेत्। योजनया ह्रीँ निर्माल्यवासिन्यै नम इति मनुर्जातः।

A triangular figure well and clearly made should next be drawn in the North-East corner, and there he should worship the Devī Nirmālya-vāsinī[5] with the

Mantra

Hrīṁ To the Devī Nirmālya-vāsinī[6] Namaḥ.

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1. The particular Deity of the worshipper; here Kālī.
2. Hrīṁ.
3. Visarjana. This is the dismissal of the Devī to Her seat in the eight-petalled Lotus in the heart of the worshipper. He asks to be forgiven both because of the trouble he has given Her as also for his shortcomings in worship. At this time the jar is slightly titled by the Sādhaka.
4. The Mudrā of Dissolution (see p. 342, note 4).
5. Nirmālya is the remains of the offerings made to a Devatā. The flower, etc. used in the ceremony. These, too, are sacred, and of them Nirmālya-vāsinī is the Devī.
6. Hrīṁ Nirmālya-vāsinyai Namaḥ.

ब्रह्मविष्णुशिवादिभ्यः सर्वदेवेभ्य एव च।
नैवेद्यं वितरेत् पश्चात् गृह्णीयात् शक्तिसाधकः।। १८५।।

brahmaviṣṇuśivādibhyaḥ sarvadevebhya eva ca/
naivedyaṁ vitaret paścāt gṛhṇīyāt śaktisādhakaḥ//

ब्रह्मेत्यादि। नैवेद्यं देव्यर्पितान्नादि। वितरेत् दद्यात्। शक्तिसाधकः शक्तिसहितः साधकः।

Then, distributing Naivedya[3] to Brahmā, Viṣṇu, and Śiva, and all the other Devas, the Sādhaka and his Śakti should partake of it.

स्वीयशक्तिं वामभागे संस्थाप्य पृथगासने।
एकासनोपविष्टो वा पात्रं कुर्यात् मनोरमम्।। १८६।।

svīyaśaktiṁ vāmabhāge saṁsthāpya pṛthagāsane/
ekāsanopaviṣṭo vā pātraṁ kuryāt manoramam//

देवीनैवेद्यग्रहणविधानमाह स्वीयशक्तिमित्यादिभिः। वामभागे पृथगासने स्वीयां शक्तिं संस्थाप्य स्वीयशक्त्या सहैकासने एवोपविष्टो वा साधकः पानभोजनार्थं मनोरमं रम्यं पात्रं कुर्यात्।

Then, placing his Śakti[4] to his left, on a separate seat or on the same seat with himself, he should take a pleasing cup.

पानपात्रं प्रकुर्वीत् न पञ्चतोलकाधिकम्।
तोलकत्रितयान्न्यूनं स्वार्णं राजतमेव च।। १८७।।

pānapātraṁ prakurvīt na pañcatolakādhikam/
tolakatritayānnyūnaṁ svārṇaṁ rājatameva ca//

The cup should be so formed as to hold not more than five and not less than three Tolās (about two ounces) of wine, and may be of either gold or silver,

अथवा काचजनितं नारिकेलोद्भवञ्च वा।
आधारोपरि संस्थाप्य शुद्धिपात्रस्य दक्षिणे।। १८८।।

athavā kācajanitaṁ nārikelodbhavañca vā/
ādhāropari saṁsthāpya śuddhipātrasya dakṣiṇe//

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1. Anything offered to the deity, usually cooked or uncooked food.
2. The wife or other woman with whom the worship is done.

Or crystal, or made of the shell of a cocoa-nut. It should be kept on a support[1] on the right side of the plate containing the Śuddhi[2].

महाप्रसादमानीय पात्रेषु परिवेशयेत्।
स्वयं वा भ्रातृपुत्रैर्वा ज्येष्ठानुक्रमतः सुधीः।। १८९।।

mahāprasādamānīya pātreṣu pariveśayet/
svayaṁ vā bhrātṛputrairvā jyeṣṭhānukramataḥ sudhīḥ//

पानेत्यादि। पञ्चतोलकादधिकं तोलकत्रितयात् न्यूनञ्च पानपात्रं न प्रकुर्वीत। तच्च स्वार्णं सुवर्णोद्भवं राजतं रजतोद्भवमथवा काचजनितं नारिकेलोद्भवं वा पानपात्रं शुद्धिपात्रस्य दक्षिणे देशे आधारोपरि संस्थाप्य सुधीः धीरः साधको महाप्रसादमानीय स्वयं वा भ्रातृपुत्रैर्वा ज्येष्ठानुक्रमत एव पात्रेषु परिवेशयेत्। जन्मतोऽत्र ज्यैष्ठ्यं न ग्राह्यं किन्त्वभिषेकत इति बोध्यम्।

Then either the gentle Sādhaka himself or his brother's sons should serve the sacred food[3] and wine among the worshippers according to the order of their seniority[4].

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1. *i.e.*, a tripod.
2. *i.e.*, the Śuddhi-pātra, or dish containing the prepared meat, fish, etc., the cup being called *pāna-pātra*.
3. Mahā-prasāda.
4. Here, seniority=priority in initiation and not in years. The practice, is, as given in the *Kaulikārcanadīpikā*, as follows : The worshipper first serves his own Guru, then the Śakti of the Guru, then his own Śakti, then the elders on the right and the juniors on his left, and then he helps himself. In Kālīkula, the Śakti of the Guru is served before the Guru. If in a Cakra a Sādhaka has a Mahā-pātra (cup made of human skull) the wine should be put into that first.
   Manu says that a man is not old because his hairs are grey. The Devas call him old who though young in years is possessed of wisdom (Jñāna). In ascertaining seniority the Pūrṇābhiṣikta is senior to the Śāktābhiṣikta. The Kramadīkṣita is senior to the Pūrṇabhiṣikta. The Śāmrājyābhiṣikta is senior to the Krama-dīkṣita. Mahā-sāmrājya is superior to Sāmrājya, Sāmrājyātīta is superior to Mahā-sāmrājya. The Pūrṇadīkṣita is superior to the former. Of the Pūrṇa-dīkṣita, he who is a Pūrṇa-yogī, who is fully adept in Mantra and Yoga is above all. The Guru of the particular Cakra is above the Pūrṇa-yogī. He is above all as representing the Ādiguru.

पानपात्रे सुधा देया शौद्धये शुद्ध्यादिकानि च।
ततः सामयिकैः सार्द्धं पानभोजनमाचरेत्।। १९०।।

pānapātre sudhā deyā śauddhye śuddhyādikāni ca/
tataḥ sāmayikaiḥ sārddhaṁ pānabhojanamācaret//

पानेत्यादि। पानपात्रे सुधा मदिरा देया शौद्धये शुद्धिपात्रे शुद्ध्यादिकानि मांसमत्स्यादीनि च देयानि। ततः परं सामयिकैर्देव्यर्चनसमयाधिगतैर्जनैः सार्द्धं पानभोजनमाचरेत्।

The purified wine should be served in the drinking-cups, and the purified food in plates kept for that purpose, and then food and drink should be taken with such as are present at the time.

आदावास्तरणार्थाय गृह्णीयात् शुद्धिमुत्तमाम्।
ततोऽतिहृष्टमनसा समस्तः कुलसाधकः।। १९१।।

स्वस्वपात्रं समादाय परमामृतपूरितम्।
मूलाधारादिजिह्वान्तां चिद्रूपां कुलकुण्डलीम्।। १९२।।

विभाव्य तन्मुखाम्भोजे मूलमन्त्रं समुच्चरन्।
परस्पराज्ञामादाय जुहुयात् कुण्डलीमुखे।। १९३।।

ādāvāstaraṇārthāya gṛhṇīyāt śuddhimuttamām/
tato'tihṛṣṭamanasā samastaḥ kulasādhakaḥ//
svasvapātraṁ samādāya paramāmṛtapūritam/
mūlādhārādijihvāntāṁ cidrūpāṁ kulakuṇḍalīm//
vibhāvya tanmukhāmbhoje mūlamantraṁ samuccaran/
parasparājñāmādāya juhuyāt kuṇḍalīmukhe//

आदाविति। आदौ प्रथमतो मद्यस्थापनार्थायास्तरणार्थायोत्तमां शुद्धिं गृह्णीयात्। ततोऽतिहृष्टमनसा समस्तः सर्वः कुलसाधकः परमामृतपूरितमुत्तममद्यपूरितं स्वस्वपात्रं समादाय गृहीत्वा मूलाधारादिजिह्वान्तं व्याप्य स्थितां चिद्रूपाञ्चैतन्यस्वरूपां कुलकुण्डलिनीं विभाव्य विचिन्त्य तन्मुखाम्भोजे मूलमन्त्रं समुच्चरन् सन् परस्परस्याज्ञामादाय कुण्डलीमुखे जुहुयात् परमामृतं दद्यात्।

First of all, some Śuddhi should be eaten to make a foundation[1] (for the wine which is to be drunk). Let the

1. For drinking on an empty stomach would more strongly effect the

assembled worshippers then joyously take up each his own cup filled with excellent nectar.

Then let them take up each his own cup and meditate upon the Kula-Kuṇḍalinī,[1] who is the Cit,[2] and who is spread from the Mūlādhāra[3] lotus to the tip of the tongue, and, uttering the Mūla-Mantra,[4] let each, after taking the others' permission, offer it as oblation to the mouth of the Kuṇḍalī[5].

अलिपानं कुलस्त्रीणां गन्धस्वीकारलक्षणम्।
साधकानां गृहस्थानां पञ्चपात्रं प्रकीर्त्तितम्।। १९४।।

alipānaṁ kulastrīṇāṁ gandhasvīkāralakṣaṇam/
sādhakānāṁ gṛhasthānāṁ pañcapātraṁ prakīrttitam//

When the Śakti is of the household,[6] the smelling of the wine is the equivalent of drinking it. Worshippers who are householders may drink five cups only.[7]

अतिपानात् कुलीनानां सिद्धिहानिः प्रजायते।। १९५।।

atipānāt kulīnānāṁ siddhihāniḥ prajāyate//

अलीत्यादि। कुलस्त्रीणां गन्धस्वीकारलक्षणं मद्यसम्बन्धिगन्धाङ्गीकरणस्वरूपमेवालिपानं मद्यपानं प्रकीर्त्तितम्। गृहस्थानां साधकानां पञ्चपात्रं पञ्चपात्रपरिमाणकमलिपानं प्रकीर्तितं गृहस्थैः साधकैः पञ्चपात्रपरिमितमेव मद्यं पातव्यमित्यर्थः।

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worshipper and may be render him unfit for worship. This practice is not (I am old) followed, at any rate at present, by the Viṣṇukrāntā worshippers. They hold the cup of wine in the left, and the Śuddhi in the right, and as they drink they take the Śuddhi. With the first cup they take meat, with the second fish, with the third Mudrā, and with the fourth all these, and with the fifth cup anything they may desire.

1. The Śabda-Brahman in bodies.
2. Divine Consciousness as to which term, see *Śakti and Śākta*.
3. The abode of Kuṇḍalinī in the Piṇḍa or body.
4. See note under ch. v. 66.
5. The offering to the mouth of the Kuṇḍalī is done by pouring the wine down the throat of the worshipper in whom the Kuṇḍalī resides.
6. Kula-strī—*i.e.*, where the wife of the worshipper is his Śakti, as opposed to cases where the Śakti is Parakīyā or Sādhāraṇī, a practice discountenanced by this Tantra.
7. Sādhakānāṁ gṛhasthānāṁ pañca-pātraṁ prakīrtitaṁ.

गृहस्थानामित्यनेन पञ्चपात्रपरिमितादधिकमपि मद्यं पिबतां तद्भिन्नानां न दोष इति सूचितम्। ननु पञ्चपात्रपरिमितादधिकं मद्यं पिबतां गृहस्थसाधकानां को दोषस्तत्राह अतिपानादित्यादि।

Excessive drinking prevents the attainment of success by Kula worshippers[1].

यावन्न चालयेद् दृष्टिं यावन्न चालयेन्मनः।
तावत् पानं प्रकुर्वीत पशुपानमतः परम्।। १९६।।

yāvanna cālayed dṛṣṭiṁ yāvanna cālayenmanaḥ/
tāvat pānaṁ prakurvīta paśupānamataḥ param//

They may drink until the sight or the mind is not affected.[2] To drink beyond that is bestial[3].

यावदिति। चालयेत् घूर्णयेत्।

पाने भ्रान्तिर्भवेद्यस्य घृणी च शक्तिसाधके।
स पापिष्ठः कथं ब्रूयादाद्यां कालीं भजाम्यहम्।। १९७।।

pāne bhrāntirbhavedyasya ghṛṇī ca śaktisādhakarū/
sa pāpiṣṭhaḥ kathaṁ brūyādādyāṁ kālīṁ bhajāmyaham//

How is it possible for a sinner who becomes a fool through drink and who maligns the Sādhaka of Śakti to say " I worship the Ādyā-Kālikā"[4] ?

यथा ब्रह्मार्पितेऽन्नादौ स्पृष्टदोषो न विद्यते।
तथा तव प्रसादेऽपि जातिभेदं विवर्जयेत्।। १९८।।

yathā brahmārpite'nnādau spṛṣṭadoṣo na vidyate/
tathā tava prasāde'pi jātibhedaṁ vivarjayet//

पान इति। घृणी जुगुप्सावान्। जुगुप्साकरणे घृणेत्यमरः।

As touch[5] cannot affect food and the like offered to

1. Ati-pānāt kulīnānāṁ siddhi-hāniḥ prajāyate.
2. Literally, 'does not go round'.
3. Yāvan na cālayed dṛṣṭiṁ, yāvan na cālayen manaḥ.
   Tāvat pānaṁ prakurvīta, paśu-pānamataḥ paraṁ.
4. Pāne bhrāntir bhaved yasya ghṛṇī ca śakti-sādhake.
   Sa pāpiṣṭhaḥ kathaṁ bruyāt ādyāṁ Kālīṁ bhajāmyahaṁ
5. Of a person of an inferior caste.

Brahman, so there is no distinction of caste in food[1] offered to Thee.

एवमेव विधानेन कुर्यात् पानञ्च भोजनम्।
हस्तप्रक्षालनं नास्ति तव नैवेद्यसेवने।
लेपावनोदनं कुर्याद्वस्त्रेण पाथसाऽपि वा।। १९९।।

evameva vidhānena kuryāt pānañca bhojanam/
hastaprakṣālanaṁ nāsti tava naivedyasevane/
lepāvanodanaṁ kuryādvastreṇa pāthasā'pi vā//

एवमिति। लेपावनोदनम् हस्तलेपापनयनम्।

As I have directed, so should eating and drinking be done. After partaking of food offered[2] to Thee, the hands should not be washed,[3] but with a piece of cloth or a little water remove that which has adhered to the hands.

ततो निर्माल्यकुसुमं विधृत्य शिरसा सुधीः।
यन्त्रलेपं कूर्चदेशे विहरेद्देववद्भुवि।। २००।।

tato nirmālyakusumaṁ vidhṛtya śirasā sudhīḥ/
yantralepaṁ kūrcadeśe vihareddevavadbhuvi//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे श्रीपात्रस्थापनहोमचक्रानुष्ठानकथनं नाम षष्ठोल्लासः।। ६।।

//iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde śrīpātrasthāpanahomacakrānuṣṭhānakathanaṁ nāma ṣaṣṭhollāsaḥ//

तत इति। कूर्चदेशे भ्रुवोर्मध्यदेशे। कूर्चमस्त्रीभ्रुवोर्मध्यमित्यमरः।

इति श्रीमहानिर्वाणतन्त्रटीकायां षष्ठोल्लासः।

Lastly, after placing a flower from the Nirmālya[4] on his

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1. Prasāda.
2. Naivedya.
3. The hands are always washed after meals. It is customary to use water to wash and clear the throat and mouth after meals.
4. Remnants of offering (*vide* p. 408, note 2). By Nirmālya is usually meant flowers, but in some temples (as in Purī) food offerings are so

head, and wearing a Tilaka mark[1] made from the remnants of the oblation on the Yantra between his eyebrows, the intelligent worshipper may roam the earth like a Deva.

End of the Sixth Chapter, entitled " Placing of the Śrī-Homes, Formation of the Cakra, and other Rites."

called. The word is from Nir-mala=stainless or dirtless. Things offered to the Devatā become stainless.

1. The sectarian mark.

सप्तमोल्लासः

CHAPTER VII

HYMN AND AMULET

श्रुत्वाऽऽद्याकालिकादेव्या मन्त्रोद्धारं महाफलम्।
सौभाग्यमोक्षजननं ब्रह्मज्ञानैकसाधनम्।। १।।
प्रातःकृत्यं तथा स्नानं सन्ध्यां सम्विद्विशोधनम्।
न्यासपूजाविधानञ्च बाह्याभ्यन्तरभेदतः।। २।।
बलिप्रदानं होमञ्च चक्रानुष्ठानमेव च।
महाप्रसादस्वीकारं पार्वती हृष्टमानसा।
विनयावनता देवी प्रोवाच शङ्करं प्रति।। ३।।
ओँ नमो ब्रह्मणे।

śrutvā''dyākālikādevyā mantroddhāraṁ mahāphalam/
saubhāgyamokṣajananaṁ brahmajñānaikasādhanam//
prātaḥkṛtyaṁ tathā snānaṁ sandhyāṁ samvidviśodhanam/
nyāsapūjāvidhānañca bāhyābhyantarabhedataḥ//
balipradānaṁ homañca cakrānuṣṭhānameva ca/
mahāprasādasvīkāraṁ pārvatī hṛṣṭamānasā/
vinayāvanatā devī provāca śaṅkaraṁ prati//
oṁ namo brahmaṇe/

श्रुत्वेत्यादि। महाफलम् महत् फलं यस्य तथाभूतम्।

Pārvatī was pleased at hearing the revelation of the auspicious Mantra of the Ādyā Kālikā, which yields abundant blessings, is the only means of attaining to a knowledge of the

Brahman and leads to prosperity and Liberation[1]; as also at hearing of the morning rites, the rules relating to bathing, Saṁdhyā, the purification of Saṁvid, the methods of external and internal Nyāsa[2] and worship, the sacrifice of animals,[3] Homa, the formation of the circle of Worship,[4] and the partaking of the holy food.[5] Bowing low with modesty, the Devī questioned Śaṅkara.[6]

श्रीदेव्युवाच

सदाशिव जगन्नाथ जगतां हितकारक।
कृपया कथितं देव पराप्रकृतिसाधनम्।। ४।।

śrīdevyuvāca

sadāśiva jagannātha jagatāṁ hitakāraka/
kṛpayā kathitaṁ deva parāprakṛtisādhanam//

Śrī Devī said :

O Sadāśiva![6] Lord[7] and Benefactor of the Universe! Thou hast in Thy mercy spoken of the mode of worship of the Supreme Prakṛti[8].

सर्वप्राणिहितकरं भोगमोक्षैककारणम्।
विशेषतः कलियुगे जीवानामाशु सिद्धिदम्।। ५।।

sarvaprāṇihitakaraṁ bhogamokṣaikakāraṇam/
viśeṣataḥ kaliyuge jīvānāmāśu siddhidam//

पार्वती शङ्करं प्रति किं प्रोवाचेत्यपेक्षायामाह सदाशिवेत्यादि।

1. Saubhāgya, Mokṣa.
2. See *Śakti and Śākta.*
3. Bali.
4. Cakra (see *ibid.*).
5. Mahā-prasāda. Any offering of food made to a Deva is called Prasāda which literally means graciousness or kindness : for the food on being offered to the Deva is infused with His grace. In Cakra worship the offering has the same sanctity.
6. See p. 10, note 1.
7. Jagannātha, Jagatāṁ hitakāraka.
8. Parā-prakṛti-sādhanā. Prakṛti (Pra=before, kṛti=creation). That which precedes creation. The Devī is so called. From Her, in association with Puruṣa, the creation (Sṛṣṭi) has come. The proces by which She is realised is Sādhanā.

Which benefits all being, is the sole path both for enjoyment and final Liberation, and which gives, in this Age,[1] in particular, immediate success.

तव वागमृताम्भोधौ निमज्जन्मम मानसम्।
नोत्थातुमीहते स्वैरं भूयः प्रार्थयतेऽचिरात्।। ६।।

tava vāgamṛtāmbhodhau nimajjanmama mānasam/
notthātumīhate svairaṁ bhūyaḥ prārthayate'cirāt//

My mind, immersed in the ocean of the nectar of Thy word, has no desire to rise therefrom, but craves for more and more.

पूजाविधौ महादेव्याः सूचितं न प्रकाशितम्।
स्तोत्रञ्च कवचं देव तदिदानीं प्रकाशय।। ७।।

pūjāvidhau mahādevyāḥ sūcitaṁ na prakāśitam/
stotrañca kavacaṁ deva tadidānīṁ prakāśaya//

तवेत्यादि। तव वागमृताम्भोधौ त्वदीयवाग्रूपसुधासमुद्रे निमज्जत् मम मानसं हृदयन्ततः स्वैरं स्वच्छन्दमुत्थातुं नेहते न वाञ्छति किन्तु भूयः पुनरप्यचिरादतिशीघ्रमेव त्वद्वागमृतं प्रार्थयते।

O Deva, in the directions Thou hast given relating to the worship of the great Devī, Thou hast but hinted at[2] the hymn of praise and of the protective Mantra[3]. Do Thou reveal them now.

श्रीसदाशिव उवाच

शृणु देवि जगद्वन्द्ये स्तोत्रमेतदनुत्तमम्।
पठनात् श्रवणाद्यस्य सर्वसिद्धीश्वरो भवेत्।। ८।।

असौभाग्यप्रशमनं सुखसम्पद्विवर्द्धनम्।
अकालमृत्युहरणं सर्वापद्विनिवारणम्।। ९।।

śrīsadāśiva uvāca

śṛṇu devi jagadvandye stotrametadanuttamam/
paṭhanāt śravaṇādyasya sarvasiddhīśvaro bhavet//

---

1. Kali-Yuga.
2. See ch. vi, 176.
3. Kavaca (see note under ch. iii, 57 and ch. vi, 176).

asaubhāgyapraśamanaṁ sukhasampdvivarddhanam/
akālamṛtyuharaṇaṁ sarvāpdvinivāraṇam//

पार्वत्यैवं प्रार्थितः सन् श्रीदसशिव उवाच शृण्वित्यादि। अनत्तमम् न उत्तमं यस्मात्तथाभूतम्।

Śrī Sadāśiva said :

Listen, then, O Devī, Who art the adored of the worlds, to this unsurpassed hymn, by the reciting of or listening to which one becomes the Lord of all the Siddhis[3]. (a hymn) which allays evil fortune, increases happiness and prosperity, destroys untimely death, and removes all calamities.

श्रीमदाद्याकालिकायाः सुखसान्निध्यकारणम्।
स्तवस्यास्य प्रसादेन त्रिपुरारिरहं शिवे।। १०।।

śrīmadādyākālikāyāḥ sukhasānnidhyakāraṇam/
stavasyāsya prasādena tripurāriraham śive//

त्रिपुरारिः त्रीणि स्वर्गभूमिपातालात्मकानि पुराणि यस्य सः त्रिपुरोऽसुरविशेषः तस्यारिः शत्रुः।

And is the cause of the happy approach to the gracious Ādyā-Kālikā. It is by the grace of this hymn, O Śivā, that I am Tripurāri[4].

स्तोत्रस्यास्य ऋषिर्देवि सदाशिव उदाहृतः।
छन्दोऽनुष्टुब्देवताऽऽद्या कालिका परिकीर्त्तिता।
धर्मकामार्थमोक्षेषु विनियोगः प्रकीर्त्तितः।। ११।।

stotrasyāsya ṛṣirdevi sadāśiva udāhṛtaḥ/
chando'nuṣṭubdevatā''dyā kālikā prikīrttitā/
dharmakāmārthamokṣeṣu viniyogaḥ prakīrttitaḥ//

अथास्य स्तोत्रस्य ऋष्यादिकमाह स्तोत्रस्येत्यादिना सार्द्धेन।

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1. "Powers" such as the eight—Aṇimā and the rest.
2. Tri-pura+ari (enemy). A title of Śiva as the destroyer of the Tri-pura, the Asura. It was by the Devī's grace that He became the Destroyer of the Tri-pura. Tripura was so called because he conquered the heaven, earth and nether world and held them as his three cities.

O Devī! the Ṛṣi[1] of this hymn is Sadāśiva,[2] its metre is Anuṣṭup,[3] its Devatā is the Ādyā-Kālikā, and the object of its use is the attainment of Dharma, Artha, Kāma and Mokṣa[4].

ह्रीँ काली श्रीँ कराली च क्रीँ कल्याणी कलावती।
कमला कलिदर्पघ्नी कपर्दीशकृपान्विता।। १२।।

hrīṁ kālī śrīṁ karālī ca krīṁ kalyāṇī kalāvatī/
kamalā kalidarpaghnī kapardīśakṛpānvitā//

अथाद्याकालीस्वरूपाख्यं शतनामस्तोत्रं कथयति ह्रीँ कालीत्यादि। कपर्दीश-कृपान्विता कपर्दो जटाजुटोऽस्यास्तीति कपर्दी स चासावीशो जगत्प्रभुश्चेति कपर्दीशस्तत्र या कृपा तयान्विता युक्ता।

Hymn Entitled Ādya-Kālīśvarī-svarūpā[5]

Hrīṁ,[6] O Destroyer of Time,[7]

Śrīṁ,[8] O Terrific One,[9]

Krīṁ,[10] Thou Who art beneficent,[11]

---

1. Or Revealser. He sees, reveals to others.
2. Śiva. See p. 10, note 1.
3. *Vide*, p. 218, note, 4.
4. Morality and Piety, Wealth, Fulfilment of Desire, Liberation.
5. See v. 51 *post*. It will be observed that all the names of the Devī here commence with K. Hence it is called Kādi-stotra. Kādi is that which has Kā in the beginning. In the *Tantraraja* Śiva says to Devī : "The syllable Kādi is in Thy form, and that Śakti confers all Siddhis" (see *Lalitā-sahasra-nāma*, verse 13, where a number of the following names appear). See as to the letter Ka and Kādi-mata, A. Avalon's Introduction to *Tantrarāja*, Vol. 8, Tāntrik Texts.
6. Māyā-Bīja (see Chapter v, verse 10). H. (=Śiva) and R. (=Fire) and I (Mahā-māyā) and ṁ (=Nāda viśvamātā and Bindu Duḥkha-hara).
7. Kālī (see Chapter IV, verse 30 *et seq.*) She is thus also called Kāla-karṣiṇī. Lakṣmī-dhara in his commentary to *Saundarya-laharī*, says that Kālī is Saṁharaṇa-Śakti.
8. Bīja of Lakṣmī, Goddess of Prosperity.
9. Karālī.
10. Ka=Kālī, Ra=Brahmā, I=Mahā=māyā (She who conquers Māyā). The half-circle of Candra-Bindu (ँ)is the Universal Mother and the points is the Destroyer of misery Bījābhidhāna).
11. Kalyāṇī—*i.e.*, She Who utters words of kindness and bestows peace,

Possessor of all the Kalās,[1]
Thou art Kamalā,[2]
Destroyer of the pride of the Kali Age,[3]
Who art kind to Him of the matted hair,[4]

कालिका कालमाता च कालानलसमद्युतिः।
कपर्दिनी करालास्या करुणामृतसागरा।। १३।।

kālikā kālamātā ca kālānalasamadyutiḥ/
kapardinī karālāsyā karuṇāmṛtasāgarā//

करालास्या करालं दन्तुरमास्यं मुखं यस्याः सा। "कलारो दन्तुरे तङ्गे" इत्यमरः।
Devourer of Him Who devours,[5]
Mother of Time,[6]
Thou Who art brilliant as the Fires of the final Dissolution,[7]
Consort of Him of the matted hair,[8]

---

happiness and Liberation. According to the *padma-Purāṇa*, Devī is worshipped as Kalyāṇī in the Malaya Mountain (see also *Lalitā-sahasra-nāma*, verse 73).

1. Kalā-vatī (see *ibid.*, verse 74). As to Kalās in the Mantra Śāstra sense, see *Garland of Letters*, by Woodroofe. Kalā also means the Arts which are sixty-four in number. The Śakti should always be Kalā-vatī. Devī is also called Kalā-mālā, or Garland of the Kalās (*Lalitā-sahasra-nāma*, verse 151). Kalā-vatī may also mean "possessed of all Kalās, complete, perfect." For She as Brahman is Pūrṇā, the whole.
2. Kamalā is a name of Lakṣmī,(see *Lalitā-sahasra-nāma*, verse 73, where the Devī is called Kāma-kalārūpā). On this Bhāśararāya says that there are three Bindus and the Hārdha-kalā. The first Bindu is Kāma, and the last Kalā; according to the rules of Pratyāhāra, Kamalā includes all four who are seated on a Lotus (Kamala). The *Kālikā-purāṇa* says Devī alone is indicated by Kāma. Devī is Kamalā, as She is all Śaktis.
3. Kali-darpa-ghnī.
4. Kapardīśa-kṛpānvitā. Kapardīśa is a title of Śiva, derived from His matted hair.
5. Kālikā, becuase She devours Śiva as Mahā-kāla (see Chpater IV, verse 31).
6. Kāla-mātā. Time devour all things. She devours Time which again issues from Her.
7. Kālānala-sama-dyuti.
8. Kapardinī, wife of Śiva, so called Kapardī from His matted hair (see *Lalitā-sahasra-nāma*, verse 151). The *Viśva* says that Kaparda means the matted hair of Śiva.

O Thou of formidable countenance,[1]

Ocean of the nectar of compassion,[2]

कृपामयी कृपाधारा कृपापारा कृपागमा।
कृशानुः कपिला कृष्णा कृष्णानन्दविवर्द्धिनी।। १४।।

kṛpāmayī kṛpādhārā kṛpāpārā kṛpāgamā/
kṛśānuḥ kapilā kṛṣṇā kṛṣṇānandavivarddhinī//

Merciful,[3]

Vessel of Mercy,[4]

Whose Mercy is without limit,[5]

Who art attainable alone by Thy mercy,[6]

Who art Fire,[7]

Tawny,[8]

Black of hue,[9]

Thou Who increasest the joy of the Lord of Creation[10]

कालरात्रिः कामरूपा कामपाशविमोचनी।
कादम्बिनी कलाधारा कलिकल्मषनाशिनी।। १५।।

kālarātriḥ kāmarūpā kāmapāśavimocanī/
kādambinī kalādhārā kalikalmaṣanāśinī//

Night of Dissolution,[11]

---

1. Karālāsyā. Literally with protruding teeth.
2. Karuṇāmṛta-sāgarā (see *Lalitā-sahasra-nāma*, verse 73).
3. Kṛpā-mayī.
4. Kṛpādhārā.
5. Kṛpāpārā.
6. Kṛpāgamā, that is through Śakti-pāta or descent of grace.
7. Kṛśāṇu. Kṛśāṇu-retas is an epithet of Śiva whose male seed is fire. See notes under I, 14.
8. Kapilā. Kapilā is also Queen of the Eastern and Southern corners.
9. Kṛṣṇā.
10. Kṛṣṇānanda-vivardhinī. Kṛṣṇa here is apparently the Supreme Lord.
11. Kāla-rātri. *Lalitā-sahasra-nāma*, verse 101, speaks of the Devī as attended by hosts of Śaktis, Kāla-rātri, etc.—that is, the twelve Śaktis from Kāla-rātrī to Ṭaṅkārī, one in each petal of Anāhata-Padma. The *Varāha-Purāṇa* says that Raudrī (the Śakti causing dissolution), who was born whom darkness and went to the Blue Mountains to perform penance, is called Kāla-rātrī. She absorbs all things.

In the form of (creative) Desire,[1]
Yet Liberator from the bonds of (earthly) desire,[2]
Thou Who art (dark) as a bank of Clouds;[3]
And art sustainer of all Kalās,[4]
Destructress of sin in the Kali Age,[5]

कुमारीपूजनप्रीता कुमारीपूजकालया।
कुमारीभोजनानन्दा कुमारीरूपधारिणी।। १६ ।।

kumārīpūjanaprītā kumārīpūjakālayā/
kumārībhojanānandā kumārīrūpadhāriṇī//

Thou Who art pleased by the worship of virgins,[6]

---

1. Kāma-rūpa (see *Lalitā-sahara-nāma*, verse 73). The *Kālikā-purāṇa* says that Devī is called Kāmā because she came to the secret place in the Blue peak of the Great Mountain (Kailāsa) along with Śiva for the sake of desire, and because She fulfils desires and destroys and restores the body of Kāma. As the Kāma-rūpa see p. 166, n. 2. Kāma also=Iccha or Creative Will. Devī first manifests as Kāmeśvarī in the Śrīcakra. See Introduction, *Tantrarāja*, Vol. 8, Tāntrik Texts, ed. A. Avalon and *Kāma-kalā-vilāsa*, vol. 10 in same series.
2. Kāma-pāśa-vimocinī.
3. Kādambinī. In the heat of India the rain-cloud is welcomed.
4. Kalādhārā. As to Kalā see Avalon's *Garland of Letters*, Kalā is a fraction of the total Śakti, a division or aspect of the temporal process in its cause and the 65 Arts. In the *Lalitā* v. 210) Devī is called Kalāmitrā where Kalā is defined as the Kalās Nivṛtti, Pratiṣṭhā, etc., also Kalānidhi where Kalā is said to refer to "Sun," "Moon" and "fire.".
5. Kali-kalmaṣa-nāśinī (see *Lalitā-sahasra-nāma*, verse 113). The *Kūmara-Purāṇa* says that the repetition of the names of Devī destroys the multitude of sins in the Kali Age.
6. Kumārī-pūjana-prītā. The Kumārī-Pūjā, or worship of virgins, is a Pūjā common among Śāktas. The worship is by men, whereas the Sadhavā-pūjā, or worship of married women, is done by women. A girl in her eighth year is called Gaurī. The Devī as Pārvatī was married to Śiva in her eighth year. Girls of eight are considered Gaurīs and forms of the Devī. Or Kumārī may refer directly to the Devī Herself. She is known as the "Virgin" (Kumārī). One of the Śiva-Sūtras runs "icchā-śaktiḥ Umā Kumārī" (the power of Will is Umā, the Virgin). Bhāskararāya, in his Commentary, in the *Lalitā-sahasra-nāma*, pp. 54, 76, gives the following explanations : As play She creates the Universe, Kumāra=to sport, hence She is Kumārī, or She destroys (mārayati)

Thou Who art the Refuge of the worshippers of virgins,[1]
Who art pleased by the feasting of the virgins,[2]
Who art in the form of the virgin,[3].

कदम्बवनसञ्चारा कदम्बवनवासिनी।
कदम्बपुष्पसन्तोषा कदम्बपुष्पमालिनी।। १७।।

kadambavanasañcārā kadambavanavāsinī/
kadambapuṣpasantoṣā kadambapuṣpamālinī//

कृपागमा कृपया स्वकारुण्येनैव गम्यते ज्ञायते या सा तथा। ग्रहदवृनिश्चिगम इति कर्मण्यच्।

Thou Who wanderest in the Kadaṁba forest,[4]
Who art pleased with the flowers of the Kadaṁba forest,[5]
Who hast Thy abode in the Kadaṁba forest,[6]
Who wearest a garland of Kadaṁba flowers,[7].

---

the ground (Ku) of the Great illusion, hence She is Ku-mārī. Kumārī is the Enjoyer, and not to be enjoyed, as She is One with the Yogī, Who is the Enjoyer. These interpretations are taken by him from the Śiva-sūtrā vimarśinī (under Sūtra 13).

1. Kumārī-pūjakālayā.
2. Kumārī-bhojanānanda. At the Kumari-pūjā sweets, a basket made of shells, and a new *Sari* are given to the little girls, the soles of whose feet are then painted with Alakta (lac-dye).
3. Kumārī-rūpa-dhāriṇī.
4. Kadaṁba-vana-sañcārā. It was under and on the kadaṁba tress, with their beautiful yellow blossom, that Kṛṣṇa played with the Gopinīs. *Tantrarāja*, ch. xxxiv, 84, speaks of Devī Tripurā becoming Kṛṣṇa.
5. Kadaṁba-puṣpa-santoṣā (see *Lalitā-sahasra-nāma*, verse 23).
6. Kadaṁba-vana-vāsinī (see *Lalitā-sahasra-nāma*, verse 23). The palce of Cintāmaṇi is surrounded by a wall of gems (Maṇi-maṇḍapa). Around this is the grove of Kadaṁba-trees, which in the Purāṇas are said to be seven Yojanas in height in the space between the walls of gold and silver. The *Bhairava-yāmala* says: "The abode of Bindu is the ocean of nectar. The five Yonis—that is, five Śakti angels in the Śrī-cakra—are the divine trees. There is the grove of Nīpa-trees. Within that is the wall of gems. Within that is the palace of Cintāmaṇī."
7. Kadaṁba-puṣpa-mālinī. The *Lalitā-sahasra-nāma*, verse 8, speaks of Devī as decked above her ears with clusters of Kadaṁba flowers.

किशोरी कलकण्ठा च कलनादनिनादिनी।
कादम्बरीपानरता तथा कादम्बरीप्रिया।। १८।।

kiśorī kalakaṇṭhā ca kalanādaninādinī/
kādambarīpānaratā tathā kādambarīpriyā//

कलकण्ठा कलो गम्भीरशब्दयुक्तः कण्ठो यस्याः सा।

Thou Who art youthful,[1]

Deep throated,[2]

Whose voice is resounding,[3]

Who drinkest[4] and art pleased with the Kādaṁbarī wine,[5]

कपालपात्रनिरता कङ्कालमाल्यधारिणी।
कमलासनसन्तुष्टा कमलासनवासिनी।। १९।।

kapālapātraniratā kaṅkālamālyadhāriṇī/
kamalāsanasantuṣṭā kamalāsanavāsinī//

Whose favoured cup is a skull,[6]

Who wearest a garland of bones,[7]

Who art pleased with,[8]

---

1. Kiśorī.
2. Kāla-kaṇṭhā. Bhāratī gives the meaning as Kāla=Gambhīraśabda-yukta. She is also Kāla-kaṇṭhī *(Lalitā-sahasra-nāma*, verse 96), or wife of Kāla-kaṇṭha, a name of Śiva, whose throat was coloured by poison. According to the *Devī Purāṇa*, Kāla-kaṇṭha was worshipped at Kālañjara.
3. Kala-nāda-ninādinī : as in fighting utterin Hūṁ see p. 371, n. 1.
4. Kādaṁbarī-pāna-ratā.
5. Kādaṁbarī-priyā (see *Lalitā-sahasra-nāma*, verse 74). Kādaṁbarī is a king of wine distilled from the Kadaṁba flower, it is Uttamā madirā. The *Tripurā-Upaniṣad* refers to wine, fish, flesh, cooked cereals being offered in the Yantra to the Great Devī. Bhāskararāya's Commentary on this Upaniṣad says that it enjoins those who are allowed to take wine, flesh, etc., that they should do so first after dedicating them to the Devī, and minimize the habit by gradation. The same idea is expressed in *Manu Smṛti*, verse 56; *Bhāgavata-Purāṇa*, xi, 5-11.
6. Kapāla-pātra-niratā.
7. Kaṅkāla-mālya-dhāriṇī.
8. Kamalāsana-santuṣṭā.

And Who art seated on the Lotus,[1]

कमलालयमध्यस्था कमलामोदमोदिनी।
कलहंसगतिः क्लैब्यनाशिनी कामरूपिणी।। २०।।

kamalālayamadhyasthā kamalāmodamodinī/
kalahaṁsagatiḥ klaibyanāśinī kāmarūpiṇī//

Who abidest in the midst of the Lotus,[2]

Whom the fragrance of the Lotus pleases,[3]

Who movest with the swaying gait of a Haṁsa,[4]

Destroyer of fear,[5]

Who assumest all forms at will,[6]

Whose abode is at Kāma-rūpa,[7]

कामरूपकृतावास कामपीठविलासिनी।
कमनीया कल्पलता कमनीयविभूषणा।। २१।।

kāmarūpakṛtāvāsa kāmapīṭhavilāsinī/
kamanīyā kalpalatā kamanīyavibhūṣaṇā//

Who ever plays at the Kāma-pīṭha,[8]

---

1. Kamalāsana-vāsinī. Kamalāsana is a name of Brahmā whose Śakti as Brāhmī She is.
2. Kamalālaya-madhya-sthā. Kamalālaya may mean Viṣṇu out of whose navel the Lotus came or the ocean in which He lay in either of which cases Vaiṣṇavī Śakti is reffered to.
3. Kamalāmoda-modinī.
4. Kala-haṁsa-gati. Haṁsa is variously translated goose, swan, etc. A swaying waddle like that of a duck is admired.
5. Klaibya-nāśinī.
6. Kāma-rūpiṇī. See *Lalitā*, 146.
7. Kāmarūpa-kṛtāvāsā. Kāma-rūpa, the great Śākta centre in Assam, one of the mahā-pīṭhas, where the genital organ of the Devī fell on the severance of Her body by Viṣṇu. Kāma-rūpa is also one of the Ādi-pīṭhas, which are in the Mūlādhāra and other power centres (see *Lalitā-sahasra-nāma*, p. 159). In external creation (Bāhyasṛṣṭi) it is the first, esoterically it is in the Mūlādhāra. See p. 304, note 2, as to Kāma-rūpa being representative of Ambikā, an aspect of Vimarśa Śakti.
8. Kāma-pīṭha-vilāsinī—that is, the Yoni-pīṭha at Kāma-rūpa in Assam and also Mūlādhāra where She is as Kuṇḍalinī, or the Kāmakalā may be meant.

O beautiful One,[1]

O Creeper Which givest every desires,[2]

Who art decked with beautiful ornaments,[3]

कमनीयगुणाराध्या कोमलाङ्गी कृशोदरी।
कारणामृतसन्तोषा कारणानन्दसिद्धिदा।। २२।।

kamanīyaguṇārādhyā komalāṅgī kṛśodarī/
kāraṇāmṛtasantoṣā kāraṇānandasiddhidā//

Adorable as the Image of all tenderness,[4]

Thou with a tender body,[5]

And Who art slender of waist,[6]

Who art pleased with the nectar of purified wine,[7]

Giver of success to them whom purified wine rejoices,[8]

कारणानन्दजापेष्टा कारणार्चनहर्षिता।
कारणार्णवसम्मग्ना कारणव्रतपालिनी।। २३।।

kāraṇānandajāpeṣṭā kāraṇārcanaharṣitā/
kāraṇārṇavasammagnā kāraṇavratapālinī//

---

1. Kamanīyā.
2. Kalpa-latā. The Kalpa-tree is a tree in the heaven of Indra, which yields whatever one desires. Woman is likened to a creeper (see not under i, 53). See also *Lalitā-sahasra-nāma*, where the Devī is called Bhakti-mat-kalpa-latikā=the Kalpa creeper of the devotte. Latā is by some defined as Iṣṭadevatā.
3. Kamanīya-vibhūṣaṇā.
4. Kamanīya-guṇārādhyā; or it may mean that the Devī is to be worshipped by the worshipper with all best and tender feeling.
5. Komalāṅgī.
6. Kṛśodarī, literally, small of belly. *Cf.* Ā-pīvara-stana-taṭīṁ tanu vṛtta-madhyāṁ *(Bhuvaneśvarī Stotra)* : Tanu-madhyā *(Lalitā-sahasra-nāma,* verse 79).
7. Kāraṇāmṛta-santoṣā. Kāraṇa is the name given to the purified wine used in the Tāntrika ritual. Kāraṇa=Cause. White is the cause of material bliss. When the Sādhaka drinks he thinks of the Cause of all causes or Brahman as Kāraṇa.
8. Kāraṇānanda-siddhi-dā.

The own Deity of those who do Japa of Thee when joyed with wine,[1]

Who art gladdened by the worship of Thyself with purified wine,[2]

Who art immersed in the Ocean of Kāraṇa,[3]

Who art the Protectress of those who accomplish Vrata with wine,[4]

कस्तूरीसौरभामोदा कस्तूरीतिलकोज्ज्वला।
कस्तूरीपूजनरता कस्तूरीपूजकप्रिया ॥ २४॥

kastūrīsaurabhāmodā kastūrītilakojjvalā/
kastūrīpūjanaratā kastūrīpūjakapriyā //

Whom the fragrance of musk gladdens,[5]

And Who art bright with a tilaka-mark of musk,[6]

Who likest worship with musk,[7]

Who lowest those who worship Thee with musk,[8]

कस्तूरीदाहजननी कस्तूरीमृगतोषिणी।
कस्तूरीभोजनप्रीता कर्पूरामोदमोदिता।
कर्पूरमालाभरणा कर्पूरचन्दनोक्षिता॥ २५॥

kastūrīdāhajananī kastūrīmṛgatoṣiṇī/
kastūrībhojanaprītā karpūrāmodamoditā/
karpūramālābharaṇā karpūracandanokṣitā//

Who art a Mother to those who burn musk as incense,[9] . . .

---

1. Kāraṇānanda-jāpeṣṭā.
2. Kāraṇārcana-harṣitā.
3. Kāraṇārṇava-saṁmagnā. Throughut there is a play on the word Kāraṇa as Brahman and as wine.
4. Kāraṇa-vrata-pālinī.
5. Kastūrī-saurabhāmodā. Musk is used in worship to scent Candana, etc. See *Lalitā*, 5. Some say Kastūrī=Saffron.
6. Kastūrī-tilakojjvalā. The Tilaka is the mark worn by secrarian Hindus on the forehead. Men of different sampradāyas wear different marks and use different materials.
7. Kastūrī-pūjana-ratā.
8. Kastūrī-pūjaka-priyā.
9. Kastūrī-dāha-jananī.

Who art fond of the musk-deer[1] and art pleased to eat its musk,[2]

Whom the scent of camphor gladdens,[3]

Who art adorned with garlands of camphor,[4]

And Whose. body is smeared with camphor and sandal paste,[5]

कर्पूरकारणाह्लादा कर्पूरामृतपायिनी।
कर्पूरसागरस्नाता कर्पूरसागरालया।। २६।।

karpūrakāraṇāhlādā karpūrāmṛtapāyinī/
karpūrasāgarasnātā karpaūrasāgarālayā//

कङ्कालमाल्यधारिणी शरीरास्थिमालाधारणशीला। स्याच्छरीरास्थि कङ्काल इत्यमरः।

Who art pleased with purified wine flavoured with camphor,[6]

Who drinkest purified wine flavoured with camphor,[7]

Who art bathed in the ocean of camphor,[8]

Whose abode is in the ocean of camphor,[9]

कूर्चबीजजपप्रीता कूर्चजापपरायणा।
कुलीना कौलिकाराध्या कौलिकप्रियकारिणी।। २७।।

kūrcabījajapaprītā kūrcajāpaparāyaṇā/
kulīnā kaulikārādhyā kaulikapriyakāriṇī//

---

1. Kastūrī-mṛga-toṣiṇī.
2. Kastūrī-bhojana-prītā. Musk is powdered and put into wine. It is a stimulant.
3. Karpūrāmoda-moditā. (Camphor is burnt in worship during Ārati, and is used to scent the Pādya, betel- leaf, etc., offered to the Devī). Medicinally in small quantitites it is a stimulant but in excess produces impotence.
4. Karpūra-mālābharaṇā.
5. Karpūra-candanokṣitā or sprinkled with powdered camphor and sandal.
6. Karpūra-kāraṇāhlādā.
7. Karpūrāmṛta-pāyinī.
8. Karpūra-sāgara-snātā.
9. Karpūra-sāgarālayā.

Who art pleased when Japa is done with the Bīja Hūṁ,[1]
Thou Who threatenest with the Bīja Huṁ,[2]
Kulīnā,[3]
Adored by Kāulikas,[4]
Benefactress of the Kaulikas,[5]

कुलाचारा कौतुकिनीक कुलमार्गप्रदर्शिनी।
काशीश्वरी कष्टहर्त्री काशीशवरदायिनी।। २८।।

kulācārā kautukinīka kulamārgapradarśinī/
kāśīśvarī kaṣṭahartrī kāśīśavaradāyinī//

Observant of Kulācāra,[6]
Joyous One,[7] Revealer of the path of the Kaulikas,[8]
Queen of Kāśī,[9]
Allayer of sufferings,[10]
Giver of blessings to the Lord of Kāśī,[11]

काशीश्वरकृतामोदा काशीश्वरमनोरमा।। २९।।

kāśīśvarakṛtāmodā kāśīśvaramanoramā//

---

1. Kūrca-bīja-japa-prītā. "Huṁ" is the Kūrca Bīja.
2. Kūrca-japa-parāyaṇā—that is, She Who mutters Hūṁ. When conquering the demons, the Goddess constantly made the Hūṁkāra, the threatening roaring sound.
3. Kulīnā (see *Lalitā-sahasra-nāma*, p. 71). Kulā, accrding to the Tantra, means Śakti, Akula=Śiva, and the union of Kula with Akula is called Kaula. Hence Devī is called Kaulinī or Kulīnā. Commonly Kulīnā means 'one of noble family'. As to the use of Kula see *Lalitā*, verses 87, 88, 190, 217. Kula also=Sajātīya-samūha, consisting in the equality of Jñātā. Jñāna and Jñeya.
4. Kaulikārādhyā; and so also in the *Lalitā-sahara-nāma*, verse 71, the Devī is addressed as Daksiṇādakṣiṇārādhyā.
5. Kaulika-priya-kāriṇī.
6. Kulācārā.
7. Kautukinī.
8. Kula-mārga-pradarśinī.
9. Kāśiśvarī. Kāśī is Benares, the sacred city of Śiva.
10. Kaṣṭa-hartrī—and thus the *Lalitā*, verse 79, speaks of the Devī as "the moonlight which soothes those burned by the triple fire of misery."
11. Kāśīśa-vara-dāyinī. Lord of Kāśī=Śiva.

कूर्चजापपरायणा हूँबीजजपतत्परा।

Giver of pleasure to the Lord of Kāśī,[1]

Beloved of the Lord of Kāśī,[2]

कलमञ्जीरचरणा क्वणत्काञ्चीविभूषणा।
काञ्चनाद्रिकृतागारा काञ्चनाचलकौमुदी।। ३०।।

kalamañjīracaraṇā kkaṇatkāñcīvibhūṣaṇā/
kāñcanādrikṛtāgārā kāñcanācalakaumudī//

कलमञ्जीरचरणा कलौ गम्भीरशब्दयुतौ मञ्जीरौ चरणयोर्यस्याः सा।

Thou Whose toe-ring bells resound as Thou movest,[3]

Who art adorned with a girdle of tinkling bells,[4]

Who abidest in the mountain of gold,[5]

Who art the moon-beam on the mountain of gold,[6]

कामबीजजपानन्दा कामबीजस्वरूपिणी।
कुमतिघ्नी कुलीनार्त्तिनाशिनी कुलकामिनी।। ३१।।

kāmabījajapānandā kāmabījasvarūpiṇī/
kumatighnī kulīnārttināśinī kulakāminī//

Who art gladdened by the recitation of the Mantra Klīṁ,[7]

Who art the Kāma-Bīja,[8]

Destructress of all evil inclinations,[9]

---

1. Kāśīśvara-kṛtāmodā.
2. Kāśīśvara-manoramā.
3. Kala-mañjīra-caraṇā.
4. Kvaṇat-kāñcī-vibhūṣaṇā.
5. Kāñcanādrī-kṛtāgārā, the mountain Kāñcana—*i.e.*, Sumeru.
6. Kāñcanācala-kaumudī.
7. Kāma-bīja-japānandā. Klīṁ is the Kāma-Bīja. When Ka and La are eliminated, the remaining Iṁ is called Kāma-kalā, which is in the Turīya state. In the *Lalitā-sahasra-nāma*, verse 125, Devī is called "The form of the Mantra Klīṁ" (Klīṁ-kārī). Klīṁ-kāra is Śiva-Kāma, and She is the Spouse.
8. Kāma-bīja-svarūpiṇī—that is, She is Klīṁ itself.
9. Kumati-ghnī. Devī is also (*Lalitā*, verse 78) Sadācāra-pravartakā, because She incites to right action.

And of the afflictions of the Kaulikas,[1]

Lady of the Kaulas,[2]

क्रीँ ह्रीँ श्रीँ मन्त्रवर्णेन कालकण्टकघातिनी।
इत्याद्याकालिकादेव्याः शतनाम प्रकीर्त्तितम्।। ३२।।

krīṁ hrīṁ śrīṁ mantravarṇena kālakaṇṭakaghātinī/
ityādyākālikādevyāḥ śatanāma prakīrttitam//

कामबीजजपानन्दा कामबीजस्य क्लीमित्यस्य जपे आनन्दो यस्याः सा।

Who by the three Bījas, Krīṁ, Hrīṁ, Śrīm, art the Destructress of the fear of Death.[3] (To Thee I make obeisance.)

These are proclaimed as the Hundred Names of Kālikā.

ककारकूटघटितं कालीरूपस्वरूपकम्।। ३३।।

kakārakūṭaghaṭitaṁ kālīrūpasvarūpakam//

ककारकूटघटितम् ककाराशिसम्मिलितम्।

They begin with the letter Ka and hymn the nature of Kālī[4].

पूजाकाले पठेद्यस्तु कालिकाकृतमानसः।
मन्त्रसिद्धिर्भवेदाशु तस्य काली प्रसीदति।। ३४।।

pūjākāle paṭhedyastu kālikākṛtamānasaḥ/
mantrasiddhirbhavedāśu tasya kālī prasīdati//

He who in worship recites these names with his mind fixed on Kālikā, for him Mantra-siddhi[5] is quickly obtained, and with him Kālī is pleased.

बुद्धिं विद्याञ्च लभते गुरोरादेशमात्रतः।
धनवान् कीर्त्तिमान् भूयाद्दानशीलो दयान्वितः।। ३५।।

buddhiṁ vidyāñca labhate gurorādeśamātrataḥ/
dhanavān kīrttimān bhūyāddānaśīlo dayānvitaḥ//

---

1. Kulīnārthi-nāśinī.
2. Kula-kāminī.
3. Klīṁ, Hrīṁ, Śrīṁ, mantra-varṇena kāla-kaṇṭaka-ghātinī—literally, "Thorn of Death".
4. Kālī-rūpa-svarūpakaṁ.
5. Mantra-success, proficiency in Mantra.

By the mere bidding of his Guru he acquires intelligence, knowledge, and becomes wealthy, famous, munificent, and compassionate.

पुत्रपौत्रसुखैश्वर्यैर्मोदते साधको भुवि।। ३६।।

putrapautrasukhaiśvaryairmodate sādhako bhuvi//

अथैतत्स्तोत्रपाठस्य फलमाह पूजाकाले इत्यादिभिः।

Such an one enjoys life happily in this world with his children and grand-children with wealth and dominion.

भौमावास्यानिशाभागे मपञ्चकसमन्वितः।
पूजयित्वा महाकालीमाद्यां त्रिभुवनेश्वरीम्।। ३७।।
पठित्वा शतनामानि साक्षात् कालीमयो भवेत्।
नासाध्यं विद्यते तस्य त्रिषु लोकेषु किञ्चन।। ३८।।

bhaumāvāsyāniśābhāge mapañcakasamanvitaḥ/
pūjayitvā mahākālīmādyāṁ tribhuvaneśvarīm//
paṭhitvā śatanāmāni sākṣāt kālīmayo bhavet/
nāsādhyaṁ vidyate tasya triṣu lokeṣu kiñcana//

He who, on a new moon night,[1] when it falls on a Tuesday, worships the great Ādyā-Kālī, Mistress of the three worlds, with the five Ma-kāras,[2] and repeats Her hundred names, becomes suffused with the presence of the Devī,[3] and for him there remains nothing in the three worlds which is beyond his powers[4],

विद्यायां वाक्पतिः साक्षात् धने धनपतिर्भवेत्।
समुद्र इव गाम्भीर्ये बले च पवनोपमः।। ३९।।

vidyāyāṁ vākpatiḥ sākṣāt dhane dhanapatirbhavet/
samudra iva gāmbhīrye bale ca pavanopamaḥ//

भौमेत्यादि। भौमावास्यानिशाभागे मङ्गलवारयुक्तामावास्यासम्बन्धिमहानिशायामित्यर्थः। पृषोदरादित्वाद्भौमावास्येत्यत्र मालोपः। मपञ्चकसमन्वितः मद्यादिपञ्चकयुक्तः।

1. Niśā—that is, Mahā-niśā=Midnight.
2. The five M's (Pañca-ma-kāra) of worship—Wine, Meat, Fish, Parched Food, and Woman, or Pañca-tattva.
3. Sākṣāt Kālīmayo bhavet. Literally he is directly Kālī himself.
4. Asādhya=Impracticable, Inaccessible.

He becomes in learning like Bṛhaspati[1] himself, in wealth like Kubera.[2] His profundity is that of the ocean, and his strength that of the wind.

तिग्मांशुरिवः दुष्प्रेक्ष्यः शशिवत् शुभदर्शनः।
रूपे मूर्त्तिधरः कामो योषितां हृदयङ्गमः।।४०।।

tigmāṁśurivaḥ duṣprekṣyaḥ śaśivat śubhadarśanaḥ/
rūpe mūrttidharaḥ kāmo yoṣitāṁ hṛdayaṅgamaḥ//

He shines with the blinding brilliance of the Sun, yet pleases with the soft glamour of the Moon. In beauty he becomes like the Deva of Love,[3] and reaches the hearts of women.

सर्वत्र जयमाप्नोति स्तवस्यास्य प्रसादतः।
यं यं कामं पुरस्कृत्य स्तोत्रमेतदुदीरयेत्।।४१।।

sarvatra jayamāpnoti stavasyāsya prasādataḥ/
yaṁ yaṁ kāmaṁ puraskṛtya stotrametadudīrayet//

He comes forth as conqueror everywhere by the grace[4] of this hymn of praise.[5] Singing this hymn, he attains all his desires.

तं तं काममवाप्नोति श्रीमदाद्याप्रसादतः।
रणे राजकुले द्यूते विवादे प्राणसङ्कटे।।४२।।

taṁ taṁ kāmamavāpnoti śrīmadādyāprasādataḥ/
raṇe rājakule dyūte vivāde prāṇasaṅkaṭe//

All these desires he shall attain by the grace of the gracious Ādyā, whether in battle, in seeking the favour of Kings, in wagers, or in disputes, and when his life be in danger,

दस्युग्रस्ते ग्रामदाहे सिंहव्याघ्रावृते तथा।।४३।।

dasyugraste grāmadāhe siṁhavyāghrāvṛte tathā//

तिग्मांशुरिव सूर्य्य इव दुष्प्रेक्ष्यो दुःखेन द्रष्टव्यः।

1. The Guru of the Celestials.
2. Deva of Wealth.
3. Kāma.
4. Stava.
5. See verses 2 and 22 of the *Karpūrādi-stotra.*

At the hands of robbers, amidst burning villages, lions, or tigers,

अरण्ये प्रान्तरे दुर्गे ग्रहराजभयेऽपि वा।
ज्वरदाहे चिरव्याधौ महारोगादिसङ्कुले।। ४४।।

araṇye prāntare durge graharājabhaye'pi vā/
jvaradāhe ciravyādhau mahārogādisaṅkule//

In forests and lonely deserts, when imprisoned, threatened by Kings or by adverse planets, in burning fever, in long sickness, when attacked by fearful disease,

बालग्रहादिरोगे च तथा दुःस्वप्नदर्शने।
दुस्तरे सलिले वापि पोते वातविपद्गते।। ४५।।

bālagrahādiroge ca tathā duḥsvapnadarśane/
dustare salile vāpi pote vātavipadgate//

In the sickness of children caused by the influence of adverse planets,[1] or when tormented by evil dreams, when fallen in boundless waters, and when he be in some storm-tossed ship.

विचिन्त्य परमां मायामाद्यां कालीं परात्पराम्।
यः पठेच्छतनामानि दृढभक्तिसमन्वितः।। ४६।।

सर्वापद्भ्यो विमुच्येत देवि सत्यं न संशयः।
न पापेभ्यो भयंतस्य न रोगेभ्यो भयं क्वचित्।। ४७।।

vicintya paramāṁ māyāmādyāṁ kālīṁ parātparām/
yaḥ paṭhecchatanāmāni dṛḍhabhaktisamanvitaḥ//
sarvāpadbhyo vimucyeta devi satyaṁ na saṁśayaḥ/
na pāpebhyo bhayaṁtasya na rogebhyo bhayaṁ kvacit//

O Devī! he who with firm devotion meditates upon the Paramā Māyā[2] who is the Supreme Ādyā-Kālī—is without a doubt relieved of all dangers. For him there is never any fear, whether arising from sin[3] or disease.

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1. Bāla-graha, or Planets malignant to children.
2. The Devī as one with the Supreme Brahman.
3. Pāpa.

सर्वत्र विजयस्तस्य न कुत्रापि पराभवः।
तस्य दर्शनमात्रेण पलायन्ते विपद्गणाः।। ४८।।

sarvatra vijayastasya na kutrāpi parābhavaḥ/
tasya darśanamātreṇa palāyante vipadgaṇāḥ//

For him there is ever victory, and defeat never. At the mere sight of him all dangers flee.

स वक्ता सर्वशास्त्राणां स भोक्ता सर्वसम्पदाम्।
स कर्त्ता जातिधर्माणां ज्ञातीनां प्रभुरेव सः।। ४९।।

sa vaktā sarvaśāstrāṇāṁ sa bhoktā sarvasampadām/
sa karttā jātidharmāṇāṁ jñātīnāṁ prabhureva saḥ//

प्रान्तरे तरुजलादिशून्ये ग्रामतो दूरेऽध्वनि।

He expounds all Scriptures, enjoys all good fortune, and becomes the leader in all matters of caste and duty, and the lord among his kinsmen.

वाणी तस्य वसेद्वक्त्रे कमला निश्चला गृहे।
तन्नाम्ना मानवाः सर्वे प्रणमन्ति ससम्भ्रमाः।। ५०।।

vāṇī tasya vasedvaktre kamalā niścalā gṛhe/
tannāmnā mānavāḥ sarve praṇamanti sasambhramāḥ//

In his mouth Vāṇī[1] ever abides, and in his home Kamalā.[2] Men bow with respect at the mere mention of his name.

दृष्ट्या तस्य तृणायन्ते ह्यणिमाद्यष्टसिद्धयः।
आद्याकालीस्वरूपाख्यं शतनाम प्रकीर्तितम्।। ५१।।

dṛṣṭyā tasya tṛṇāyante hyṇimādyaṣṭasiddhayaḥ/
ādyākālīsvarūpākhyaṁ śatanāma prakīrtitam//

ससम्भ्रमाः सभयाः सादरा वा।

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3. Vāṇī, or Sarawatī, is the Devī of Speech. It is commonly said that learning and wealth do not to together. Here they do.
4. Kamalā, or Lakṣmī, is the Devī of Prosperity. *Cf. Karpūrādi-stotra*, verse 6—"In their moonlike face the Devī of Speech ever wanders, and in their lotus-like eyes Kamalā ever plays."

The eight Siddhis,[1] such as Aṇimā and others, he looks upon as but mere bits of grass.[2]

This hymn of a hundred names, is called "Ādyā-Kālī-svarūpā"[3].

अष्टोत्तरशतावृत्त्या पुरश्चर्याऽस्य गीयते।
पुरस्क्रियान्वितं स्तोत्रं सर्वाभीष्टफलप्रदम्।। ५२।।

aṣṭottaraśatāvṛttyā puraścaryā'sya gīyate/
puraskriyānvitaṁ stotraṁ sarvābhīṣṭaphalapradam//

Puraścaraṇa[4] of this hymn, which is its repetition one hundred and eight times, yields all desired fruit.

शतनामस्तुतिमिमामाद्याकालीस्वरूपिणीम् ।
पठेद्वा पाठयेद्वापि शृणुयाच्छ्रावयेदपि।। ५३।।
सर्वपापविनिर्मुक्तो ब्रह्मसायुज्यमाप्नुयात्।। ५४।।

śatanāmastutimimāmādyākālīsvarūpiṇīm /
paṭhedvā pāṭhayedvāpi śṛṇuyācchravayedapi//
sarvapāpavinirmukto brahmasāyujyamāpnuyāt//

अस्य शतनामस्तोत्रस्य।

This hymn of praise of a hundred names, which is the Primeval Kālī Herself, if read, or caused to be read, if heard, or caused to be heard, frees from all sins and leads to union with Brahman.

श्रीसदाशिव उवाच

कथितं परमं ब्रह्मप्रकृतेः स्तवनं महत्।
आद्यायाः श्रीकालिकायाः कवचं शृणु साम्प्रतम्।। ५५।।

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1. *i.e.*, the eight Powers—Aṇimā, Mahimā, Lahimā, Garimā, Prāpti, Prākāmya, Iśitva, Vaśitva.
2. *i.e.*, as mere trifles, they being to him so easy of accomplishment.
3. Ādyā-Kālī-svarūpa—name of the Hymn. It is to be observed that the letter Ka which begins each name has in Bengali a triangle. This triangle=Yoni=Śakti.The three sides are Brahmā, Viṣṇu, Rudra.
4. This is a ritualistic method in Mantra-Sādhanā. See *ante*, ch. III, vv. 114 *et. seq.*, also *post*, v. 75.

śrīsadāśiva uvāca
kathitaṁ paramaṁ brahmaprakṛteḥ stavanaṁ mahat/
ādyāyāḥ śrīkālikāyāḥ kavacaṁ śṛṇu sāmpratam//

Śrī Sadāśiva said :[1]

I have spoken of the great hymn of the Prakṛti[2] of the Supreme Brahman,[3] hear now the Protective Mantra[4] of the sacred Ādyā-Kālikā.

त्रैलोक्यविजयस्यास्य कवचस्य ऋषिः शिवः।
छन्दोऽनुष्टुब्देवता च आद्या काली प्रकीर्त्तिता।। ५६।।

trailokyavijayasyāsya kavacasya ṛṣiḥ śivaḥ/
chando'nuṣṭubdevatā ca ādyā kālī prakīrttitā//

कवचं कथयितुं पार्वत्या पूर्वमेव प्रेरितः श्रीसदाशिव उवाच कथितमित्यादि।

The name of the Mantra is "Conqueror of the three Worlds"[5] its Ṛṣi[6] is Śiva, the verse is Anuṣṭup,[7] and its Devatā is Ādyā-Kālī.

मायाबीजं बीजमिति रमा शक्तिरुदाहृता।
क्रीँ कीलकं काम्यसिद्धौ विनियोगः प्रकीर्त्तितः।। ५७।।

māyābījaṁ bījamiti ramā śaktirudāhṛtā/
krīṁ kīlakaṁ kāmyasiddhau viniyogaḥ prakīrttitaḥ//

Its Bīja[8] is the Māyā-Bīja,[9] its Śakti[10] is Ramā-Bīja,[11] and its Kīlaka[12] is Krīṁ. It should be used for the attainment of all desired objects[13].

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1. He is now about to speak of the Kavaca-Mantra.
2. Śakti as material cause of the World.
3. Or Prakṛti, who is the Śakti aspect of Brahman.
4. Kavaca (see p. 84, note 4).
5. Trailokya-vijaya.
6. Revealer.
7. See p. 74, note 3.
8. Seed Mantra.
9. Hrīṁ.
10. That is, greatness (Prabhāva).
11. Śrīṁ.
12. Literally, the bolt—that is, that which shuts out, closes, and finishes the Mantra.
13. Kāmya-siddhi.

ह्रीमाद्या मे शिरः पातु श्रीँ काली वदनं मम।
ह्रदयं क्रीँ परा शक्तिः पायात् कण्ठं परात्परा।। ५८।।

hrīmādyā me śiraḥ pātu śrīṁ kālī vadanaṁ mama/
hṛdayaṁ krīṁ parā śaktiḥ pāyāt kaṇṭhaṁ parātparā//

The Protective Mantra (Known as Trailokya-vijaya

Hrīṁ,[1] may the Ādyā protect my head;

Śrīṁ,[2] may Kālī protect my face;

Krīṁ,[3] may the Supreme Śakti protect my heart;

May She Who is the Supreme of the Supreme[4] protect my throat;

नेत्रे पातु जगद्धात्री कर्णौ रक्षतु शङ्करी।
घ्राणं पातु महामाया रसनां सर्वमङ्गला।। ५९।।

netre pātu jagaddhātrī karṇau rakṣatu śaṅkarī/
ghrāṇaṁ pātu mahāmāyā rasanāṁ sarvamaṅgalā//

मायाबीजं ह्रीमिति बीजम्। रमा श्रींबीजम्।

May Jagaddhātrī[5] protect my two eyes;

May Śaṅkarī[6] a protect my two ears;

May Mahā-māyā[7] protect my power of smell;

May Sarva-maṅgala[8] protect my taste;

दन्तान् रक्षतु कौमारी कपोलौ कमलालया।
ओष्ठाधरौ क्षमा रक्षेत् चिबुकं चारुहासिनी।। ६०।।

dantān rakṣatu kaumārī kapolau kamalālayā/
oṣṭhādharau kṣamā rakṣet cibukaṁ cāruhāsinī//

---

1. The Māyā-Bīja.
2. Bīja of Lakṣmī.
3. The Supreme Śakti is the Ādyā-Kālī. Krīṁ is the Kālī-Bīja.
4. Parātparā. She as one with Para-Brahman.
5. The Devī, as Producing Mother and Supporter of the Universe.
6. Consort of Śaṅkara—epithet of Śiva—He Who confers prosperity or who does good.
7. The Devī as Māyā is one with and veils the greatness of the Brahman.
8. Epithet of Devī as "The All-auspicious".

May Kaumārī[1] a protect my teeth;

May Kamalālayā[2] protect my cheeks;

May Kṣama[3] protect my upper and lower lips;

May Cāru-hāsinī[4] protect my chin ;

ग्रीवां पायात् कुलेशानी ककुत् पातु कृपामयी।
द्वौ बाहू बाहुदा रक्षेत् करौ कैवल्यदायिनी।। ६१।।

grīvāṁ pāyāt kuleśānī kakut pātu kṛpāmayī/
dvau bāhū bāhudā rakṣet karau kaivalyadāyinī//

May Kuleśānī[5] protect my throat;

May Kṛpā-mayī[6] protect the nape of my neck;

May Bāhu-dā[7] protect my two arms;

May Kaivalya-dāyinī[8] protect my two hands;

स्कन्धौ कपर्दिनी पातु पृष्ठं त्रैलोक्यंतारिणी।
पार्श्वे पायादपर्णा मे कटिं मे कमठासना।। ६२।।

skandhau kapardinī pātu pṛṣṭhaṁ trailokyaṁtāriṇī/
pārśve pāyādaparṇā me kaṭiṁ me kamaṭhāsanā//

चिबुकम् ओष्ठाधराधोभागम्।

May Kapardinī[9] a protect my shoulders;

May Trailokya-tāriṇī[10] protect my back;

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1. Devī as Śakti of Kumāra, or Kārtikeya, Deva of War, Son of Śiva.
2. Devī in the form of Lakṣmī, "Whose abode is the lotus."
3. Benevolence, or Forgiveness—a title of Devī.
4. Devī, "Sweetly smiling."
5. The Sovereign Mistress of the Kaulas.
6. The Merciful One.
7. Bāhu-dā="Arm-Giver:" Who gives strength to the arms.
8. Giver of Emancipation. Kaivalya is the fifth state. Bhoja-rāja, Commentator on the *Yoga-Sūtra*, chap. iv, sūtra, 33, explains Kaivalya to be that state in which mental modification (Vṛtti) is extinct, and when the Self remains alone with its own nature.
9. Feminine of Kapardin, an epithet of Śiva, "The wearer of knotted or braided hair" (jaṭā). *Vide ante*, p. 339, note 2.
10. Saviour of the three Worlds.

May Aparṇa[1] protect my two sides;

May Kamaṭhāsanā[2] protect my hips;

नाभौ पातु विशालाक्षी प्रजास्थानं प्रभावती।
ऊरू रक्षतु कल्याणी पादौ मे पातु पार्वती।। ६३।।

nābhau pātu viśālākṣī prajāsthānaṁ prabhāvatī/
ūrū rakṣatu kalyāṇī pādau me pātu pārvatī//

May Viśālākṣī[3] protect my navel;

May Prabhā-vatī[4] protect my organ of generation;

May Kalyāṇī[5] protect my thighs;

May Parvatī[6] protect my feet;

May Jaya-durgā[7] protect my vital breaths;

And Sarva-siddhi-dā[8] protect all parts of my body.

जयदुर्गाऽवतु प्राणान् सर्वाङ्गं सर्वसिद्धिदा।
रक्षाहीनंतु यत् स्थानं वर्जितं कवचेन च।। ६४।।

jayadurgā'vatu prāṇān sarvāṅgaṁ sarvasiddhidā/
rakṣāhīnaṁtu yat sthānaṁ varjitaṁ kavacena ca//

As to those parts as have not been mentioned in the Kavaca, and are unprotected, may the Eternal Primeval Kālī protect all such.

तत् सर्वं मे सदा रक्षेदाद्या काली सनातनी।
इति ते कथितं दिव्यं त्रैलोक्यविजयाभिधम्।। ६५।।

tat sarvaṁ me sadā rakṣedādyā kālī sanātanī/
iti te kathitaṁ divyaṁ trailokyavijayābhidham//

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1. She Who had not even leaves for food during the performance of her austerities prior to the birth of Kārtikeya.
2. She who is in Kamaṭha, the Tortoise on which the world rests is emblem of patience. She is sustainer of the universe.
3. Large-eyed, Beautiful-eyed—an epithet of Pārvatī.
4. The Radiant One.
5. The Propitious One, Giver of Liberation or who is Liberation itself.
6. Daughter of Himālaya (*vide*, p. 6, note 1).
7. The Conquering Durgā.
8. The Giver of all kinds of Siddhi.

I have now spoken to Thee of the wonderful heavenly Protective Mantra of the Ādyā-Devī-Kālikā, which is known as the " Conqueror of the three Worlds".

कवचं कालिकादेव्या आद्यायाः परमाद्भुतम्।। ६६।।

kavacaṁ kālikādevyā ādyāyāḥ paramādbhutam//

प्रजास्थानम् उपस्थम्।

He who repeats it at his devotions with his mind fixed upon the Ādyā[1] obtains all his desires, and She becomes propitious unto him.

पूजाकाले पठेद्यस्तु आद्याधिकृतमानसः।
सर्वान् कामानवाप्नोति तस्याद्या सुप्रसीदति।
मन्त्रसिद्धिर्भवेदाशु किङ्कराः क्षुद्रसिद्धयः।। ६७।।

pūjākāle paṭhedyastu ādyādhikṛtamānasaḥ/
sarvān kāmānavāpnoti tasyādyā suprasīdati/
mantrasiddhirbhavedāśu kiṅkarāḥ kṣudrasiddhayaḥ//

He quickly attains Mantra-siddhi.[2] The lesser Siddhis[3] become, as it were, his slaves.

अपुत्रो लभते पुत्रं धनार्थी प्राप्नुयाद्धनम्।
विद्यार्थी लभते विद्यां कामी कामानवाप्नुयात्।। ६८।।

aputro labhate putraṁ dhanārthī prāpnuyāddhanam/
vidyārthī labhate vidyāṁ kāmī kāmānavāpnuyāt//

अथ त्रैलोक्यविजयाभिधकवचपाठस्य फलमाह पूजाकाल इत्यादिभिः।

He who is childless gets a son, he who desires wealth gains riches. The seeker of learning attains it, and whatsoever a man desires he attains the same[4].

सहस्रावृत्तपाठेन वर्मणोऽस्य पुरस्क्रिया।
पुरश्चरणसम्पन्नं यथोक्तफलदं भवेत्।। ६९।।

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1. Ādyādhikṛta-mānasa=(His) mind occupied by the Ādyā.
2. Mantra-success, Control over the Mantra.
3. Kṣudra-siddhi=*i.e.*, the eight siddhis—Aṇimā, Laghimā, etc. They are leser as compared with the Great Siddhi—Liberation.
4. Kāmī kāmān avāpnuyā.

sahasrāvṛttapāṭhena varmaṇo'sya puraskriyā/
puraścaraṇasampannaṁ yathoktaphaladaṁ bhavet//

The Puraścaraṇa[1] of this Protective Mantra[2] is its repetition a thousand times, and this gives the desired fruit.

चन्दनागरुकस्तूरीकुङ्कुमै रक्तचन्दनैः।
भूर्जे विलिख्य गुटिकां स्वर्णथां धारयेद् यदि।। ७०।।

candanāgarukastūrīkuṅkumai raktacandanaiḥ/
bhūrje vilikhya guṭikāṁ svarṇathāṁ dhārayed yadi//

वर्मणः कवचस्य।

शिखायां दक्षिणे बाहौ कण्ठे वा साधकः कटौ।
तस्याऽऽद्या कालिका वश्या वाञ्छितार्थं प्रयच्छति।। ७१।।

śikhāyāṁ dakṣiṇe bāhau kaṇṭhe vā sādhakaḥ kaṭau/
tasyā''dyā kālikā vaśyā vāñchitārthaṁ prayacchati//

If it be written on birch-bark,[3] with the paste of sandal, fragrant aloe, musk, saffron, or red sandal, and encased in a golden ball, worn either on the right arm, round the neck, in the crown lock,[4] or round the waist, then the Ādyā-Kālī becomes devoted to its wearer, and grants him whatsoever he may desire.

न कुत्रापि भयं तस्य सर्वत्र विजयी कविः।
अरोगी चिरजीवी स्यात् बलवान् धारणक्षमः।। ७२।।

na kutrāpi bhayaṁ tasya sarvatra vijayī kaviḥ/
arogī cirajīvī syāt balavān dhāraṇakṣamaḥ//

प्रयच्छति ददाति।

Nowhere has he fear. In all places he is a conqueror. He

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1. See *Śakti and Śākta*, Tarkālaṅkāra says 1,008 times.
2. Varman=Armour, or Kavaca (see p. 84, note 1).
3. Brich-bark—Bhūrjja—is brought from the Himālaya, and is used for the writing of Mantras instead of paper, etc., on account of its sanctity.
4. Śikhā, the long tuft of hair which is left uncut at the tonsure ceremony, and which is retained by the orthodox through life. Lika a flag-staff it indicates the presence of the Brahman in the Brahma-randhra.

becomes ready of speech,[1] free from ailments, long-lived and strong, endowed with all power of endurance[2],

सर्वविद्यासु निपुणः सर्वशास्त्रार्थतत्त्ववित्।
वशे तस्य महीपाला भोगमोक्षौ करस्थितौ।। ७३।।

sarvavidyāsu nipuṇaḥ sarvaśāstrārthatattvavit/
vaśe tasya mahīpālā bhogamokṣau karasthitau//

And an adept in all learning. He knows the meaning of all Scriptures,[3] has kings under his control, and holds both Enjoyment and Liberation in the hollow of his hand.

कलिकल्मषयुक्तानां निःश्रेयसकरं परम्।। ७४।।

kalikalmaṣayuktānāṁ niḥśreyasakaraṁ param//

निपुणः प्रवीणः।

For men affected with the taint of the Kali Age it is a most excellent Mantra for the attainment of final Liberation[4].

श्रीदेव्युवाच

कथितं कृपया नाथ स्तोत्रं कवचमेव च।
अधुना श्रोतुमिच्छामि पुरश्चर्याविधिं विभो।। ७५।।

śrīdevyuvāca
kathitaṁ kṛpayā nātha stotraṁ kavacameva ca/
adhunā śrotumicchāmi puraścaryāvidhiṁ vibho//

अथाद्याकालीमन्त्राणां पुरश्चरणविधिं शुश्रूषुः श्रीदेव्युवाच कथितमित्यादि।

Śrī Devī said :

Thou halt, O Lord! in Thy kindness told me of the Hymn and Protective Mantra; I now desire to hear of the rules relating to Puraścaraṇa[5].

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1. Kavi, which also means Poet, wise. *Cf. Karpūrādi-Stotra*, verse 1.
2. Dhāraṇā-kṣama, which however, Tarkālaṅkāra interprets to mean "master of various Śāstras".
3. Sarva-śāstrārtha-tattva=One who knows the meaning (Artha) and essence (Tattva-true significance) of all the Śāstras.
4. Niḥśreyasa-kara.
5. Puraścaraṇa, or Puraṣkaraṇa, means literally "the act of placing in

श्रीसदाशिव उवाच

यो विधिर्ब्रह्ममन्त्राणां पुरश्चरणकर्मणि।
स एवाऽऽद्याकालिकाया मन्त्राणां विधिरिष्यते।। ७६ ।।

śrīsadāśiva uvāca

yo vidhirbrahmamantrāṇāṁ puraścaraṇakarmaṇi/
sa evā''dyākālikāyā mantrāṇāṁ vidhiriṣyate//

श्रीदेव्यैवं प्रेरितः सन् श्रीसदाशिव उवाच यो विधिरित्यादि।

Śrī Sadāśiva said :

The rules relating to Puraścaraṇa in the worship of the Ādyā-Kālikā are the same as those relating to the Puraścaraṇa in the worship with the Brahma-Mantra[1].

अशक्ते साधके देवि जपपूजाहुतादिषु।
पूजा संक्षेपतः कार्या पुरश्चारणमेव च।। ७७।।

aśakte sādhake devi japapūjāhutādiṣu/
pūjā saṁkṣepataḥ kāryā puraścāraṇameva ca//

पुरश्चरणमेव च पुरश्चरणमपि च संक्षेपतः कार्य्यम्।

For Sādhakas who are unable to do them completely, both Japa, Pūjā and Homa, and Puraścaraṇa[2] may be curtailed,

यतो हि निरनुष्ठानात् स्वल्पानुष्ठानमुत्तमम्।
संक्षेपपूजनं भद्रे तत्रादौ शृणु कथ्यते।। ७८ ।।

yato hi niranuṣṭhānāt svalpānuṣṭhānamuttamam/
saṁkṣepapūjanaṁ bhadre tatrādau śṛṇu kathyate//

संक्षेपपूजादिकरणे हेतुमाह यतो हीति।

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front". By repetition of the name or Mantra of the Deity, His or Her presence is invoked before the worshipper. See as to the rite the "Puraścaryārṇava" of the King of Nepal. As a term of social usage, Puraṣkāra means the singling out of a person from a number, and placing him in a position of honour. The world in the text is Puraścaryā-vidhi=Method of Puraścaryā (=Puraścaraṇa). Tarkālaṅkāra says that in wearing of reciting Kavaca, Puraścaraṇa must be done without which no fruit is attained.

1. See Chapter III, verse 114, *ante.*
2. For the meaning of these terms, see *Śakti and Śākta.*

Since it is better to observe these rites on a small scale than not to observe them at all.

Now listen, O Gentle One! the while I describe to Thee the shortened form of worship.

आचम्य मूलमन्त्रेण ऋषिन्यासं समाचरेत्।
करशुद्धिं ततः कुर्यात् न्यासञ्च करदेहयोः।। ७९।।

ācamya mūlamantreṇa ṛṣinyāsaṁ samācaret/
karaśuddhiṁ tataḥ kuryāt nyāsañca karadehayoḥ//

संक्षेपपूजनमेवाह आचम्येयादिभिः।

Let the wise one rinse his mouth with the Mūla-Mantra, and then perform Ṛṣi-nyāsa.[1] Let him purify the palms of the hands, and proceed to Kara-nyāsa[2] and Aṅga-nyāsa[3].

सर्वाङ्गव्यापकं कृत्वा प्राणायामं चरेत् सुधीः।
ध्यानं पूजां जपञ्चेति संक्षेपपूजने विधिः।। ८०।।

sarvāṅgavyāpakaṁ kṛtvā prāṇāyāmaṁ caret sudhīḥ/
dhyānaṁ pūjāṁ japañceti saṅkṣepapūjane vidhiḥ//

सर्वाङ्गव्यापकन्यासम्।

Passing the hands all over the body,[4] let him practise Prāṇāyāma,[5] and then meditate,[6] worship,[7] and inwardly repeat the Mantra.[8] This is the ceremonial for the shortened form of worship.

पुरस्क्रियायां मन्त्राणां यत्र यो विहितो जपः।
तस्माच्चतुर्गुणजपात् पुरश्चर्या विधीयते।। ८१।।

puraskriyāyāṁ mantrāṇāṁ yatra yo vihito japaḥ/
tasmāccaturguṇajapāt puraścaryā vidhīyate//

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1. See *ibid.*
2. *Ibid.*
3. *Ibid.*
4. This is called Vyāpaka-nyāsa. After this Prāṇāyāma is to be done.
5. See *Serpent Power.*
6. Dhyāna.
7. Pūjā.
8. Japa. These terms are explained in *Śakti and Śākta.*

In this form of Puraścaraṇa, in lieu of Homa[1] and other rites, the Mantras should be recited four times the number prescribed for the particular rite itself.

अथवाऽन्यप्रकारेण पुरश्चरणमुच्यते।
कृष्णां चतुर्दशीं प्राप्य कौजे वा शनिवासरे।
पञ्चतत्त्वं समानीय पूजयित्वा जगन्मयीम्।। ८२।।

athavā'nyaprakāreṇa puraścaraṇamucyate/
kṛṣṇāṁ caturdaśīṁ prāpya kauje vā śanivāsare/
pañcatattvaṁ samānīya pūjayitvā jaganmayīm//

अथ संक्षेपपुरश्चरणमाह पुरस्क्रियायामित्यादिभिः। मन्त्राणां यत्र पुरस्क्रियायां यो जपो विहितस्तस्माच्चतुर्गुणजपात् होमादिकं विनैव पुरश्चर्य्या विधीयते।

महानिशायामयुतं जपेन्मन्त्रमनन्यधीः।
भोजयित्वा ब्रह्मनिष्ठान् पुरश्चरणकृद्भवेत्।। ८३।।

mahāniśāyāmayutaṁ japenmantramananyadhīḥ/
bhojayitvā brahmaniṣṭhān puraścaraṇakṛdbhavet//

अयुतम् दशसहस्रम्।

There is also another mode of doing Puraścaraṇa. A Sādhaka who, when the fourteenth day of the dark half of the lunar month[2] falls on a Tuesday or Saturday, worships Jagan-mayī[3] on any such day with the five elements of worship,[4] and recites with fully attentive mind the Mantra ten thousand times at mid-night and feasts believers in the Brahman has performed Puraścaraṇa.

कुजवासरमारभ्य यावन्मङ्गलवासरम्।
प्रत्यहं प्रजपेन्मन्त्रं सहस्रपरिसंख्यया।। ८४।।
वसुसंख्याजपेनैव भवेन्मन्त्रपुरस्क्रिया।। ८५।।

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1. Homa is necessary and the alternative of additional Japa is for one who cannot for some reason do it.
2. Kṛṣṇā caturdaśī, the fortnight in which the Moon wanes.
3. A name of Devī as pervading the Universe, which in Her form.
4. Pañca-tattva—*i.e.*, wine, meat, fish, parched grain, and Śakti.

kujavāsaramārabhya yāvanmaṅgalavāsaram/
pratyahaṁ prajapenmantraṁ sahasraparisaṅkhyayā//
vasusaṅkhyājapenaiva bhavenmantrapuraskriyā//

By doing Japa of the Mantra from one Tuesday to another Tuesday daily a thousand times, the Mantra having thus been recited eight thousand times is (also) the performance of Puraścaraṇa.

श्रीआद्याकालिकामन्त्राः सिद्धमन्त्राः सुसिद्धिदाः।
सदा सर्वयुगे देवि कलिकाले विशेषतः।।८६।।

śrīādyākālikāmantrāḥ siddhamantrāḥ susiddhidāḥ/
sadā sarvayuge devi kalikāle viśeṣataḥ//

अथ तृतीयं पुरश्चरणमाह कुजेत्यादिना सार्द्धेन। यावन्मङ्गलवासरम् द्वितीयमङ्गलवारपर्य्यन्तमित्यर्थः।

In all Ages, O Devī! but particularly in the Kali Age, the Mantras of the Sacred Ādyā-Kālikā are of great efficacy, and yield complete success.

कालीरूपाणि बहुधा कलौ जाग्रति पार्वति।
प्रबले कलिकाले तु रूपमेतज् जगद्धितम्।।८७।।

kālīrūpāṇi bahudhā kalau jāgrati pārvati/
prabale kalikāle tu rūpametaj jagaddhitam//

एतद्रूपम् आद्यायाः काल्या रूपम्।

O Pārvatī! in the Kali Age, Kālī in her various forms is ever watchful,[1] but when the Kali Age is in full sway, then the form of Kālī Herself is for the benefit of the world.

नात्र सिद्ध्याद्यपेक्षास्ति नारिमित्रादिदूषणम्।
नियमानियमेनापि जपन्नाद्यां प्रसादयेत्।।८८।।

nātra siddhyādyapekṣāsti nārimitrādidūṣaṇam/
niyamāniyamenāpi japannādyāṁ prasādayet//

In initiation into this Kālikā-Mantra there is no necessity to

1. In this Kali Age (says Śiva-candra Bhaṭṭācārya Vidyārṇava) only Kālī, Kṛṣṇa, Gopāla, and Kālikā are Jāgrata (awakened, watchful, efficacious) Devatās (*Principles of Tantra*).

determine whether it be Siddha or Su-siddha, or the like, or favourable or inimical.[1] If Japa is made of it, whether-according to Niyama[2] or not[3] the Ādyā-Devī is pleased.

ब्रह्मज्ञानमवाप्नोति श्रीमदाद्याप्रसादतः।
ब्रह्मज्ञानयुतो मर्त्यो जीवन्मुक्तो न संशयः।।८९।।

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1. See p. 63, note 2. *Cf.* Chapter III, verse 15. The manner in which the successful, friendly, or inimical character of the Mantra is determined is described in the *Tantrasāra* in dealing with the A-ka-tha-ha, A-ka-ḍa-ma and Siddhāsiddha-Cakras at p. 37. Calculations are made with reference to the "house" of the Cakra within which the first letter of the worshipper's name and the first letter of the Mantra respectively fall. The Mantra which falls within a certain "house" is called Siddha, that on the next house Sādhya, that in the next Susādhya, and that in the fourth Ari. Siddha and Susādhya Mantras are favourable, and of easy accomplishment. Sādhya is difficult of accomplishment. Ari is inimical, and leads to disaster. These and the like calculations are not necessary either in the Brahman (Chapter III) or the Ādya Mantras of the Present chapter. These Mantras are alwasy favourable.
2. Niyama=Prescribed rules—that is, Japa should first be done according to the Paśu method (Paśvācāra) by living on Haviṣyānna (a pure form of food), continence, restraint of the senses, and so forth.
3. Aniyamena=Literally not according to the prescribed form. It may mean that in this Sādhanā strict observance of rules is not necessary. Tarkālaṁkāra reads "Niyama" and "Aniyama" in which case the dual form should be used. According to him Aniyama means, not according to the ordinary prescribed rules, but according to Vīrācāra, by drinking wine, eating meat and fish, and union with Śakti. The *karpūrādi-Stotra* says : "O Mother! he who during the day remains self-controlled, lives on Haviṣkyānna, and, meditating on Thy two feet, does Japa of Thy Mantra one lakh times, and thereafter (abandoning his Paśu-bhāva) at night unclothes, and whilst with Śakti does Japa another lakh times, shall become on earth like the Destroyer of Smara (Kāma)—*i.e.*, Śiva, who destroyed Kāmā, Deva of Desire." It is elsewhere said : "In the daytime remaining chaste, Japa shuld be done one lakh of times, and at night in bed, with mouth full of *pān*, another lakh of Japas should be done" (See *ante*, Chapter III, verse 14, also Puraścaraṇa-rasollāsa, Durgārcaṇa-mukūra, Āgama-tattva-vilāsa, Kālikārcaṇa-dīpikā). By "mouth full of *pān*" is implied that Japa is done after a meal, and whilst enjoying onself in a restful position.

brahmajñānamavāpnoti śrīmadādyāprasādataḥ/
brahmajñānayuto martyo jīvanmukto na saṁśayaḥ//

The mortal, by the grace of the glorious Ādyā, attains Brahman Knowledge[1] and, possessed of such knowledge, is, without a doubt, liberated even while living[2].

न च प्रयासबाहुल्यं कायक्लेशोऽपि न प्रिये।
आद्याकालीसाधकानां साधनं सुखसाधनम्।। ९०।।

na ca prayāsabāhulyaṁ kāyakleśo'pi na priye/
ādyākālīsādhakānāṁ sādhanaṁ sukhasādhanam//

Beloved, there is no need here for much exertion or endurance or penances. The religious exercises of the worshippers of the Ādyā-Kālī are pleasant to accomplish.

चित्तसंशुद्धिरेवात्र मन्त्रिणां फलदायिनी।। ९१।।

cittasaṁśuddhirevātra mantriṇāṁ phaladāyinī//

अत्र आद्याकालीमन्त्रे।

By the mere purification of the heart and mind[3] the worshipper attains all that he desires.

यावन्न चित्तकलिलं हातुमुत्सहते व्रती।
तावत् कर्म प्रकुर्वीत कुलभक्तिसमन्वितः।। ९२।।

yāvanna cittakalilaṁ hātumutsahate vratī/
tāvat karma prakurvīta kulabhaktisamanvitaḥ//

So long, however, as the impurity of the heart is not removed, so long must the worshipper practise the rites with devotion to Kula.[4]

यथावद्विहितं कर्म चित्तशुद्धेर्हि कारणम्।
आदौ मन्त्रं गुरोर्वक्त्राद् गृह्णीयाद् ब्रह्ममन्त्रवत्।। ९३।।

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1. Brahma-jñāna.
2. Jīvan-mukta.
3. Citta. By Citta-śuddhi is here meant the removal from the mind and heart of all that is impure and likely to interfere with devotion.
4. *i.e.*, Brahma sanātanam, also see *post*, vv. 96, 97.

yathāvadvihitaṁ karma cittaśuddherhi kāraṇam/
ādau mantraṁ gurorvaktrād gṛhṇīyād brahmamantravat//

The carrying out of the practices ordained, verily produces purification of the heart. The Mantra should, however, first be received from the mouth of the Guru as in the case of the Brahma-Mantra.

प्रातःकृत्यादिनियमान् कृत्वा कुर्यात् पुरस्क्रियाम्।
चित्ते शुद्धे महेशानि ब्रह्मज्ञानं प्रजायते।
ब्रह्मज्ञाने समुत्पन्ने कृत्याकृत्यं न विद्यते।। ९४।।

prātaḥkṛtyādiniyamān kṛtvā kuryāt purskriyām/
citte śuddhe maheśāni brahmajñānaṁ prajāyate/
brahmajñāne samutpanne kṛtyākṛtyaṁ na vidyate//

यावदिति। यावत् कालपर्य्यन्तं चित्तकलिलश्चेतसः कालुष्यं हातुं त्यक्तुं नोत्सहते न शक्नोति तावदेव कुलभक्तिसमन्वितो भूत्वा व्रती नियमवान् साधकः कर्म प्रकुर्वीत न तु ततः परम्। तत्र कारणमाह यथावदिति। हि यतः।

O Great Queen! Puraṣkriyā[1] should be done after the performance of the necessary worship and of other prescribed rites.[2] In the purified heart knowledge of Brahman grows.[3] And teen Knowledge of Brahman is attained, there is neither that which should, nor that which should not, be done[4].

श्रीपार्वत्युवाच

कुलं किं परमेशान कुलाचारश्च किं विभो।
लक्षणं पञ्चतत्त्वस्य श्रोतुमिच्छामि तत्त्वतः।। ९५।।

śrīpārvatyuvāca

kulaṁ kiṁ parameśāna kulācāraśca kiṁ vibho/
lakṣaṇaṁ pañcatattvasya śrotumicchāmi tattvataḥ//

कुलकुलाचारादिकं जिज्ञासुः श्रीपार्वत्युवाच कुलं किमित्यादि।

---

1. *i.e.*, Puraścaraṇa.
2. Prātaḥ-kṛtyādi-niyamāṇ=rules relating to morning and other daily rites.
3. Citte śuddhe Maheśāni! Brahma-jñānaṁ prajāyate.
4. Brahma-jñāne samutpanne kṛtyākṛtyaṁ na vidyate : All ritual rules are then surpassed.

Śrī Pārvatī said :

O Great Deva! what is Kula, and what is Kulācāra? O Great Lord! what is the sign[1] of each of the five elements of worship?[2] I desire to hear the truth relating to these.

श्रीसदाशिव उवाच

सम्यक् पृष्टं कुलेशानि साधकानां हितैषिणि।
कथयामि तव प्रीत्यै यथावदवधारय।। ९६।।

śrīsadāśiva uvāca
samyak pṛṣṭaṁ kuleśāni sādhakānāṁ hitaiṣiṇi/
kathayāmi tava prītyai yathāvadavadhāraya//

एवं प्रेरितः सन् श्रीसदाशिव उवाच सम्यक् पृष्टमित्यादि।

Śrī Sadāśiva said :

Thou hast asked well, O Sovereign Lady of Kula.[3] Thou art indeed the Benefactress of the Sādhakas. Listen! For Thy pleasure I shall accurately describe to Thee these things.

जीवः प्रकृतितत्त्वञ्च दिक्कालाकाशमेव च।
क्षित्यप्तेजोवायवश्च कुलमित्यसाभिधीयते।। ९७।।

jīvaḥ prakṛtitattvañca dikkālākāśameva ca/
kṣityaptejovāyavaśca kulmityasābhidhīyate//

प्रथमतस्तत्र कुलं निर्वक्ति जीव इत्याद्येकेन। जीवादयो नव कुलमित्यभिधीयते कथ्यते।

Kula is Prakṛti, Jīva, Space, Time, Ether, Earth, Water, Fire, and Air[4].

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1. Lakṣaṇa.
2. Pañca-tattva (Wine, Meat, Fish, Parched grain, and Woman).
3. Kuleśāni=Directrix of Kulācāra.
4. *i.e.*, Jīva, Prakṛti-tattva, Dik (literally, points of the compass), Kāla, Ākāśa, Kṣiti, Ap, Tejaḥ, and Vāyu. Jīva is the embodied spirit. As to Prakṛti, see *Śakti and Śākta*. The produced principles are, as the *Vāmakeśvara Tantra* says, the displayed form of the Avyakta Prakṛti. Kula is Brahman (see Ed. *Bhakta*, p. 299). Kula is Kuṇḍalinī-Śakti, Śiva is Akula (*ibid.*, p. 102).

ब्रह्मबुद्ध्या निर्विकल्पमेतेष्वाचरणञ्च यत्।
कुलाचारः स एवाद्ये धर्मकामार्थमोक्षदः।। ९८।।

brahmabuddhyā nirvikalpameteṣvācaraṇañca yat/
kulācāraḥ sa evādye dharmakāmārthamokṣadaḥ//

अथैकेन कुलाचारं निर्वक्ति ब्रह्मबुद्ध्येति। हे आद्ये एतेषु जीवप्रकृत्यादिषु ब्रह्मबुद्ध्या निर्विकल्पं नानाविधकल्पनाशून्यं यदाचरणं स एव धर्मकामार्थमोक्षदः कुलाचारो-ऽभिधीयते।

O Primeval One! the looking upon all these as Brahman is Kulācāra, and produces Dharma, Artha, Kāma, and Mokṣa[1].

बहुजन्मार्जितैः पुण्यैस्तपोदानदृढव्रतैः।
क्षीणाघानां साधकानां कुलाचारे मतिर्भवेत्।। ९९।।

bahujanmārjitaiḥ puṇyaistapodānadṛḍhavrataiḥ/
kṣīṇāghānāṁ sādhakānāṁ kulācāre matirbhavet//

अथ कुलाचारस्य सुदुर्लभत्वमाह बहुजन्मार्जितैरित्यादिना।

Those whose sins are washed away by merits acquired in various previous births by penances, alms, and faithful observance of worship, it is they whose minds are inclined to the Kaula way[2].

कुलाचारगता बुद्धिर्भवेदाशु सुनिर्मला।
तदाद्याचरणाम्भोजे मतिस्तेषां प्रजायते।। १००।।

kulācāragatā buddhirbhavedāśu sunirmalā/
tadādyācaraṇāmbhoje matisteṣāṁ prajāyate//

When the mind[3] realizes the essence of Kula Ācāra, it

---

1. Piety, Wealth, Fulfilment of desire, and Emancipation.
Brahma-buddhyā nirvikalpaṁ eteṣvācaraṇaṁ ca yat,
Kulācāraḥ sa ev' Ādye dharma-kāmārtha-mokṣa-daḥ.
"The conduct of the Sādhaka based on the certainly of his belief in the oneness of all these with the Brahman gains for him Dharma, etc."
2. Appertaining to the Kaulas : Tāntrika worshippers according to Kulācāra (Ācāra). According to Kulācāra all men and things are manifestations of Brahman and must be so treated.
3. Buddhi.

becomes at once purified, and inclines to the lotus-feet of the Primeval Kālī.

सद्गुरोः सेवया प्राप्य विद्यामेनां परात्पराम्।
कुलाचाररता भूत्वा पञ्चतत्त्वैः कुलेश्वरीम्।। १०१।।

sadguroḥ sevayā prāpya vidyāmenāṁ parātparām/
kulācāraratā bhūtvā pañcatattvaiḥ kuleśvarīm//

अथ कुलाचारस्य अत्युत्तमफलत्वमाह कुलाचारंगतेत्यादिभिः। विद्यामेनाम् मन्त्र-रूपाम्।

यजन्तः कालिकामाद्यां कुलज्ञाः साधकोत्तमाः।
इह भुक्त्वाऽखिलान् भोगान् ब्रजन्त्यन्ते निरामयम्।। १०२।।

yajantaḥ kālikāmādyāṁ kulajñāḥ sādhakottamāḥ/
iha bhuktvā'khilān bhogān brajantyante nirāmayam//

निरामयम् सर्वोपद्रवरहितं मोक्षपदम्।

The excellent Sādhaka versed in Kaula doctrine, who has received this most excellent Vidyā[1] by the service of a good spiritual teacher,[2] if he remains firmly attached to the Kaula path[3] and to the worship, with the five elements[4], of the Primeval Kālikā, the Queen of Kula, will enjoy all blessings in this life, and attain final Liberation at its close[5].

महौषधं यज्जीवानां दुःखविस्मारकं महत्।
आनन्दजनकं यच्च तदाद्यतत्त्वलक्षणम्।। १०३।।

mahauṣadhaṁ yajjīvānāṁ duḥkhavismārakaṁ mahat/
ānandajanakaṁ yacca tadādyatattvalakṣaṇam//

---

1. Bhāratī says Vidyā here=Mantra. Vidyā is technically Mantra of a Devī.
2. Guru-sevā. It was by service that disciples in olden time secured the favour of their Guru. And even now, when the Guru visits and stays with the disciple, all that is done for the Guru is considered to be the service (Sevā) of Brahman, and daily practices are in consequence dispensed with during the time the Guru is with his disciple.
3. See note 2, page 394.
4. Pañca-tattva; Wine, Meat, Fish, Parched Food, and Woman.
5. Vrajantyante nirāmayam : *lit.* 'goes to where there is no ailment and pain.

अथ क्रमतो मद्यादिपञ्चतत्त्वानां लक्षणमाह महौषधमित्यादिभिः।

The characteristic of the first element[1] is that it is the great medicine for humanity, helping it to forget deep sorrows, and is the cause of joy.

असंस्कृतञ्च यत्तत्त्वं मोहदं भ्रमकरणम्।
विवादरोगजननन्त्याज्यं कौलैः सदा प्रिये।। १०४।।

asaṁskṛtañca yattattvaṁ mohadaṁ bhramakaraṇam/
vivādarogajananantyājyaṁ kaulaiḥ sadā priye//

तत्त्वम् आद्यतत्त्वम्।

But, O Dearest One! the element which is not purified stupefies and bewilders, breeds disputes and diseases, and should always be rejected by the Kaulas.

ग्राम्यवायव्यवन्यानामुद्भूतं पुष्टिवर्द्धनम्।
बुद्धितेजोबलकरं द्वितीयतत्त्वलक्षणम्।। १०५।।

grāmyavāyavyavanyānāmudbhūtaṁ puṣṭivarddhanam/
buddhitejobalakaraṁ dvitīyatattvalakṣaṇam//

ग्राम्येत्यादि। ग्राम्या ग्रामोद्भवाश्छागादयश्च वायव्या वायूद्भवास्तित्तिरिहारीतादयश्च वन्या वनोद्भवा हरिणादयश्च ते तेषाम्।

Beasts bred in villages,[2] in the air[3] or forest,[4] which are nourishing, and increase intelligence, energy, and strength, are the second element[5].

जलोद्भवं यत् कल्याणि कमनीयं सुखप्रदम्।
प्रजावृद्धिकरञ्चाऽपि तृतीयतत्त्वलक्षणम्।। १०६।।

jalodbhavaṁ yat kalyāṇi kamanīyaṁ sukhapradam/
prajāvṛddhikarañcā'pi tṛtīyatattvalakṣaṇam//

O Beautiful One! of the animals bred in wafer, that which

---

1. Wine.
2. Such as Goat and Sheep.
3. Birds.
4. Deer and the like.
5. Meat.

is pleasing and of good taste, and increases the generative power of man, is the third element[1].

सुलभं भूमिजातञ्च जीवानां जीवनञ्च यत्।
आयुर्मूलं त्रिजगतां चतुर्थतत्त्वलक्षणम्।। १०७।।

sulabhaṁ bhūmijātañca jīvānāṁ jīvanañca yat/
āyurmūlaṁ trijagatāṁ caturthatattvalakṣaṇam//

The characteristics of the fourth element[2] are that it is easily obtainable, grown in the earth, and is the root of the life of the three worlds.

महानन्दकरं देवि प्राणिनां सृष्टिकारणम्।
अनाद्यन्तजगन्मूलं शेषतत्त्वस्य लक्षणम्।। १०८।।

mahānandakaraṁ devi prāṇināṁ sṛṣṭikāraṇam/
anādyantajaganmūlaṁ śeṣatattvasya lakṣaṇam//

And, O Devī, the signs of the fifth element[3] are that it is the cause of intense pleasure, is the origin of all breathing creatures and the root of the world which is without either beginning or end[4].

आद्यतत्त्वं विद्धि तेजो द्वितीयं पवनं प्रिये।
अपस्तृतीयं जानीहि चतुर्थं पृथिवीं शिवे।। १०९।।

ādyatattvaṁ viddhi tejo dvitīyaṁ pavanaṁ priye/
apastṛtīyaṁ jānīhi caturthaṁ pṛthivīṁ śive//

Know, Dearest One! that the first element is fire, the second is air, the third is water, the fourth is the earth,

---

1. Fish.
2. Mudrā—Parched Food.
3. Sexual intercourse called as part of worship (Latā-Sādhana).
4. Mahānanda-karaṁ Devī! Prāṇināṁ sṛṣṭi-kāraṇaṁ,
   Anādyanta-jaganmūlaṁ śeṣa-tattvasya lakṣaṇaṁ.
   Sexual union is the root of all which breathes. As the Universe is without beginning or end, so is this energy, which is the root of it. It is in the microcosm (Kṣudra-brhamāṇḍa) a particle of the supreme creative energy. See (Retas) is a material precipitate of the Will of Life.

पञ्चमं जगदाधारा वियद्विद्धि वरानने।। ११०।।

pañcamaṁ jagadādhārā viyadviddhi varānane//

And, O Beauteous Face! as to the fifth element, know it to be ether, the support of the Universe.

इत्थं ज्ञात्वा कुलेशानि कुलन्तत्त्वानि पञ्च च।
आचारं कुलधर्म्मस्य जीवन्मुक्तो भवेन्नरः।। १११।।

itthaṁ jñātvā kuleśāni kulantattvāni pañca ca/
ācāraṁ kuladharmmasya jīvanmukto bhavennaraḥ//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासंदाशिवसंवादे स्तोत्रकवच-कुलतत्त्व-लक्षण-कथनं नाम सप्तमोल्लासः।। ७।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde stotrakavaca-kulatattva-lakṣaṇa-kathanaṁ nāma saptamollāsaḥ//

कमनीयमाकाङ्क्षणीयम्।

इति श्रीमहानिर्वाणतन्त्रटीकायां सप्तमोल्लासः।

O Sovereign Mistress of Kula, he who knows Kula,[1] the five Kula-tattvas,[2] and Kula worship, is liberated whilst yet living[3].

End of the Seventh chapter entitled "Hymn of Praise (Stotra), Amulet (Kavaca), and the description of the Kula-tattva."

1. *i.e.*, the matters mentioned in verse 97.
2. Wine, Meat, Fish, Parched grain and Woman.
3. Jīvan-mukta. He is then possessed of Supreme or Tāttvika knolwedge, and freed from the necessity of all rites.

अष्टमोल्लासः

CHAPTER VIII

CASTE AND ĀŚRAMAS

श्रुत्वा धर्मान् बहुविधान् भवानी भवमोचनी।
हिताय जगतां माता भूयः शङ्करमब्रवीत्।। १।।
ओँ नमे ब्रह्मणे।

śrutvā dharmān bahuvidhān bhavānī bhavamocanī/
hitāya jagatāṁ mātā bhūyaḥ śaṅkaramabravīt//
oṁ name brahmaṇe/

श्रुत्वेत्यादि। भवमोचनी भक्तसंसारभञ्जनशीला। जगतामिति काकाक्षिगोलकन्यायेन पूर्वोत्तराभ्यां पदाभ्यां सम्बध्यते।

After hearing of the various forms of Dharma, Bhavānī,[1] Mother of the worlds, Destructress of all worldly bonds, spoke again to Śaṅkara.

श्रीदेव्युवाच

श्रुतं बहुविधं धर्ममिहामूत्र सुखप्रदम्।
धर्मार्थकामदं विघ्नहरं निर्वाणकारणम्।। २।।

śrīdevyuvāca
śrutaṁ bahuvidhaṁ dharmamihāmūtra sukhapradam/
dharmārthakāmadaṁ vighnaharaṁ nirvāṇakāraṇam//

किमब्रवीदित्यपेक्षायामाह श्रुतमित्यादि।

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1. Feminine of Bhāva—a title of Śiva.

Śrī Devī said :

I have heard of the different Dharmas which. bring happiness in this world and the next, and bestow piety,[1] wealth, fulfilment of desire, ward off danger, and are the cause of the realisation of oneness with the Supreme[2].

साम्प्रतं श्रोतुमिच्छामि ब्रूहि वर्णाश्रमान् विभो।
तत्र ये विहिताचाराः कृपया वद तानपि।। ३।।

sāmpratam śrotumicchāmi brūhi varṇāśramān vibho/
tatra ye vihitācārāḥ kṛpayā vada tānapi//

तत्र वर्णाश्रमेषु।

I wish now to hear of the castes[3] and of the stages of life.[4] Speak in Thy kindness, O Omnipresent One! of these, and of the mode of life which should be observed therein.

श्रीसदाशिव उवाच

चत्वारः कथिता वर्णा आश्रमा अपि सुव्रते।
आचाराश्चापि वर्णानामाश्रमाणां पृथक् पृथक्।। ४।।

कृतादौ कलिकाले तु वर्णाः पञ्च प्रकीर्त्तिताः।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रः सामान्य एव च।। ५।।

śrīsadāśiva uvāca

catvāraḥ kathitā varṇā āśramā api suvrate/
ācārāścāpi varṇānāmāśramāṇāṁ pṛthak pṛthak//
kṛtādau kalikāle tu varṇāḥ pañca prakīrttitāḥ/
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdraḥ sāmānya eva ca//

एवं प्रेरितः सन् श्रीसदाशिव उवाच चत्वार इत्यादि। हे सुव्रते कृतादौ सत्यत्रेतादौ वर्णा आश्रमा अपि चत्वारः कथिताः। वर्णानामाश्रमाणाञ्चाचाराश्चापि पृथक् पृथक् कथिताः। कलिकाले तु वर्णाः पञ्चप्रकीर्तिताः। तान् दर्शयति ब्राह्मण इत्याद्यर्द्धेन। सामान्यो वर्णसङ्करः।

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1. Dharma.
2. Nirvāṇa-kāraṇaṁ.
3. Varṇa.
4. Āśrama, that is of Student (Brahma-cārya), House-holder (Gṛhastha), Forest dweller (Vāna-prastha), and Mendicant (Bhikṣu, Avadhūta, Saṁnyāsī).

एतेषां सर्ववर्णानामाश्रमौ द्वौ महेश्वरि।
तेषामाचारधर्मौश्च शृणुष्वाद्ये वदामि ते।।६।।

eteṣāṁ sarvavarṇānāmāśramau dvau maheśvari/
teṣāmācāradharmoṁśca śṛṇuṣvādye vadāmi te//

एतेषामिति। हे आद्ये महेश्वरि एतेषां ब्राह्मणादीनां सर्ववर्णानां द्वावाश्रमौ तेषां वर्णाश्रमाणामाचाररूपान् धर्म्मांश्च ते तवाग्रेऽहं वदामि त्वं शृणुष्वेत्यन्वयः।

Śrī Sadāśiva said :

O Thou of auspicious Vows! in the Satya and other Ages there were four castes; in each of these were four stages of life; and the rules of conduct varied according to the caste and stages of life. In the Kali Age, however, there are five castes—namely, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, Sāmānya.[1] Each of these five castes, O Great Queen![2] have two stages of life. Listen then, O Ādyā! whilst I narrate to Thee their mode of life, rites, and duties[3].

पुरैव कथितं तावत् कलिसम्भवचेष्टितम्।
तपःस्वाध्यायहीनानां नृणामल्पायुषामपि।
क्लेशप्रयासाशक्तानां कुतो देहपरिश्रमः।।७।।

puraiva kathitaṁ tāvat kalisambhavaceṣṭitam/
tapaḥsvādhyāyahīnānāṁ nṛṇāmalpāyuṣāmapi/
kleśaprayāsāśaktānāṁ kuto dehapariśramaḥ//

कलियुगे वर्त्तमानौ द्वावाश्रमावभिधास्यन्महादेवः पूर्वमाश्रमद्वयाभावे हेतुं दर्शयति पुरैवेत्यादिना सार्द्धेन। कलौ सम्भव उत्पत्तिर्येषां ते कलिसम्भवाः तेषां चेष्टितं पुरैव कथितम्। तावदित्यवधारणे। किञ्च तप इत्यादि। तपः स्वाध्यायहीनानां तपः

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1. The ordinary division is into the first four castes. The Tantra adds a fifth—Sāmānya—which means common, or low-born. The new caste is not based on any essential difference, but is a hybrid from the others. *Vide post*, v. 113.
2. Maheśvarī.
3. *i.e.*, Gārhasthya and Saṁnyāsa. The first Brahma-cārya and the third Vānaprastha are abrogated, owing to the strictness of their rules and the conditions they involve. The latter does not exist, and the morally and physically weak and fallen beings of the Kali Age are incapable of observing the former as was done in better ages.

कृच्छ्रादिकर्म्म स्वाध्यायो वेदपाठः ताभ्यां रहितानां। क्लेशप्रयासाशक्तानां क्लेश उपतापः प्रयासः परिश्रमः तयोर्निर्वलत्वादसमर्थानाम्। नत्वेतादृशानामेव किंत्वल्पायुषामपि। एवंभूतानां नृणां देहपरिश्रमः कुतो भवेत् न केनापि प्रकारेण भवेदित्यर्थः।

I have already spoken to Thee of the ways of men born in the Kali Age. Unused as they are to penance,[1] and devoid of learning in the Vedas, incapable of doing the rites, short-lived, and incapable of strenuous effort,[2] how can they endure bodily labour.

ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये।
गार्हस्थ्यो भैक्षुकश्चैव आश्रमौ द्वौ कलौ युगे।। ८।।

brahmacaryāśramo nāsti vānaprastho'pi na priye/
gārhasthyo bhaikṣukaścaiva āśramau dvau kalau yuge//

ब्रह्मचर्येत्यादि। हे प्रिये अतः कलौ युगे ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि नास्ति किन्तु गार्हस्थ्यभैक्षुकरूपौ द्वावेवाश्रमौ कलौ स्तः।

O Beloved! there is in the Kali Age no Brahmacarya[3] nor Vāna-prastha,[4] There are two stages only, those of Gṛhastha and Bhikṣuka[5].

गृहस्थस्य क्रियाः सर्वा आगमोक्ताः कलौ शिवे।
नान्यमार्गैः क्रियासिद्धिः कदापि गृहमेधिनाम्।। ९।।

gṛhasthasya kriyāḥ sarvā āgamoktāḥ kalau śive/
nānyamāgariḥ kriyāsiddhiḥ kadāpi gṛhamedhinām//

न केवलं कलौ युगे द्वयोराश्रमयोरेवाभावोऽस्ति किन्तु सर्वासां वैदिकक्रियाणामपीत्याह गृहस्थस्येत्यादिना। गृहमेधिनाम् गृहसङ्गमवतां गृहस्थानामित्यर्थः।

O Auspicious One! in the Kali Age the householder[6] should in all his acts be guided by the rules of the Āgamas.[7] He will

1. Dharma.
2. Tapas.
3. *i.e.*, such performances as involve great physical labour beyind the capacity of the weaklings of the Kali Age.
4. See p. 400, n. 4.
5. House-holder and mendicant.
6. Gṛha-stha.
7. *i.e.*, the Tantras to use in a generic sense a more commonly known term.

never attain success[1] by other ways[2].

भैक्षुकेऽप्याश्रमे देवि वेदोक्तं दण्डधारणम्।
कलौ नास्त्येव तत्त्वज्ञे यतस्तत् श्रौतसंस्कृतिः।। १०।।

bhaikṣuke'pyāśrame devi vedoktaṁ daṇḍadhāraṇam/
kalau nāstyeva tattvajñe yatastat śrautasaṁskṛtiḥ//

कलौ युगे गार्हस्थ्याश्रम एव वैदिक्यः सर्वाः क्रिया निषिद्धा न सन्त्यपि तु भैक्षुकाश्रमेऽपीत्याह भैक्षुकेऽपीत्यादि। तत् वेदोक्तं दण्डधारणम्। श्रौतसंस्कृतिः वैदिकः संस्कारः।

And, O Devī! at the stage of the mendicant[3] there is no. carrying of the staff as enjoined in the Veda, since, O Thou Who knowest the Truth![4] that is a practice which is Vedic[5].

शैवसंस्कारविधिनाऽवधूताश्रमधारणम् ।
तदेव कथितं भद्रे सन्यासग्रहणं कलौ।। ११।।

śaivasaṁskāravidhinā'vadhūtāśramadhāraṇam /
tadeva kathitaṁ bhadre sanyāsagrahaṇaṁ kalau//

यद्येवं तर्हि कलौ किन्नाम सन्न्यासग्रहणं तत्राह शैवेत्यादि। हे भद्रे शैवसंस्कार-विधिना शिवप्रोक्तेन संस्कारविधानेनावधूताश्रमधारणं यत्तदेव कलौ युगे सन्न्यासग्रहणं कथितम्।

O Gentle One! the adoption of the life of an Avadhūta,[6]

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1. Siddhi.
2. *i.e.*, by following Vedic or Smārta rites.
3. Bhikṣuka.
4. Tattva-jñe.
5. Śrauta-saṁskṛti. Śrauta is the adjective derived from Śruti (the Vedas), and Saṁskṛti, or Saṁskāra, are the purificatory ceremonies of the twice-born castes. The Tantra thus further emphasizes the degeneracy of the Kali Age, since even in those two stages (Āśrama) which are prescribed during its continuance, there is a dispensation from rites which the men of that Age are incapable of observing. The Saṁnyāsa Āśrama is in vouge in the Kali Age but the carrying of the staff (Daṇḍadhāraṇa) is not permitted, as the rites attending investitute with the Daṇḍa are Vedic. Some however do carry the Daṇḍa.
6. Literally, shaken off, cast aside, washed off, one who has separated from the world. An Avadhūta has been thus defined :
Yo vilaṁyāśramān varṇān-ātmanyeva sthitaḥ pumān,
Ati-varṇāśramī yogī avadhūtaḥ sa ucyate.

according to the Śaiva rites,[1] is in the Kali Age equivalent to the entry into the life of a Saṁnyāsin[2].

विप्राणामितरेषाञ्च वर्णानां प्रबले कलौ।
उभयत्राश्रमे देवि सर्वेषामधिकारिता।। १२।।

viprāṇāmitareṣāñca varṇānāṁ prabale kalau/
ubhayatrāśrame devi sarveṣāmadhikāritā//

ननु कलौ युगे ब्राह्मणादीनां सर्वेषामपि वर्णानां सन्न्यासाश्रमाधिकारित्वं सत्यादाविव ब्राह्मणक्षत्रियविशामेव वा तत्राह विप्राणामित्यादि।

When the Kali Age is in full sway, the Vipras[3] and the other castes have equal right to enter into both these stages of life.

सर्वेषामेव संस्काराः कर्माणि शैववर्त्मना।
विप्राणामितरेषाञ्च कर्म्मलिङ्गं पृथक् पृथक्।। १३।।

sarveṣāmeva saṁskārāḥ karmāṇi śaivavartmanā/
viprāṇāmitareṣāñca karmmaliṅgaṁ pṛthak pṛthak//

ननु प्रवले कलौ किं ब्राह्मणादयः सर्वे वर्णा एकाचारा एव भवेयुः पृथक् पृथगाचारा वा तत्राह सर्वेषामेवेत्यादि। विप्रादीनां सर्वेषामेव वर्णानां सर्वे संस्काराः अन्यानि च सर्वाणि कर्माणि एकेन शैववर्त्मनैव साधनीयानि। शाम्भवैकवर्त्मसाध्यत्वेन सर्वेषामेव वर्णानां सर्वाणि कर्माणि कलौ समानान्येवेत्यर्थः। किन्तु विप्राणामितरेषां विप्रभिन्नानाञ्च कर्मलिङ्गं कर्मचिह्नं कलावपि पृथक् पृथगेवास्ति।

The purificatory rites of all are to be according to the rules ordained by Śiva, though the particular practices of the Vipras and other castes vary.

"A man who is above both caste and state of life (āśrama), and ever contemplating the Supreme Soul only, he is called Avadhūta." The Brāhmaṇa must study, teach, give and take alms, worship and perform worship for others. The Avadhūta, if a Brāhmaṇa, however, does not follow these injunctions, or, if he is a Kṣatriya or Vaiśya, the duties laid down for these castes (see *Śakti and Śākta*).

1. Śaiva-Saṁskāra—*i.e.*, purificatory ceremonies, according to the Śaiva rites *i.e.*, in the Kali Age the broad principles are to be found in the Śaiva rules, though there must be difference of ritual in the different sects.
2. One who adopts Saṁnyāsa—renunciation; an ascetic.
3. Brāhmaṇas.

जातमात्रो गृहस्थः स्यात् संस्कारादाश्रमी भवेत्।
गार्हस्थ्यं प्रथमं कुर्यात् यथाविधि महेश्वरि।। १४।।

jātamātro gṛhasthaḥ syāt saṁskārādāśramī bhavet/
gārhasthyaṁ prathamaṁ kuryāt yathāvidhi maheśvari//

ननु गार्हस्थ्याश्रमशालित्वं किं जन्मनैव भवेत् संस्कारेण वा तत्राह जातमात्र इत्यादि। ननु गार्हस्थ्यभैक्षुकयोर्मध्ये प्रथमं कमाश्रममाश्रायेत्तत्राह गार्हस्थ्यमित्यादि।

A man becomes a householder the moment he is born. It is by Saṁskāra,[1] that he enters upon the other stage of life.[2] For this reason, O Great Queen![3] one should first be a householder, following the rules of that mode of life.

तत्त्वज्ञाने समुत्पन्ने वैराग्यं जायते यदा।
तदा सर्वं परित्यज्य सन्न्यासाश्रममाचरेत्।। १५।।

tattvajñāne samutpanne vairāgyaṁ jāyate yadā/
tadā sarvaṁ parityajya sannyāsāśramamācaret//

तत्त्वज्ञाने ब्रह्मज्ञाने।

When, however, the Brahman is known and one is freed of worldly desires,[4] it is then that one should abandon all and seek refuge in the life of an ascetic[5].

विद्यामुपार्जयेत् बाल्ये धनं दारांश्च यौवने।
प्रौढे धर्म्याणि कर्माणि चतुर्थे प्रव्रजेत् सुधीः।। १६।।

vidyāmupārjayet bālye dhanaṁ dārāṁśca yauvane/
prauḍhai dharmyāṇi karmāṇi caturthe pravrajet sudhīḥ//

In childhood one should acquire knowledge; in youth, wealth and wife. The wise man in middle age will devote himself to acts of charity and piety, and in his old age he should retire from the world.

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1. A Consecratory rite.
2. *i.e.*, marrying and living the ordinary life of society is the usual distiny of man. It is his exertions and merit which determine the possibility of his entrance into the other Āśrama.
3. Maheśvarī.
4. Tattva-jñāne samutpanne vairāgyaṁ jāyate yadā.
5. Saṁnyāsin.

मातरं पितरं बृद्धं भार्याञ्चैव पतिव्रताम्।
शिशुञ्च तनयं हित्वा नावधूताश्रमं व्रजेत्।। १७।।

mātaraṁ pitaraṁ bṛddhaṁ bhāryāñcaiva pativratām/
śiśuñca tanayaṁ hitvā nāvadhūtāśramaṁ vrajet//

ननु कस्यामवस्थायां गार्हस्थ्याश्रम आश्रयणीयः सन्न्यासश्च कस्यामवस्थायां ग्रहणीयस्तत्राह विद्यामित्यादि। वाल्ये शैशवे विद्यामुपार्जयेत्। यौवने धनं वित्तं दारान् भार्याञ्चोपार्जयेत्। प्रोढे तृतीये वयसि धर्म्याणि धर्मादनपेतानि कर्माणि कुर्यात्। सुधीर्विद्धांश्चतुर्थे वयसि प्रव्रजेत् संन्यसेत्।

No one should retire from the world who has an old father or mother, a devoted and chaste wife, or young and helpless children[1].

मातृः पितॄन् शिशून् दारान् स्वजनान् बान्धवानपि।
यः प्रव्रजति हित्वैतान् स महापातकी भवेत्।। १८।।

mātṝḥ pitṝn śiśūn dārān svajanān bāndhavānapi/
yaḥ pravrajati hitvaitān sa mahāpātakī bhavet//

He who becomes an ascetic[2] leaving mothers,[3] fathers,[4] infant children, wives, agnates and cognates,[5] is guilty of a great sin.

मातृहा पितृहा स स्यात् स्त्रीवधी ब्रह्मघातकः।
असन्तर्प्य स्वपित्रादीन् यो गच्छेद्भिक्षुकाश्रमे।। १९।।

mātṛhā pitṛhā sa syāt strīvadhī brahmaghātakaḥ/
asantarpya svapitrādīn yo gacchedbhikṣukāśrame//

He who becomes a mendicant without first satisfying the need of his own parents and relatives is guilty of the sins of killing his father and mother, a woman, and a Brāhmaṇa[6].

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1. Before renouncing the world the Avadhūta must take care to see that no one suffers by such renunciation.
2. Yaḥ pravrajati, who goes forth, that is, out of the world.
3. *i.e.*, the Mother and all who occupty the same place as the Mother—*e.g.*, Aunt.
4. See last note—*e.g.*, Uncle.
5. *i.e.*, the helpless and dependent on him.
6. These are called Mahā-pātakas, "great sins".

ब्राह्मणो विप्रभिन्नश्च स्वस्ववर्णोक्तसंस्क्रियाम्।
शैवेन वर्त्मना कुर्यादेषः धर्मः कलौ युगे।। २०।।

brāhmaṇo viprabhinnaśca svasvavarṇoktasaṁskriyām/
śaivena vartmanā kuryādeṣaḥ dharmaḥ kalau yuge//

मात्रादीन् परित्यज्य प्रव्रजतो मनुष्यस्य महापातकं भवेदित्याह मातृरित्यादिद्वाभ्याम्। बहुवचनस्य बहूपलक्षकत्वात् पितॄन् पित्रादीनित्यर्थः। स्वजनान् स्वेनैव भर्त्तव्यानात्मीयान् जनान्। बान्धवान् असमर्थान् भ्रात्रादीन्।

The Brāhmaṇas and men of other castes should perform their respective purificatory rites according to the ordinances laid down by Śiva. This is the rule[1] in the Kali Age.

श्रीदेव्युवाच

को वा धर्मो गृहस्थस्य भिक्षुकस्य च किं विभो।
विप्रस्य विप्रभिन्नानां संस्कारादीनि मे वद।। २१।।

śrīdevyuvāca
ko vā dharmo gṛhasthasya bhikṣukasya ca kiṁ vibho/
viprasya viprabhinnānāṁ saṁskārādīni me vada//

ब्राह्मणादीन् पञ्चवर्णान् तेषां द्वावाश्रमौ सामान्यं धर्मञ्च श्रुत्वेदानीं तेषामशेषान् विशेषान् धर्मान् श्रोतुमिच्छन्ती श्रीदेव्युवाच को वा इत्यादि। किम् धर्मम्।

Śrī Devī said :

O Omnipresent One! tell Me what is the rule of life[1] for the householder and mendicant, and what are the purificatory rites[2] for the Vipras[3] and other castes.

श्रीसदाशिव उवाच

गार्हस्थ्यं प्रथमं धर्मं सर्वेषां मनुजन्मनाम्।
तदेव कथयाम्यादौ शृणु कौलिनि तत्त्वतः।। २२।।

śrīsadāśiva uvāca
gārhasthyaṁ prathamaṁ dharmaṁ sarveṣāṁ manujanmanām/
tadeva kathayāmyādau śṛṇu kaulini tattvataḥ//

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1. Dharma.
2. Saṁskāra.
3. Brāhmaṇas.

श्रीदेव्यैवं प्रेरितः सन् श्रीसदाशिव उवाच गार्हस्थ्यमित्यादि। हे कौलिनि यतः सर्वेषां मनुजन्मनां मनुष्याणां गार्हस्थ्यं कर्म प्रथमं धर्म्मं भवत्यतस्तदेव धर्ममादौ कथयामि त्वं तत्त्वतः शृणु इत्यन्वयः।

Śrī Sadāśiva said :

The state of an householder is for all the descendants of Manu[1] the first duty. I shall, therefore, first speak of it and do Thou listen to Me, O Lady of the Kaulas[2].

ब्रह्मनिष्ठो गृहस्थः स्यात् ब्रह्मज्ञानपरायणः।
यद्यत् कर्म प्रकुर्वीत तद्ब्रह्मणि समर्पयेत्।। २३।।

brahmaniṣṭho gṛhasthaḥ syāt brahmajñānaparāyaṇaḥ/
yadyat karma prakurvīta tadbrahmaṇi samarpayet//

गार्हस्थ्यं धर्ममेवाह ब्रह्मनिष्ठ इत्यादिभिः। ब्रह्मणि निष्ठा यस्य स ब्रह्मनिष्ठः।

A householder should be devoted to the Brahman and have his mind turned towards the knowledge of Brahman, and should dedicate whatever he does to Brahman.

न मिथ्याभाषणं कुर्यात् न च शाठ्यं समाचरेत्।
देवतातिथिपूजासु गृहस्थो निरतो भवेत्।। २४।।

na mithyābhāṣaṇaṁ kuryāt na ca śāṭhyaṁ samācaret/
devatātithipūjāsu gṛhastho nirato bhavet//

He should not tell an untruth, or practise deceit, and should ever be engaged in the worship of the Devatās and guests[3].

मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम्।
मत्वा गृही निषेवेत सदा सर्वप्रयत्नतः।। २५।।

mātaraṁ pitarañcaiva sākṣāt pratyakṣadevatām/
matvā gṛhī niṣeveta sadā sarvaprayatnataḥ//

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1. The representative man and father of the human race. There are fourteen mentioned in the Manu-Smṛti.
2. Kaulinī. This word is defined by Bhāskararāya under verse 88 of *Lalitā* as follows :
   Kula=Śakti, Akula=Śiva. The relation between these two is Kaula, Kaula=Śiva-Śakti-Sāmarasya. She who is possessed of this is Kaulinī.
3. Atithi. Tithi is a lunar day, and the A-tithi is the stranger guest seeking shelter and a meal, who stays not longer than the Tithi.

Regarding his father and mother as two visible incarnate deities, he should ever and by every means in his power serve them[1].

तुष्टायां मातरि शिवे तुष्टे पितरि पार्वति।
तव प्रीतिर्भवेद्देवि परब्रह्म प्रसीदति।। २६।।

tuṣṭāyāṁ mātari śive tuṣṭe pitri pārvati/
tava prītirbhaveddevi parabrahma prasīdati//

शाठ्यं अनार्जवम्।

O Śiva! O Pārvatī! if the mother and father are pleased, Thou too art pleased, and the Supreme Being[2] is propitious to him.

त्वमाद्ये जगतां माता पिता ब्रह्म परात्परम्।
युवयोः प्रीणनं यस्मात् तस्मात् किं गृहिणांतपः।। २७।।

tvamādye jagatāṁ mātā pitā brahma parātparam/
yuvayoḥ prīṇanaṁ yasmāt tasmāt kiṁ gṛhiṇāṁtapaḥ//

यस्मात् मातुः पितुश्च तोषणात्।

O Primal One ! Thou art the Mother of the Worlds, and the Supreme Brahman is the Father; what better religious act[3] can there be than that which pleases You both?

आसनं शयनं वस्त्रं पानं भोजनमेव च।
तत्तत्समयमाज्ञाय मात्रे पित्रे नियोजयेत्।। २८।।
श्रावयेन्मृदुलां वाणीं सर्वदा प्रियमाचरेत्।
पित्रोराज्ञानुसारी स्यात् सत्पुत्रः कुलपावनः।। २९।।

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1. It is said :
Pitā svargaḥ pitā dhamaḥ, pitā hi paramaṁ tapaḥ,
Pitari prītiṁ-āpanne prīyante sarva-devatāḥ.
i.e., Father is heaven, father is Dharm, father is the highest Tapas or object of devotion. When father is pleased, all Devas are pleased. But the mother is even more honoured. Garbha-dhāraṇa-poṣābhyāṁ pitur mātā garīyasī—*i.e.*, Mother is superior to father on account of her bearing and also nourising the child. Also Jananī Janam-bhūmiśca svargād-api garīyasī : Mother and the land of one's birth are superior of heaven itself.
2. Para-brahman.
3. Tapas : penance.

āsanaṁ śayanaṁ vastraṁ pānaṁ bhojanameva ca/
tattatsamayamājñāya mātre pitre niyojayet//
śrāvayenmṛdulāṁ vāṇīṁ sarvadā priyamācaret/
pitrorājñānusārī syāt satputraḥ kulapāvanaḥ//

आसनमित्यादि। शय्यतेऽस्मिन्निति शयनम् शय्याम्। पीयते यत्तत् पानम् पेयं जलादिकमित्यर्थः। भोजनम् भोज्यं वस्तु। तत्तत्समयम् आसनादिसमर्पणसमयम्। नियोजयेत् समर्पयेत्।

One should offer, as desired, seats, beds, clothes, drink, and food to mother and father. They should always be spoken to in a gentle voice, and their children's demeanour should ever be agreeable to them. The good son who ever obeys the behests of his mother and father hallows the family.

औद्धत्यं परिहासञ्च तर्जनं परिभाषणम्।
पित्रोरग्रे न कुर्वीत यदीच्छेदात्मनो हितम्।। ३०।।

auddhatyaṁ parihāsañca tarjanaṁ paribhāṣaṇam/
pitroragre na kurvīta yadīcchedātmano hitam//

औद्धत्यम् अविनीतत्वम्। तर्जनम् भृत्यादीनां भर्त्सनम्।

If one desires one's own welfare, all arrogance, mockery, threats and angry words should be avoided in the parents' presence.

मातरं पितरं वीक्ष्य नत्वोत्तिष्ठेत् ससम्भ्रमः।
विनाऽऽज्ञया नोपविशेत् संस्थितः पितृशासने।। ३१।।

mātaraṁ pitaraṁ vīkṣya natvottiṣṭhet sasambhramaḥ/
vinā''jñayā nopaviśet saṁsthitaḥ pitṛśāsane//

ससम्भ्रमः सादरः।

The son should remain obedient to his parents and should, on seeing them bow to them and out of reverence to them, stand up in their presence, and should not take his seat without their permission.

विद्याधनमदोन्मत्तो यः कुर्यात् पितृहेलनम्।
स याति नरकं घोरं सर्वधर्मबहिष्कृतः।। ३२।।

vidyādhanamadonmatto yaḥ kuryāt pitṛhelanam/
sa yāti narakaṁ ghoraṁ sarvadharmavahiṣkṛtaḥ//

He who, intoxicated with the pride of learning or wealth, slights his parents, is beyond the pale of all Dharma, and goes to a terrible Hell.

मातरं पितरं पुत्रं दारानतिथिसोदरान्।
हित्वा गृही न भुञ्जीयात् प्राणैः कण्ठगतैरपि।। ३३।।

mātaraṁ pitaraṁ putraṁ dārānatithisodarān/
hitvā gṛhī na bhuñjīyāt prāṇaiḥ kaṇṭhagatairapi//

पितृहेलनम् मातापित्रोस्तिरकारम्।

Even if the vital breath were to reach his throat,[1] the householder should not eat without first feeding his mother, father, son, wife, guest, and brother[2].

वञ्चयित्वा गुरून् बन्धून् यो भुङ्क्ते स्वोदरम्भरः।
इहैव लोकग्रर्ह्योऽसौ परत्र नारकी भवेत्।। ३४।।

vañcayitvā gurūn bandhūn yo bhuṅkte svodarambharaḥ/
ihaiva lokagrarhyo'sau paratra nārakī bhavet//

The man who, to the deprivation of his elders and equals, fills his own belly is despised in this world, and goes to Hell in the next.

गृहस्थो गोपयेद्दारान् विद्यामभ्यासयेत् सुतान्।
पोषयेत् स्वजनान् बन्धूनेषः धर्मः सनातनः।। ३५।।

gṛhastho gopayeddārān vidyāmabhyāsayet sutān/
poṣayet svajanān bandhūneṣaḥ dharmaḥ sanātanaḥ//

गुरून् पित्रादीन्। लोकगर्ह्याः जननिन्द्याः।

The householder should cherish his wife, educate his

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1. Prāṇaiḥ kaṇṭhagatairapi=Even if the vital airs stick inside the throat and cannot be drawn into the lungs. This is called Kaṇṭha-śvāsa, the stage before death.
2. Uterine—Sodara : "Born from the same womb."

children, and support his kinsmen and friends. This is the eternal duty[1].

जनन्या वर्द्धितो देहो जनकेन प्रपोषितः।
स्वजनैः शिक्षितः प्रीत्या सोऽधमस्तान् परित्यजेत्।। ३६ ।।

jananyā varddhito deho janakena prapoṣitaḥ/
svajanaiḥ śikṣitaḥ prītyā so'dhamastān parityajet//

स्वजनैः बन्धुभिः।

The body is nourished by the mother. It originates from the father. The kinsmen, out of love, teach. The man, therefore, who forsakes them is indeed vile.

एषामर्थे महेशानि कृत्वा कष्टशतान्यपि।
प्रीणयेत् सततं शक्त्या धर्मो ह्येष सनातनः।। ३७।।

eṣāmarthe maheśāni kṛtvā kaṣṭaśatānyapi/
prīṇayet satataṁ śaktyā dharmo hyeṣa sanātanaḥ//

एषां जनन्यादीनाम्। प्रीणयेत् जनन्यादीन् तोषयेत्।

For their sake should an hundred pains be undergone. With all one's ability they should be pleased. This is the eternal duty[2].

स धन्यः पुरुषो लोके स कृती परमार्थवित्।
ब्रह्मनिष्ठः सत्यसन्धो यो भवेद्भुवि मानवः।। ३८ ।।

sa dhanyaḥ puruṣo loke sa kṛtī paramārthavit/
brahmaniṣṭhaḥ satyasandho yo bhavedbhuvi mānavaḥ//

That man who in this world turns his mind to Brahman and adheres faithfully to the Truth in his conduct is above all a man of good deeds, and knows the Supreme, and is blest in all the worlds.

न भार्यां ताड़येत् क्वापि मातृवत् पालयेत् सदा।
न त्यजेत् घोरकष्टेऽपि यदि साध्वी पतिव्रता।। ३९ ।।

na bhāryāṁ tāḍayet kvāpi mātṛvat pālayet sadā/
na tyajet ghorakaṣṭe'pi yadi sādhvī pativratā//

1. Sanātana-Dharma.
2. *ibid.*.

धन्यः सुकृती। कृती विचक्षणः। सत्यसन्धः सत्यप्रतिज्ञः।

The householder should never punish his wife, but should cherish her like a mother. If she is virtuous and devoted to her husband, he should never forsake her even in times of greatest misfortune.

स्थितेषु स्वीयदारेषु स्त्रियमन्यां न संस्पृशेत्।
दुष्टेन चेतसा विद्वानन्यथा नारकी भवेत्।। ४०।।

sthiteṣu svīyadāreṣu striyamanyāṁ na saṁspṛśet/
duṣṭena cetasā vidvānanyathā nārakī bhavet//

दुष्टेन चेतसा विकृतेन मनसा।

The wise man, whilst his own wife is living, should never with wicked intent touch another woman, otherwise he will go to hell.

विरले शयनं वासं त्यजेत् प्राज्ञः परस्त्रिया।
अयुक्तभाषणञ्चैव स्त्रियं शौर्यन्न दर्शयेत्।। ४१।।

virale śayanaṁ vāsaṁ tyajet prājñaḥ parastriyā/
ayuktabhāṣaṇañcaiva striyaṁ śauryanna darśayet//

The wise man should not, when in a private place, live and sleep or lie down close to another man's wife. He should avoid all improper speech and braggart boldness in her presence.

धनेन वाससा प्रेम्णा श्रद्धया मृदुभाषणैः।
सततं तोषयेद्दारान् नाप्रियं क्वचिदाचरेत्।। ४२।।

dhanena vāsasā premṇā śraddhayā mṛdubhāṣaṇaiḥ/
satataṁ toṣayeddārān nāpriyaṁ kvacidācaret//

विरले निर्जनस्थाने।

By riches, clothes, love, respect and pleasing words should one's wife be pleased. The husband should never do anything displeasing to her.

उत्सवे लोकयात्रायां तीर्थेष्वन्यनिकेतने।
न पत्नीं प्रेषयेत् प्राज्ञः पुत्रामात्यविवर्जिताम्।। ४३।।

utsave lokayātrāyāṁ tīrtheṣvanyniketane/
na patnīṁ preṣayet prājñaḥ putrāmātyavivarjitām//

The wise man should not send his wife to any festival, concourse of people, pilgrimage or to another's house, except she be attended by his son or an inmate of his own house[1].

यस्मिन्नरे महेशानि तुष्टा भार्या पतिव्रता।
सर्वो धर्मः कृतस्तेन भवतीप्रिय एव सः।। ४४।।

yasminnare maheśāni tuṣṭā bhāryā pativratā/
sarvo dharmaḥ kṛtastena bhavatīpriya eva saḥ//

अन्यनिकेतने परगृहे।

O Maheśvarī! that man whose wife is both faithful and happy is surely looked upon as if he had performed all Dharma, and is truly Thy favourite also.

चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता।
ततः षोडशपर्यन्तं गुणान् विद्याञ्च शिक्षयेत्।। ४५।।

caturvarṣāvadhi sutān lālayet pālayet pitā/
tataḥ ṣoḍaśaparyantaṁ guṇān vidyāñca śikṣayet//

ततः चतुर्भ्यो वर्षेभ्य ऊर्द्ध्वम्।

A father should fondle and nurture his sons until their fourth year, and then until their sixteenth they should be taught learning and their duties[2].

विंशत्यब्दाधिकान् पुत्रान् प्रेरयेद् गृहकर्मसु।
ततस्तांस्तुल्यभावेन मत्वा स्नेहं प्रदर्शयेत्।। ४६।।

viṁśatyabdādhikān putrān prerayed gṛhakarmasu/
tatastāṁstulyabhāvena matvā snehaṁ pradarśayet//

प्रेरयेत् प्रवर्त्तयेत्। तान् विंशत्यब्दाधिकान् पुत्रान्।

Up to their twentieth year they should be kept engaged in household duties, and thenceforward, considering them as equals, he should ever show affection towards them.

1. Amātya—Friend, or counsellor.
2. Charity, self-abnegation, self-control, truthfulness, beneficence, etc.

कन्याऽप्येवं पालनीया शिक्षणीयाऽतियत्नतः।
देया वराय विदुषे धनरत्नसमन्विता।। ४७।।

kanyā'pyevaṁ pālanīyā śikṣaṇīyā'tiyatnataḥ/
deyā varāya viduṣe dhanaratnasamanvitā//

एवम् पुत्रवत्।

In the same manner a daughter should be cherished and taught with great care, and then given away with money and jewels to a good husband[1].

एवं क्रमेण भ्रातॄंश्च स्वसृभ्रातृसुतानपि।
ज्ञातीन् मित्राणि भृयांश्च पालयेत्तोषयेद् गृही।। ४८।।

evaṁ krameṇa bhrātṝṁśca svasṛmbhrātṛsutānapi/
jñātīn mitrāṇi bhṛyāṁśca pālayettoṣayed gṛhī//

The householder should in the same way also cherish and protect his brothers and sisters and their children, his kinsmen, friends, and servants.

ततः स्वधर्मनिरतानेकग्रामनिवासिनः।
अभ्यागतानुदासीनान् गृहस्थः परिपालयेत्।। ४९।।

tataḥ svadharmaniratānekagrāmanivāsinaḥ/
abhyāgatānudāsīnān gṛhasthaḥ paripālayet//

ततः भ्रात्रादीनां पालनात्तोषणाच्चोद्धर्वम्। उदासीनान् मित्रामित्रभिन्नान्।

He should also maintain his fellow-worshippers,[2] fellow-villagers, guests and unexpected strangers[3].

यद्येवं नाचरेद्देवि गृहस्थो विभवे सति।
पशुरेव स विज्ञेयः स पापी लोकगर्हितः।। ५०।।

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1. Vara (Bridegroom), from "Vṛ"="to adore," because the bride's father pays homage to him. Vara also means the "Chosen One". The girl should be married before puberty but the Śāstras say that the girl should be kept unmarried unless a qualified husband be secured. (Tarkālaṅkāra).
2. Sva-dharma-nirata, which, however, may also mean "faithful to one's own religious observances and duties."
3. Udāsīna—one who is neither a friend nor an enemy (Bhāratī).

yadyevaṁ nācareddevi gṛhastho vibhave sati/
paśureva sa vijñeyaḥ sa pāpī lokagarhitaḥ//

धने सत्येवमकुर्वतो गृहस्थस्य पातकाश्रयत्वं लोकगर्हितत्वञ्च स्यादित्याह यदीत्यादिना।

If the wealthy householder does not so act, then let him be known as a beast, a sinner, and one despised in the worlds.

निद्रालस्यं देहयत्नं केशविन्यासमेव च।
आसक्तिमशने वस्त्रे नातिरिक्तं ससाचरेत्।। ५१।।

nidrālasyaṁ dehayatnaṁ keśvinyāsameva ca/
āsaktimaśane vastre nātiriktaṁ sasācaret//

आसक्तिम् आसङ्गम्। अतिरिक्तम् अधिकम्।

The householder should not be inordinately addicted to sleep, idling, care for the body, dressing his hair, eating or drinking, or attention to his clothes.

युक्ताहारो युक्तनिद्रो मितवाङ्मितमैथुनः।
स्वच्छो नम्रः शुचिर्दक्षो युक्तः स्यात् सर्वकर्मसु।। ५२।।

yuktāhāro yuktanidro mitavāṅmitamaithunaḥ/
svaccho namraḥ śucirdakṣo yuktaḥ syāt sarvakarmasu//

युक्ताहारः परिमितभोजनः। स्वच्छः कपटादिशून्यः। शुचिः बाह्याभ्यन्तरशौचसम्पन्नः। दक्षः निरालस्यः। युक्तः उद्योगवान्।

He should be moderate as to food, sleep, speech, and sexual intercourse, and be sincere, humble, pure,[1] free from sloth,[2] and persevering[3].

शूरः शत्रौ विनीतः स्यात् बान्धवे गुरुसन्निधौ।
जुगुप्सितान् न मन्येत नावमन्येत मानिनः।। ५३।।

śūraḥ śatrau vinītaḥ syāt bāndhave gurusannidhau/
jugupsitān na manyeta nāvamanyeta māninaḥ//

1. Śuci=Bāhyābhyantara-śauca-saṁpanna (Bhāratī)—*i.e.*, should be outwardly and inwardly clean.
2. Dakṣa=Nirālasya (Bhāratī).
3. Yukta=Udyogavān (Bhāratī).

शूरः विक्रान्तः। नावमन्येत न अनादृियेत।

Chivalrous to his foes, modest before his friends, relatives, and elders, he should neither respect those who deserve censure nor slight those who are worthy of respect.

सौहार्दं व्यवहारांश्च प्रवृत्तिं प्रकृतिं नृणाम्।
सहवासेन तर्कैश्च विदित्वा विश्वसेत्ततः।।५४।।

sauhārdaṁ vyavahārāṁśca pravṛttiṁ prakṛtiṁ nṛṇām/
sahavāsena tarkaiśca viditvā viśvasettataḥ//

तर्कैः पर्यालोचनैः।

Men should only be admitted to his trust and confidence after association with them and observation of their nature, inclination, conduct, and friendly character.

त्रसेद्द्वेष्टुरपि क्षुद्रात् समयं वीक्ष्य बुद्धिमान्।
प्रदर्शयेदात्मभावान्नैव धर्मं विलङ्घयेत्।।५५।।

traseddveṣṭurapi kṣudrāt samayaṁ vīkṣya buddhimān/
pradarśayedātmabhāvānnaiva dharmaṁ vilaṅghayet//

Even an insignificant enemy should be feared, and one's own power[1] should be disclosed only at the proper time. But on no account should one deviate from the path of duty[2].

स्वीयं यशः पौरुषञ्च गुप्तये कथितञ्च यत्।
कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत्।।५६।।

svīyaṁ yaśaḥ pauruṣañca guptaye kathitañca yat/
kṛtaṁ yadupakārāya dharmajño na prakāśayet//

He who knows Dharma[3] should not speak of his own fame and prowess, of what has been told him in secret, nor of the good that he has done for others.

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1. Ātma-bhāva—*i.e.*, one's own intentions, power, resources, etc. Bhāratī says that the term equals Sva-prabhāva. According to the Amarakośa, Pra-bhāva is the power arising from wealth or ability to inflict punishment.
2. Dharma.
3. Dharma-jña.

जुगुप्सितप्रवृत्तौ च निश्चितेऽपि पराजये।
गुरुणा लघुना चापि यशस्वी न विवादयेत्।। ५७।।

jugupsitapravṛttau ca niścite'pi parājaye/
guruṇā laghunā cāpi yaśasvī na vivādayet//

त्रसेत् विभीयात्। द्वेष्टुः शत्रोः। क्षुद्रात् लघोः। आत्मभावान् स्वप्रभावान् आत्मनः कोशदण्डजानि तेजांसि। स प्रतापः प्रभावश्च यत्तेजः कोशदण्डजमित्यमरः।

A man of good name should not engage in any quarrel with an unworthy motive,[1] nor when defeat is certain, nor with one who is either superior or inferior to himself.

विद्याधनयशोधर्मान् यतमान उपार्जयेत्।
व्यसनञ्चासतां सङ्गं मिथ्याद्रोहं परित्यजेत्।। ५८।।

vidyādhanayaśodharmān yatamāna upārjayet/
vyasanañcāsatāṁ saṅgaṁ mithyādrohaṁ parityajet//

He should diligently earn knowledge, wealth, fame, and religious merit,[2] and avoid all vicious habits,[3] the company of the wicked, falsehood, and treachery[4].

अवस्थानुगताश्चेष्टाः समयानुगताः क्रियाः।
तस्मादवस्थां समयं वीक्ष्य कर्म समाचरेत्।। ५९।।

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1. In Bhakta's edition it is said : "An unworthy quarrel should be avoided, even if victory is certain." There is, however, an "And" (Ca). Tarkālaṅkāra renders the verse thus : "The man possessed of a good name should not, even when victory is certain, engage in a dispute with his superior or inferior with an unworthy motive."
2. Dharma.
3. Vyasana. Defined in the *Amara-kośa* : Vyasanaṁ vipadi bhraṁśa doṣe kāmaja-kopaje—*i.e.*, calamity or disaster, fall or defeat, and vicious habits engendered by lust or anger, of which there are ten and eight kinds respectively. The last-mentioned meaning is applicable here. there are various kinds, such as excessive addiction to women, intoxicating drinks, gambling, hunting, etc. (See *Kāmandakīya-Nītisāra*, Chapter XI, verse 12). The term is a comprehensive one, and is sometimes used generally for all defects—sleeping in the day, over-addiction to dancing and singing, etc.
4. Or unjust persecution of others.

avasthānugatāśceṣṭāḥ samayānugatāḥ kriyāḥ/
tasmādavasthāṁ samayaṁ vīkṣya karma samācaret//

यतमानः यत्नं कुर्वाणः।

Ventures should be undertaken according to the circumstances and one's condition in life, and actions should be done according to their season. Therefore, in everything that a man does he should first consider whether the circumstances and time are suitable[1].

योगक्षेमरतो दक्षो धार्मिकः प्रियबान्धवः।
मितवाङ्मितहासः स्यान्मान्याग्रे तु विशेषतः।। ६०।।

yogakṣemarato dakṣo dhārmikaḥ priyabāndhavaḥ/
mitavāṅmitahāsaḥ syānmānyāgre tu viśeṣataḥ//

योगक्षेमरतः योगोऽप्राप्तस्वीकारः प्राप्तस्य परिपालनं क्षेमः तयोरनुरक्तः।

The householder should employ himself in the acquisition of what is necessary and in the protection of the same. He should be judicious, pious, good to his friends. He should be moderate in speech and laughter, in particular in the presence of those entitled to his reverence[2].

जितेन्द्रियः प्रसन्नात्मा सुचिन्त्यः स्याद्दृढव्रतः।
अप्रमत्तो दीर्घदर्शी मात्रास्पर्शान् विचारयेत्।। ६१।।

jitendriyaḥ prasannātmā sucintyaḥ syāddṛḍhavrataḥ/
apramatto dīrghādarśī mātrāsparśān vicārayet//

He should hold, his senses under control, be of cheerful disposition, think of what is good,[3] be of firm resolve, attentive,

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1. It is a common saying that an action should only be undertaken after considering Deśa (place), Kāla (season), and Pātra (the party concerned in it).
2. The rules of etiquette amongst the ancient Hindus were rigorous, as amongst other races during the past age of manners. Yawning, loose speech, or postures were forbidden.
3. Which Bhāratī explains as meaning "keep his thoughts fixed on the Śāstras," etc.

far-sighted, and discriminating in the use of his senses[1].

सत्यं मृदु प्रियं धीरो वाक्यं हितकरं वदेत्।
आत्मौत्कर्ष्यं तथा निन्दां परेषां परिवर्जयेत्।। ६२।।

satyaṁ mṛdu priyaṁ dhīro vākyaṁ hitakaraṁ vadet/
ātmautkarṣyaṁ tathā nindāṁ pareṣāṁ parivarjayet//

The wise householder's speech should be truthful, mild, agreeable, and salutary, yet pleasing, avoiding both self-praise and the disparagement of others[2].

जलाशयाश्च वृक्षाश्च विश्रामगृहमध्वनि।
सेतुः प्रतिष्ठितो येन तेन लोकत्रयं जितम्।। ६३।।

jalāśayāśca vṛkṣāśca viśrāmagṛhamadhvani/
setuḥ pratiṣṭhito yena tena lokatrayaṁ jitam//

The man who has dedicated tanks, planted trees, built resthouses on the roadside, or bridges, has conquered the three worlds[3].

सन्तुष्टौ पितरौ यस्मिन्नुरक्ताः सुहृद्गणाः।
गायन्ति यद्यशो लोकास्तेन लोकत्रयं जितम्।। ६४।।

santuṣṭau pitarau yasminnuraktāḥ suhṛdgaṇāḥ/
gāyanti yadyaśo lokāsteṇa lokatrayaṁ jitam//

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1. The sense are the doors through which the mind perceives the outer world. It should be cautious as to the objects with which it brings itself in contact, and not expose itself to temptation. Bhāratī says, Mātrā = Indriyavṛtti and Sparśa is the relationship of the senses to external objects.
2. So it is said : Satyaṁ brūyāt priyaṁ brūyāt na brūyāt satyaṁ-apriyaṁ (Say what is true and pleasant, but not what is unpleasant even if true); also, Hitaṁ manohāri ca durlabhaṁ vacaḥ (*Kirātārjunīya* of Bhāravī)—*i.e.*, Rare is the word both salutary and pleasing.
3. By pleasing others the Paramātmā, who is in all, is pleased. When any of these acts is done, it is accompanied by the Pratiṣṭhā ceremony. The tree, pond, etc., are dedicated to the Deity, and the consecrated object becomes public property. Public utility is served and religious merit is acquired by the dedication. Would that such acts were done in our day!

That man who is the happiness of his mother and father, to whom his friends are devoted, and whose fame is sung by men, he is the conqueror of the three worlds.

सत्यमेव व्रतं यस्य दया दीनेषु सर्वथा।
कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम्।। ६५।।

satyameva vrataṁ yasya dayā dīneṣu sarvathā/
kāmakrodhau vaśe yasya tena lokatrayaṁ jitam//

जितेन्द्रिय इत्यादि। सुचिन्त्यः सुष्ठु चिन्त्यं स्मरणीयं शास्त्रादि यस्य सः। मात्रास्पर्शान् मीयन्ते विषया एताभिरिति मात्रा इन्द्रियवृत्तयः तासां स्पर्शान् विषयेषु सम्बन्धान्।

He who has taken the vow of truth, whose charity is ever for the poor, who has mastered lust and anger,[1] by him are the three worlds conquered.

विरक्तः परदारेषु निष्पृहः परवस्तुषु।
दम्भमात्सर्यहीनो यस्तेन लोकत्रयं जितम्।। ६६।।

viraktaḥ paradāreṣu niṣpṛhaḥ paravastuṣu/
dambhamātsaryahīno yastena lokatrayaṁ jitam//

He who covets not others' wives or goods, who is free of deceit and envy, by him the three worlds are conquered.

न बिभेति रणाद्यो वै संग्रामेऽप्यपराङ्मुखः।
धर्मयुद्धे मृतो वाऽपि तेन लोकत्रयं जितम्।। ६७।।

na bibheti raṇādyo vai saṁgrāme'pyaparāṅmukhaḥ/
dharmayuddhe mṛto vā'pi tena lokatrayaṁ jitam//

He who is not afraid in battle nor to go to war when there is need, and who dies in battle undertaken for a sacred cause, by him the three worlds are conquered.

असंशयात्मा सुश्रद्धः शाम्भवाचवारतत्परः।
मच्छासने हितो यश्च तेन लोकत्रयं जितम्।। ६८।।

asaṁśayātmā suśraddhaḥ śāmbhavācavāratatparaḥ/
macchāsane hito yaśca tena lokatrayaṁ jitam//

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1. The first two of the six sins—Kāma, Krodha, Lobha, Moha, Mada, Mātsarya.

निस्पृहः निराकाङ्क्षः।

He whose soul is free from doubts, who is devoted to and a faithful follower of the ordinances of Śiva, and remains under My control, by him the three worlds are conquered.

ज्ञानिना लोकयात्रायै सर्वत्र समदृष्टिना।
क्रियन्ते तेन कर्माणि तेन लोकत्रयं जितम्।। ६९।।

jñāninā lokayātrāyai sarvatra samadṛṣṭinā/
kriyante tena karmāṇi tena lokatrayaṁ jitam//

The Knower[1] who looks upon all alike and acts merely for the guidance of his fellowmen, has conquered the three worlds.

शौचन्तु द्विविधं देवि बाह्याभ्यन्तरभेदतः।
ब्रह्मण्यात्मार्पणं यत्तत् शौचमान्तरिकं स्मृतम्।। ७०।।

śaucantu dvividhaṁ devi bāhyābhyantarabhedataḥ/
brahmaṇyātmārpaṇaṁ yattat śaucamāntrikaṁ smṛtam//

सर्वत्र शत्रुमित्रादौ।

O Devī! purity is of two kinds, external and internal. The dedication of oneself to Brahman is known as internal purity.

अद्भिर्वा भस्मना वाऽपि मलानामपकर्षणम्।
देहशुद्धिर्भवेद्येन बहिःशौचं तदुच्यते।। ७१।।

adbhirvā bhasmanā vā'pi malānāmapakarṣaṇam/
dehaśuddhirbhavedyena bahiḥśaucaṁ taducyate//

अद्भिरिति। अद्भिर्जलैर्वा भस्मना वा येन देहशुद्धिर्भवेत्तेन मृत्तिकावस्त्रचर्मतृणादि-रूपवस्तुना वापि मलानामपकर्षणं दूरीकरणं यत्तत् वहिःशौचमुच्यते इत्यन्वयः।

And the cleansing of the impurities of the body by water or ashes, or any other matter which cleanses the body, is called external purity.

गङ्गा नद्यो ह्रदा वाप्यस्तथा कूपाश्च क्षुल्लकाः।
सर्वं पवित्रजननं स्वर्णदी क्रमतः प्रिये।। ७२।।

gaṅgā nadyo hradā vāpyastathā kūpāśca kṣullakāḥ/
sarvaṁ pavitrajananaṁ svarṇadī kramataḥ priye//

1. Jñānī=he who has Brahman Knowledge or Tattva-jñāna.

क्षुल्लकाः स्वल्पजलाशयाः। स्वल्पेऽपि क्षुल्लकस्त्रिप्वित्यमरः। सर्वम् गङ्गा-जलादि।

O Dearest One! the waters of Gaṅgā, or of any other river, lake, tank, pond, well, or pool, or of the celestial River, are equally purifying[1].

भस्माऽत्र याज्ञिकं श्रेष्ठं मृत्स्ना तु मलवर्जिता।
वासोऽजिनतृणादीनि मृद्वज्जानीहि सुव्रते।। ७३।।

bhasmā'tra yājñikaṁ śreṣṭhaṁ mṛtsnā tu malavarjitā/
vāso'jinatṛṇādīni mṛdvajjānīhi suvrate//

O Thou of auspicious Vows! the ashes from a place of sacrifice and cleansed earth are excellent, and the skin of an antelope, a clean cloth and grass are as purifying as earth.

किमत्र बहुनोक्तेन शौचाशौचविधौ शिवे।
मनःपूतं भवेद्येन गृहस्थस्तत्तदाचरेत्।। ७४।।

kimatra bahunoktena śaucāśaucavidhau śive/
manaḥpūtaṁ bhavedyena gṛhasthastattadācaret//

O Auspicious One![2] what need is there to say more about the rules of purity and impurity? Whatever[3] purifies the mind that the householder should do.

निद्रान्ते मैथुनस्यान्ते त्यागान्ते मलमूत्रयोः।
भोजनान्ते मले स्पृष्टे बहिःशौचं विधीयते।। ७५।।

nidrānte maithunasyānte tyāgānte malamūtrayoḥ/
bhojanānte male spṛṣṭe bhiḥśaucaṁ vidhīyate//

Let there be external purification upon awakening from sleep, after sexual intercourse, making water, voiding the bowels, and at the close of a meal, and whenever dirt of any kind has been touched.

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1. *i.e.*, Water everywhere is as purifying as that of the sacred Ganges, which cleanses one of sin. The celestial Ganges is Mandākinī, or the Milky Way. The translation follows Tarkālaṅkāra's interpretation.
2. Śivā.
3. Whatever purifies the mind—Manaḥ-pūtaṁ bhaved yena. This is a common expression used to signity anything which brings a feeling of satisfaction to the mind, a feeling that the thing is rightly done.

सन्ध्या त्रैकालिकी कार्या वैदिकी तान्त्रिकी क्रमात्।
उपासनाया भेदेन पूजां कुर्याद् यथाविधि।। ७६।।

sandhyā traikālikī kāryā vaidikī tāntrikī kramāt/
upāsanāyā bhedena pūjāṁ kuryād yathāvidhi//

भस्मेत्यादि। अत्र बहिःशौचविधौ। हे सुव्रते वासोऽजिनतृणादीन्यपि मृद्वन्मृत्तिका-वन्मलवर्जितान्येव श्रेष्ठानि जानीहि।

Sandhyā, both Vaidika and Tāntrika,[1] should be performed thrice daily, and according as the worship[2] changes so does the ritual[3].

ब्रह्ममन्त्रोपासकानां गायत्रीजपनात् प्रिये।
ज्ञानात् ब्रह्मेति तद्वाच्यं सन्ध्या भवति वैदिकी।। ७७।।

brahmamantropāsakānāṁ gāyatrījapanāt priye/
jñānāt brahmeti tadvācyaṁ sandhyā bhavati vaidikī//

उपासनाभेददर्शनपूर्वकं सन्ध्याभेदं दर्शयति द्वाभ्याम् ब्रह्मेत्यादि। ब्रह्ममन्त्रोपासकानां गायत्र्या जपनात् तद्वाच्यं गायत्रीप्रतिपाद्यं ब्रह्म भवतीति ज्ञानाच्च वैदिकी सन्ध्या भवति।

The Sādhakas of the Brahma Mantra have performed their Sandhya when they have made Japa of the Gāyatrī realizing within themselves the identity of the Gāyatrī and Brahman.[4]

अन्येषां वैदिकी सन्ध्या सूर्योपस्थानपूर्वकम्।
अर्घ्यदानं दिनेशाय गायत्रीजपनं तथा।। ७८।।

anyeṣāṁ vaidikī sandhyā sūryopasthānapūrvakam/
arghyadānaṁ dineśāya gāyatrījapanaṁ tathā//

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1. Sandhyā, the three daily (at Prātaḥ, Madhyāhna, Sāyaṁ) and obligatory ceremonies (see *Śakti and Śākta*) which are either Vaidika (which again varies according to the Veda followed) or according to the Tāntrika ritual.
2. Upāsanā.
3. Pūjā. Both terms refer to worship, but here the former term has references to the Deva adored, and the latter to the mode or material of the Upāsanā. So the worship of Śiva is Śiva-upāsanā, and his Pūjā consists of special Mantras and special offerings, such as the leaf of the bael-tree, etc.
4. By the knowledge that the Gāyatrī proves the Brahman (Bhāratī).

अन्येषामिति। अन्येषां ब्रह्ममन्त्रोपासकभिन्नानान्तु सूर्योपस्थानपूर्वकं दिनेशाय सूर्यायार्घ्यदानं तथा गायत्रीजपनं वैदिकी सन्ध्या भवति।

In the case of those who are not Brahma-worshippers, Vaidika Sandhya consists of the recitation of the Gāyatrī after offering of oblations to the Sun[1].

अष्टोत्तरं सहस्रं वा शतं वा दशधाऽपि वा।
जपानां नियमो भद्रे सर्वत्राह्निककर्मणि।। ७९।।

aṣṭottaraṁ sahasraṁ vā śataṁ vā daśadhā'pi vā/
japānāṁ niyamo bhadre sarvatrāhnikakarmaṇi//

अथाऽह्निककर्मणि मन्त्रजपानां नियममाह अष्टोत्तरमित्यादिना। शतमपि अष्टोत्तरमेव। सर्वत्र वैदिके तान्त्रिके च।

O Gentle One! in all daily prayers[2] Japa should be done one thousand and eight, or a hundred and eight, or ten times.

शूद्रसामान्यजातीनामधिकारोऽस्ति केवलम्।
आगमोक्तविधौ देवि सर्वसिद्धिस्ततो भवेत्।। ८०।।

śūdrasāmānyajātīnāmadhikāro'sti kevalam/
āgamoktavidhau devi sarvasiddhistato bhavet//

ततः आगमोक्तविधितः।

O Devī! the Śūdras and Sāmānyas[3] may observe any of the rites proclaimed by the Āgamas, and by these they attain that which they desire.

प्रातः सूर्योदयः कालो मध्याह्नस्तदनन्तरम्।
सायं सूर्यास्तसमयस्त्रिकालानामयं क्रमः।। ८१।।

prātaḥ sūryodayaḥ kālo madhyāhnastadanantaram/
sāyaṁ sūryāstasamayastrikālānāmayaṁ kramaḥ//

अथ सन्ध्याविध्यपेक्षितत्रिकालक्रममाह प्रातरित्यादिना। सूर्यस्योदयो यत्र स सूर्योदयः कालः।

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1. Sūrya.
2. Āhnika-karma.
3. See p. 400, note 4.

The three times (of performance of Sandhya) are at sunrise, at noon, and at sunset.

श्रीदेव्युवाच

विप्रादिसर्ववर्णानां विहिता तान्त्रिकी क्रिया।
त्वयैव कथिता नाथ सम्प्राप्ते प्रबले कलौ।।८२।।

śrīdevyuvāca
viprādisarvavarṇānāṁ vihitā tāntrikī kriyā/
tvayaiva kathitā nātha samprāpte prabale kalau//

पूर्वं श्रीसदाशिवेन सर्वेषां ब्राह्मणादिवर्णानां प्रबले कलौ युगे तान्त्रिक एव कर्मण्यधिकारोऽस्तीत्युक्तम्। सम्प्रति तु ब्राह्मणक्षत्रियवैश्यानां वैदिक्यामपि सन्ध्याया-मधिकारोऽस्तीत्युच्यते एतदयुक्तं मन्वाना श्रीदेव्युवाच विप्रादीत्यादि।

तदिदानीं कथं देव विप्रान् वैदिककर्मणि।
नियोजयसि तत्सर्वं विशेषाद्वक्तुमर्हसि।।८३।।

tadidānīṁ kathaṁ deva viprān vaidikakarmaṇi/
niyojayasi tatsarvaṁ viśeṣādvaktumarhasi//

नियोजयसि प्रवर्त्तयसि।

Śr Devī said :

Thou hast Thyself said, O Lord! that when the Kali Age is in full sway then for all castes, commencing with the Vipras, Tāntrika rites are alone appropriate. Why, then, dost Thou enjoin on the Vipras[1] the Vedic rites? It behoveth Thee to explain this fully to Me.

श्रीसदाशिव उवाच

सत्यं ब्रवीषि तत्वज्ञे सर्वेषां तान्त्रिकी क्रिया।
लोकानां भोगमोक्षाय सर्वकर्मसु सिद्धिदा।।८४।।

śrīsadāśiva uvāca
satyaṁ bravīṣi tatvajñe sarveṣāṁ tāntrikī kriyā/
lokānāṁ bhogamokṣāya sarvakarmasu siddhidā//

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1. Brāhmaṇas.

Śrī Sadāśiva said :

O Thou Who knowest the essence of all things! truly hast Thou said that Tāntrik rites produce enjoyment and Liberation for all men in all observances.

इयन्तु ब्रह्मसावित्री यथा भवति वैदिकी।
तथैव तान्त्रिकी ज्ञेया प्रशस्तोभयकर्मणि।। ८५।।

iyantu brahmasāvitrī yathā bhavati vaidikī/
tathaiva tāntrikī jñeyā praśastobhayakarmaṇi//

The Brahma-Sāvitrī,[1] is as much Vaidika, as Tāntrika, and is appropriate in both Vaidika and Tāntrika rites.

अतोऽत्र कथितं देवि द्विजानां प्रवले कलौ।
गायत्र्यामधिकारोऽस्ति नान्यमन्त्रेषु कर्हिचित्।। ८६।।

ato'tra kathitaṁ devi dvijānāṁ pravale kalau/
gāyatryāmadhikāro'sti nānyamantreṣu karhicit//

अत्रोत्तरं श्रीसदाशिव उवाच सत्यमित्यादिभिः।

It is, therefore, O Devī! that I have said that when the Kali Age is in full sway, the twice-born shall alone be entitled to the Gāyatrī, but not the other Mantras[2].

तारादया कमलाद्या च वाग्भवाद्या यथाक्रमात्।
ब्राह्मणक्षत्रियविशां सावित्री कथिता कलौ।। ८७।।

tārādyā kamalādyā ca vāgbhavādyā yathākramāt/
brāhmaṇakṣtriyaviśāṁ sāvitrī kathitā kalau//

तारादयेत्यादि। कलौ युगे यथाक्रमात् क्रमेणैव ब्राह्मणक्षत्रियविशान्तारादया प्रणवाद्या कमलाद्या श्रीँ बीजाद्या वाग्भवाद्या ऐँ बीजाद्या सावित्री गायत्री कथिता।

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1. *i.e.*, The great Vaidika-Gāyatrī :
Oṁ bhūr bhuvaḥ suvaḥ :
Tat savitur vareṇyaṁ bhargo devasya dhīmahi :
Dhiyo yo naḥ pracodayāt.
(See *Garland of Letters*).
2. That is, to the Gāyatrī preceded by Oṁ. The Haṁsa-vatī and other Vaidik-Mantras have been included in the Tantras, but the privilege of the twice-born to the Gāyatrī is retained.

In the Kali Age the Sāvitrī[1] should be said by the Brāhmaṇas, preceded by the Tārā,[2] and by the Kṣatriyas and Vaiśyas, preceded by the Kamalā[3] and Vāgbhava[4] Bījas respectively.

द्विजादीनां प्रभेदार्थं शूद्रेभ्यः परमेश्वरि।
सन्ध्येयं वैदिकी प्रोक्ता प्रागेवाह्निककर्म्मणाम्।। ८८।।

dvijādīnāṁ prabhedārthaṁ śūdrebhyaḥ parameśvari/
sandhyeyaṁ vaidikī proktā prāgevāhnikakarmmaṇām//

In order, O Supreme Devī! that a distinction may be drawn between the twice-born and the Śūdras, the daily duties[5] are directed to be preceded by Vaidika-Sandhyā[6].

अन्यथा शाम्भवैर्मार्गैः केवलैः सिद्धिभाग्भवेत्।
सत्यं सत्यं पुनः सत्यं सत्यमेतन्न संशयः।। ८९।।

anyathā śāmbhavairmārgaiḥ kevalaiḥ siddhibhāgbhavet/
satyaṁ satyaṁ punaḥ satyaṁ satyametanna saṁśayaḥ//

द्विजादीनामिति। हे परमेश्वरि द्विजादीनां ब्राह्मणादीनां शूद्रेभ्यः प्रभेदार्थन्तान्त्रिकाणा-माह्निककर्मणां प्रागेवेयं वैदिकी सन्ध्या करणीया प्रोक्ता।

Success, however, may also be attained by the mere following of the ordinances of Śaṁbhu.[7] This is verily true, and I repeat it is true arid very true, and there is no doubt about it.

कालात्ययेऽपि सन्ध्येयं कर्त्तव्या देववन्दिते।
ओँ तत्सत् ब्रह्म चोच्चार्य मोक्षेच्छुभिरनातुरैः।। ९०।।

kālātyaye'pi sandhyeyaṁ karttavyā devavandite/
oṁ tatsat brahma coccārya mokṣecchubhiranāturaiḥ//

कालेत्यादि। हे देववन्दिते कालात्ययेऽपि सन्ध्याविधानकालव्यत्ययेऽपि अनातुरैर्जरादिनिमित्तकेनाऽपटुत्वेन शून्यैर्मोक्षेच्छुभिर्मोक्षाकाङ्क्षिभिर्जनैः ओँ तत्सद्-ब्रह्मेति ससुच्चार्येयं वैदिकी तान्त्रिकी च सन्ध्या कर्त्तव्या।

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1. *i.e.*, Brahma-Gāyatrī.
2. Oṁ.
3. *i.e.*, Śrīṁ.
4. *i.e.*, Aiṁ.
5. Āhnika-karma. When one says of another that he is at his "Āhnika," it is understood that the latter is saying his prayers or doing his pūjā.
6. *i.e.*, only the first three castes are entitled to the Vaidika-Sandhyā.
7. *i.e.*, the Tāntrika ritual ordained by Śiva.

O Adored of the Devas! even if the stated time for the doing of the daily Sandhyā is past, all, who desire Emancipation but are otherwise prevented, should do it by saying, "Oṁ That Everlasting Brahman"[1].

आसनं वसनं पात्रं शय्या यानं निकेतनम्।
गृह्यकं वस्तुजातञ्च स्वच्छात् स्वच्छं प्रशस्यते।। ९१।।

āsanaṁ vasanaṁ pātraṁ śadryayā yānaṁ niketanam/
gṛhyakaṁ vastujātañja svacchāt svacchaṁ praśasyate//

गृह्यकं वस्तुजातम् गृहसम्बन्धि सर्वं वस्तु।

The seat, clothes, vessels, bed, carriages, residence, and household furniture of the worshipper should be as clean as possible.

समाप्याह्निककर्माणि स्वाध्यायं गृहकर्म वा।
गृहस्थो नियतं कुर्यान्नैव तिष्ठेन्निरुद्यमः।। ९२।।

samāpyāhnikakarmāṇi svādhyāyaṁ gṛhakarma vā/
gṛhastho niyataṁ kuryānnaiva tiṣṭhennirudyamaḥ//

At the close of the daily prayers the householder should keep himself occupied with household duties or the study of the Vedas; he should never remain idle.

पुण्यतीर्थे पुण्यतिथौ ग्रहणे चन्द्रसूर्ययोः।
जपं दानं प्रकुर्वाणः श्रेयसां निलयो भवेत्।। ९३।।

puṇyatīrthe puṇytithau grahaṇe candrasūryayoḥ/
japaṁ dānaṁ prakurvāṇaḥ śreyasāṁ nilayo bhavet//

In holy places, on holy days, or when the Sun or Moon is in eclipse,[2] he should do inward recitation,[3] and give alms, and thus become the abode of all that is good.

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1. Oṁ Tat Sat Brahma=That, the Being, the Brahman.
2. When the Moon or Sun are devoured by Rāhu. One of the names of the latter is Bhū-cchāyā (Earth-Shadow), which shows that the ancient were not to foolish in this respect as some suppose them to have been.
3. Japa.

कलावन्नगतप्राणा नोपवासः प्रशस्यते।
उपवासप्रतिनिधावेकं दानं विधीयते।। ९४।।

kalāvannagataprāṇā nopavāsaḥ praśasyate/
upavāsapratinidhāvekavraaṁ dānaṁ vidhīyate//

In the Kali Age, life is dependent on the food that is eaten[1]; fasting is therefore not recommended;[2] in lieu of it, the giving of alms is ordained.

कलौ दानं महेशानि सर्वसिद्धिकरं भवेत्।
तत्पात्रं केवलं ज्ञेयो दरिद्रः सत्क्रियान्वितः।। ९५।।

kalau dānaṁ maheśāni sarvasiddhikaraṁ bhavet/
tatpātraṁ kevalaṁ jñeyo daridraḥ satkriyānvitaḥ//

स्वाध्यायम् वेदाध्यायनम्।

O Great Queen![3] in the Kali Age, alms are efficacious in the accomplishment of all things. The proper objects of such alms are the poor devoted to meritorious acts.

मासवत्सरपक्षाणामारम्भदिनमम्बिके ।
चतुर्दश्यष्टमी शुक्ला तथैवैकादशी कुहूः।। ९६।।

निजजन्मदिनञ्चैव पित्रोर्मरणवासरः।
वैधोत्सवदिनञ्चैव पुण्यकालः प्रकीर्त्तितः।। ९७।।

māsavatsarapakṣāṇāmārambhadinamambikarū /
caturddaśyaṣṭamī śuklā tathaivaikādaśī kuhūḥ//
nijajanmadinañcaiva pitrormaraṇavāsaraḥ/
vaidhotsavadinañcaiva puṇyakālaḥ prakīrttitaḥ//

O Mother![4] the first days of the month, of the year, of the lunar half-months,[5] the fourteenth day of the lunar half-month,[6]

1. The reference here is to the belief that in the Satya-Yuga the vital functions were dependent on the brain, in the Tretā Age on the bones, in the Dvāpara on the blood, and in the Kali Age on food.
2. Fasting is not prohibited, and those may do so who can. For those who cannot, acts of charity are substituted.
3. Maheśvarī.
4. Aṁbikā.
5. Pakṣa.
6. Caturdaśī.

the eighth day of the light half of the lunar month,[1] the eleventh day[2] of the lunar half-month, the new moon,[3] one's birthday, the anniversary of one's father's death, and days fixed as those of festivals, are holy days.

गङ्गानदी महानद्यो गुरोः सदनमेव च।
प्रसिद्धं देवताक्षेत्रं पुण्यतीर्थं प्रकीर्त्तितम्।। ९८।।

त्यक्त्वा स्वाध्यायनं पित्रोः शुश्रूषान्दाररक्षणम्।
नरकाय भवेत्तीर्थं तीर्थाय व्रजतां नृणाम्।। ९९।।

gaṅgānadī mahānadyo guroḥ sadanameva ca/
prasiddhaṁ devatākṣetraṁ puṇyatīrthaṁ prakīrttitam//
tyaktvā svādhyāyanaṁ pitroḥ śuśrūṣāndāararakṣaṇam/
narakāya bhavettīrthaṁ tīrthāya vrajatāṁ nṛṇām//

अथ जपदानविधावपेक्षितं पुण्यकालं पुण्यतीर्थश्च क्रमत आह मासेत्यादिभिः। कुहूः नष्टचन्द्रकलाऽमावास्या।

The River Gaṅgā and all the great Rivers, the house of the religious Teacher, and the places of the Devas[4] are holy places. But for those who, neglecting the study of the Vedas, the service of mother and father, and the protection of their wife, go to places of pilgrimage, such holy places are changed to Hell.

न तीर्थसेवा नारीणां नोपवासादिकाः क्रियाः।
नैव व्रतानां नियमो भर्त्तुः शुश्रूषणं विना।। १००।।

na tīrthasevā nārīṇāṁ nopavāsādikāḥ kriyāḥ/
naiva vratānāṁ niyamo bharttuḥ śuśrūṣaṇaṁ vinā//

अथ स्त्रीधर्मानाह न तीर्थेत्यादिभिः सप्तभिः।

For women there is no necessity to go on pilgrimage; to fast, or to do other like acts, nor is there any need to perform

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1. Śuklāṣṭamī.
2. Ekādasī.
3. Amāvāsyā. The day on which the Sun and Moon dwell together or are in the same line.
4. Devatā-kṣetra. When they are worshipped such as Śrī-kṣetra (Purī) the land of Viṣṇu; Arka-kṣetra (Konārak) the land of the Sun God.

any devotion except that which consists in the service of their husband.

भर्त्तैव योषितां तीर्थं तपो दानं व्रतं गुरुः।
तस्मात् सर्वात्मना नारी पतिसेवां समाचरेत्।। १०१।।

bharttaiva yoṣitāṁ tīrthaṁ tapo dānaṁ vrataṁ guruḥ/
tasmāt sarvātmanā nārī patisevāṁ samācaret//

सर्वात्मना सर्वप्रयत्नेन।

For a woman her husband is the place of pilgrimage, the performance of penance, the giving of alms, the carrying out of vows, and her spiritual teacher. Therefore should a woman devote herself to the service of her husband with her whole Self.

पत्युः प्रियं सदा कुर्यात् वचसा परिचर्यया।
तदाज्ञानुचरी भूत्वा तोषयेत् पतिबान्धवान्।। १०२।।

patyuḥ priyaṁ sadā kuryāt vacasā paricaryayā/
tadājñānucarī bhūtvā toṣayet patibāndhavān//

She should ever by words and deeds of devotion act for the pleasure of her husband, and, remanining faithful to his behests, should please his kinsmen and relations.

नेक्षेत् पतिं क्रूरदृष्ट्या श्रावयेन्नैव दुर्वचः।
नाप्रियः मनसा वापि चरेद्भर्त्तुः पतिव्रता।। १०३।।

nekṣet patiṁ krūradṛṣṭyā śrāvayennaiva durvacaḥ/
nāpriyaḥ manasā vāpi caredbharttuḥ pativratā//

A woman whose husband is her vow,[1] should not look at him with hard eyes, or utter harsh words before him. Not even in her thought should she do anything which is displeasing to her husband.

कायेन मनसा वाचा सदा सर्वदा प्रियकर्मभिः।
या प्रीणयति भर्त्तारं सैव ब्रह्मपदं लभेत्।। १०४।।

kāyena manasā vācā sadā sarvadā priyakarmabhiḥ/
yā prīṇayati bharttāraṁ saiva brahmapadaṁ labhet//

1. Pati-vratā—*i.e.*, a chaste and dutiful wife.

She who by body, mind, and word, and by pleasant acts, ever pleases her husband, attains to the abode of Brahman[1].

नान्यवक्त्रं निरीक्षेत नान्यैः सम्भाषणञ्चरेत्।
न चाङ्गं दर्शयेदन्यान् भर्त्तुराज्ञानुसारिणी।। १०५।।

nānyavaktraṁ nirīkṣeta nānyaiḥ sambhāṣaṇañcaret/
na cāṅgaṁ darśayedanyān bhartturājñānusāriṇī//

परिचर्यया सवेया।

Remaining ever faithful to the wishes of her husband, she should not look upon the face of other men, or have converse with them, or uncover her body before them.

तिष्ठेत् पित्रोर्वशे बाल्ये भर्त्तुः सम्प्राप्तयौवने।
वार्द्धक्ये पतिबन्धूनां न स्वतन्त्रा भवेत् क्वचित्।। १०६।।

tiṣṭhet pitrorvaśe bālye bharttuḥ samprāptayauvane/
vārddhakye patibandhūnāṁ na svatantrā bhavet kvacit//

In childhood she should remain under the control of her parents, in her youth of her husband, and in her old age of the relatives of her husband. She should never be independent[2].

अज्ञातपतिमर्यादाज्ञातपतिसेवनाम् ।
नोद्वाहयेत् पिता बालामज्ञातधर्मशासनाम्।। १०७।।

ajñātapatimaryādājñātapatisevanām /
nodvāhayet pitā bālāmajñātadharmaśāsanām//

स्वतन्त्रा स्वाधीना।

A father should not marry his daughter if she does not know her duty to a husband and how to serve him, as also the other rules[3] of woman's conduct.

नरमांसं न भुञ्जीयात् नराकृतिपशूंस्तथा।
बहूपकारकान् गाश्च मांसादान् रसवर्जितान्।। १०८।।

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1. Brahmapada=Brahmatva.
2. *i.e.*, her own mistress, with none to guide and protect her. This is the text of Manu.
3. Dharma.

naramāṁsaṁ na bhuñjīyāt narākṛtipaśūṁstathā/
bahūpakārakān gāśca māṁsādān rasavarjitān//

Neither the flesh of human beings, nor of the animals resembling them,[1] nor the flesh of the cow, which is serviceable in various ways, nor the flesh of carnivorous animals, nor such meat as is tasteless, should be eaten.

फलानि ग्राम्यवन्यानि मूलानि विविधानि च।
भूमिजातानि सर्वाणि भोज्यानि स्वेच्छया शिवे।। १०९।।

phalāni grāmyavanyāni mūlāni vividhāni ca/
bhūmijātāni sarvāṇi bhojyāni svecchayā śive//

बहूपकारकानिति गोविशेषणेन तद्भोजननिषेधे हेतुर्दर्शितः। मांसादान् मांसभक्षकान् गृध्रादीन्। रसवर्जितान् आस्वादशून्यान्।

O Auspicious One![2] fruits and roots of various kinds, whether grown in villages or jungles, and all that is grown in the ground, may be eaten at pleasure.

अध्यापनं याजनञ्च विप्राणां व्रतमुत्तमम्।
अशक्तौ क्षत्रियविशां वृत्तैर्निर्वाहमाचरेत्।। ११०।।

adhyāpanaṁ yājanañca viprāṇāṁ vratamuttamam/
aśaktau kṣatriyaviśāṁ vṛttairnirvāhamācaret//

अथ ब्राह्मणवृत्तमाह अध्यापनमित्यादि।

Teaching and the performance of sacrifices are the proper duties of a Brāhmaṇa. But if he be incapable of these, he may earn his livelihood by following the profession of a Kṣatriya or Vaiśya.

राजन्यानाञ्च सद्वृत्तं संग्रामो भूमिशासनम्।
अत्राशक्तौ वणिग्वृत्तं शूद्रवृत्तमथाश्रयेत्।। १११।।

rājanyānāñca sadvṛttaṁ saṁgrāmo bhūmiśāsanam/
atrāśaktau vaṇigvṛttaṁ śūdravṛttamathāśrayet//

अथ क्षत्रियवृत्तमाह राजन्यानामित्याद्येकेन। अत्र संग्रामभूमिशासनरूपे सद्वृत्ते।

1. *i.e.*, apes, monkeys, etc.
2. Śivā.

The proper occupation of a Rājanya[1] is that of fighting and ruling. But if he be incapable of these, he may earn his livelihood by following the profession of a Vaiśya or Śūdra.

वाणिज्याशक्तवैश्यानां शूद्रवृत्तमदूषणम्।
शूद्राणां परमेशानि सेवावृत्तिं विधीयते।। ११२।।

vāṇijyāśaktavaiśyānāṁ śūdravṛttamadūṣaṇam/
śūdrāṇāṁ parameśāni sevāvṛttiṁ vidhīyate//

अथ वैश्यानां शूद्राणाञ्च वृत्तमाह वाणिज्येत्यादिनैकेन। वैश्यानामपि वाणिज्यमुत्तमं वृत्तम्।

If a Vaiśya cannot trade, then for him the following of the profession of a Śūdra involves no blame. For a Śūdra, O Sovereign Queen![2] service is the prescribed means of livelihood.

सामान्यानां तु वर्णानां विप्रवृत्त्यन्यवृत्तिषु।
अधिकारोऽस्ति देवेशि देहयात्राप्रसिद्धये।। ११३।।

sāmānyānāṁ tu varṇānāṁ vipravṛttyanyavṛttiṣu/
adhikāro'sti deveśi dehayātrāprasiddhaye//

अथ वर्णसङ्कराणां वृत्तमाह सामान्यानामित्यादिनैकेन।

O Devī! members of the Sāmānya[3] class may for their maintenance follow all occupations except such as are specially reserved for the Brāhmaṇa.

अद्वेष्टा निर्ममः शान्तः सत्यवादी जितेन्द्रियः।
निर्मत्सरो निष्कपटः स्ववृत्तौ ब्राह्मणो भवेत्।। ११४।।

adveṣṭā nirmamaḥ śāntaḥ satyavādī jitendriyaḥ/
nirmatsaro niṣkapaṭaḥ svavṛttau brāhmaṇo bhavet//

The latter, void of hate and attachment,[4] self-controlled, truthful, the conqueror of his senses, free of envy and all guile, should pursue his own avocations.

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1. Kṣatriya.
2. Parameśāni.
3. *Vide.* p. 400, note 4.
4. Nirmama. Mama, of Mama-tā, is a sense of "Mineness," attachment to self, to one's property, etc.

अध्यापयेत् पुत्रबुद्ध्या शिष्यान् सन्मार्गवर्त्तिनः।
सर्वलोकहितैषी स्यात् पक्षपातविनिर्मुखः।। ११५।।

adhyāpayet putrabuddhyā śiṣyān sanmārgavarttinaḥ/
sarvalokahitaiṣī syāt pakṣapātavinirmukhaḥ//

अथ ब्राह्मणधर्मानाह अद्वेष्टेत्यादिभिः। निर्ममः देहादिविषयकममताशून्यः। शान्तः संयतचित्तः।

He should ever be the same to, and the well-wisher of, all men, and teach his well-behaved pupils as if they were his own sons.

मिथ्यालापमसूयाञ्च व्यसनाप्रियभाषणम्।
नीचैः प्रसक्तिं दम्भञ्च सर्वथा ब्राह्मणस्त्यजेत्।। ११६।।

mithyālāpamasūyāñca vyasanāpriyabhāṣaṇam/
nīcaiḥ prasaktiṁ dambhañca sarvathā brāhmaṇastyajet//

मिथ्येत्यादि। असूयाम् गुणेषु सत्स्वपि परस्मिन् दोषारोपणम्। व्यसनम् द्यूतादिकर्म। दम्भम् स्वनिष्ठबहुमान्यत्वनिमित्तकचित्तसमुन्नतिम्।

He should ever avoid falsehood, detraction, and vicious habits,[1] arrogance, friendship for low persons, the pursuit of low objects, and the use of language which gives offence.

युयुत्सा गर्हिता सन्धौ सम्मानैः सन्धिरुत्तमा।
मृत्युर्जयो वा युद्धेषु राजन्यानां वरानने।। ११७।।

yuyutsā garhitā sandhau sammānaiḥ sandhiruttamā/
mṛtyurjayo vā yuddheṣu rājanyānāṁ varānane//

Where peace is possible, avoid war.[2] Peace with honour is

1. Vyasana (see p. 418, note 3). Manu enumerates ten evil habits as arising from pleasure, and eight from anger. Under the first head are : hunting, gambling, sleeping in the daytime, gossip, women, intoxicants, dancing, singing, instrumental music, and idle roaming; and under the second : slander, violence, insidious injury, envy, detraction, unjust seizure of property, violent language and assault. The word translated as "falsehood" (Mithyālāpa) in the text may also mean "frivolous conversation".
2. The Sanskrit may also mean, "Desire for war when there is peace is blameworthy".

excellent. O Beauteous One![1] for the Rājanya it should be either death or victory in battle[2].

अलोभी स्यात् प्रजावित्ते गृह्णीयात् सम्मितं करम्।
रक्षन्नङ्गीकृतं धर्मं पुत्रवत् पालयेत् प्रजाः।। ११८।।

alobhī syāt prajāvitte gṛhṇīyāt sammitaṁ karam/
rakṣannaṅgīkṛtaṁ dharmaṁ putravat pālayet prajāḥ//

A man of the kingly caste should not covet the wealth of his subjects, or levy excessive taxes, but, being faithful to his promises, he should ever in the observance of his duty[3] protect his subjects as though they were his own children.

न्यायं युद्धं तथा सन्धिं कर्माण्यन्यानि यानि च।
मन्त्रिभिः सह कुर्वीत विचार्य सर्वथा नृपः।। ११९।।

nyāyaṁ yuddhaṁ tathā sandhiṁ karmāṇyanyāni yāni ca/
mantribhiḥ saha kurvīta vicārya sarvathā nṛpaḥ//

अथ राजन्यधर्मानाह युयुत्सेत्यादिभिः। हे वरानने अति प्रशंसनीयवदने राजन्यानां क्षत्रियाणां सन्धौ संमेलने सति युयुत्सा युद्धेच्छा गर्हिता निन्दिता भवेत्। सन्धिस्तु तेषां सम्मानैरेवोत्तमो भवेत्। तेषां युद्धेषु तु मृत्युरेव वा जय एव वा उत्तमो भवेत् नतु पलायनादिकमित्यर्थः।

In administration, war, treaties, and other affairs of State the King should take the advice of his Ministers.

धर्मयुद्धेन योद्धव्यं न्यायदण्डपुरस्क्रियाः।
करणीया यथाशास्त्रं सन्धिं कुर्याद् यथाबलम्।। १२०।।

dharmayuddhena yoddhavyaṁ nyāyadaṇḍapuraskriyāḥ/
karaṇīyā yathāśāstraṁ sandhiṁ kuryād yathābalam//

War should be carried on in accordance with Dharma.[4] Rewards and punishments should be awarded justly and in accordance with the Śāstras, The best treaty should be concluded which his power allows.

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1. Varānanā.
2. A Kṣatriya should not flee from the field of battle.
3. Aṅgī-kṛtaṁ dharmam *i.e.*, duty undertaken or promise made.
4. Because men have to fight, they should not do so like beasts.

उपायैः साधयेत् कार्यं युद्धं सन्धिञ्च शत्रुभिः।
उपायानुगताः सर्वा जक्षेमविभूतयः।। १२१।।

upāyaiḥ sādhayet kāryaṁ yuddhaṁ sandhiñca śatrubhiḥ/
upāyānugatāḥ sarvā jakṣemavibhūtayaḥ//

पुरस्क्रिया सत्कारः। यथाबलम् बलमनतिक्रम्य बलपूर्वकमित्यर्थः।

By stratagem[1] should the end desired be attained. By the same means should wars be conducted and treaties concluded. Victory, peace, and prosperity follow stratagem.

स्यान्नीचसङ्गाद्विरतः सदा विद्वज्जनप्रियः।
धीरो विपत्तौ दक्षश्च शीलवान् सम्मितव्ययी।। १२२।।

syānnīcasaṅgādviratah sadā vidvajjanapriyaḥ/
dhīro vipattau dakṣaśca śīlavān sammitavyayī//

विरतः विरक्तः। धीरो धैर्यवान्। दक्षोऽनलसः।

He should ever avoid the company of the low, and be good to the learned. He should be of a calm disposition, judicious of action in time of trouble, of good conduct, and reasonable in his expenditure.

निपुणो दुर्गसंस्कारे शस्त्रशिक्षाविचक्षणः।
स्वसैन्यभावान्वेषी स्यात् शिक्षयेद्रणकौशलम्।। १२३।।

nipuṇo durgasaṁskāre śastraśikṣāvicakṣaṇaḥ/
svasainyabhāvānveṣī syāt śikṣayedraṇakauśalam//

He should be an expert in the maintenance of his forts, well trained in the use of arms. He should ever ascertain the disposition of his army, and teach his soldiers military tactics.

न हन्यान्मूर्च्छितान् युद्धे त्यक्तशस्त्रान् पराङ्मुखान्।
बलानीतान् रिपून् दवि रिपुदारशिशूनपि।। १२४।।

na hanyānmūrcchitān yuddhe tyaktaśastrān parāṅmukhān/
balānītān ripūn davi ripudāraśiśūnapi//

निपुण इत्यादि। दुर्गसंस्कारे दुःखेन गच्छति विपक्षो यत्र तद्दुर्गम् पर्वतपरिखा-प्राकारादिभिः दुर्गमं नगरम् तस्य संस्कारे।

1. Upāya.

O Devī! he should not in battle kill one who is stunned, who has surrendered his arms, or is a fugitive, nor those of his enemies whom he has captured, nor their wives or children.

जयलब्धानि वस्तूति सन्धिप्राप्तानि यानि च।
वितरेत्तानि सैन्येभ्यो यथायोग्यविभागतः।। १२५।।

jayalabdhāni vastūti sndhiprāptāni yāni ca/
vitarettāni sainyebhyo yathāyogayvibhāgataḥ//

Whatever is acquired either by victory or treaty should be distributed amongst the soldiers in shares according to merit.

शौर्यं वृत्तञ्च योद्धृणां ज्ञेयं राज्ञा पृथक् पृथक्।
बहुसैन्याधिपं नैकं कुर्यादात्महिते रतः।। १२६।।

śauryaṁ vṛttañca yoddhṝṇāṁ jñeyaṁ rājñā pṛthak pṛthak/
bahusainyādhipaṁ naikavra kuryādātmahite rataḥ//

The King should make known to himself the character and courage of each of his warriors, and if he would care for his interests he should not place a large army under the command of a single officer.

नैकस्मिन् विश्वसेद्राजा नैकं न्याये नियोजयेत्।
साम्यं क्रीडोपहासञ्च नीचैः सह विवर्जयेत्।। १२७।।

naikasmin viśvasedrājā naikaṁ nyāye niyojayet/
sāmyaṁ krīḍopahāsañca nīcaiḥ saha vivarjayet//

वितरेत् दद्यात्।

He should not put his trust in any single person, nor place one man in charge of the administration, nor treat his inferiors as equals, nor be familiar with them[1].

बहुश्रुतः स्वल्पभाषी जिज्ञासुर्ज्ञानवानपि।
बहुमानोऽपि निर्दम्भो धीरो दण्डप्रसादयोः।। १२८।।

bahuśrutaḥ svalpabhāṣī jijñāsurjñānavānapi/
bahumāno'pi nirdambho dhīro daṇḍaprasādayoḥ//

1. Nīcaiḥ krīḍopahāsaṁ vivarjayet=eschew playing and joking with the low.

वहुश्रुतइत्यादि। बहुमानोऽपि भूरिसम्मानोऽपि राजा निर्दम्भो भूरिसम्माननिमित्तक-चित्तसमुन्नतिशून्यो भवेत्।

He should be very learned, yet not garrulous; full of knowledge, yet anxious to learn; full of honours, yet without arrogance. In awarding both reward and punishment he should be calm and discriminating.

स्वयं वा चरदृष्ट्या वा प्रजाभावान् विलोकयेत्।
एवं स्वजनभृत्यानां भावान् पश्येन्नराधिपः।। १२९।।

svayaṁ vā caradṛṣṭyā vā prajābhāvān vilokayet/
evaṁ svajanabhṛtyānāṁ bhāvān paśyennarādhipaḥ//

स्वयंवेत्यादि। चरदृष्ट्या अन्यतत्त्वानुसन्धानप्रवीणो गूढपुरुषश्चरः तदूपया दृष्ट्या। प्रजाभावान् प्रजानामभिप्रायान् चेष्ट वा।

The King ahould either himself or through his spies watch his subjects, kinsmen, and servants.

क्रोधाद्दम्भात् प्रमादाद्वा सम्मानं शासनं तथा।
सहसा नैव कर्त्तव्यं स्वामिना तत्त्वदर्शिना।। १३०।।

krodhāddambhāt pramādādvā sammānaṁ śāsanaṁ tathā/
sahasā naiva karttavyaṁ svāminā tattvadarśinā//

A wise master should not either reward or punish anyone in a fit of passion or arrogance and without due cause.

सैन्यसेनाधिपामात्यवनितापत्यसेवकाः ।
पालनीयाः सदोषाश्चत् दण्ड्या राज्ञा यथाविधि।। १३१।।

sainyasenādhipāmātyavanitāpatyasevakāḥ /
pālanīyāḥ sadoṣāścat daṇḍyā rājñā yathāvidhi//

दम्भात् राज्यादिनिमित्तकाच्चित्तौत्सुक्यात्।

Soldiers, commanders, ministers, wife, children and servitors he should protect. If guilty, they should be punished according to their deserts.

उन्मत्तानसमर्थांश्च बालांश्च मृतबान्धवान्।
ज्वराभिभूतान् वृद्धांश्च रक्षयेत् पितृवन्नृपः।। १३२।।

unmattānasamarthāṁśca bālāṁśca mṛtabāndhavān/
jvarābhibhūtān vṛddhāṁśca rakṣayet pitṛvannṛpaḥ//

मृतबान्धवान् मृता बान्धवा येषां तथाभूतान्।

The King should protect, like a father, the insane, the helpless, children and orphans,[1] and those who are old and infirm[2].

वैश्यानां कृषिवाणिज्यं वृत्तं विद्धि सनातनम्।
येनोपायेन लोकानां देहयात्रा प्रसिद्धति।। १३३।।

vaiśyānāṁ kṛṣivāṇijyaṁ vṛttaṁ viddhi sanātanam/
yenopāyena lokānāṁ dehayātrā prasiddhti//

अथ वैश्याचारान् वक्तुमुपक्रमते वैश्यानामित्यादिभिः। येन कृषिवाणिज्यकर्म-रूपेणोपायेन। देहयात्रा शरीरनिर्वाहः।

Know that agriculture and trade are the appropriate callings of the Vaiśya. It is by agriculture and trade that man's body is maintained.

अतः सर्वात्मना देवि वाणिज्यकृषिकर्मसु।
प्रमादव्यसनालस्यं मिथ्याशाठ्यं विवर्जयेत्।। १३४।।

ataḥ sarvātmanā devi vāṇijyakṛṣikarmasu/
pramādavyasanālasyaṁ mithyāśāṭhyaṁ vivarjayet//

सर्वात्मना सर्वप्रकारेण।

Therefore, O Devī! in agriculture and trade all negligence, vicious habits,[3] laziness, untruth, and deceit should be avoided in every way.

निश्चित्य वस्तु तन्मूल्यमुभयोः सम्मतौ शिवे।
परस्पराङ्गीकरणं क्रयसिद्धिस्ततो भवेत्।। १३५।।

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1. Mṛta-bāndhava, those whose protectors are dead.
2. The text is Jvarābhibhūta, but probably should be read (and is so translated) as Jarābhibhūta, the latter being the adjective of Vṛddha. But, read as in the original, the meaning would be "stricken by disease."
3. Vyasana (see p. 418, note 3).

niścitya vastu tanmūlyamubhayoḥ sammatau śive/
parasparāṅgīkaraṇaṁ krayasiddhistato bhavet//

Śivā! when both buyer and seller are agreed as to the object of sale and the price thereof, and mutual promises have been made, then the purchase becomes complete.

मत्तविक्षिप्तबालानामरिग्रस्तनृणां प्रिये।
रोगविभ्रान्तबुद्धीनामसिद्धौ दानविक्रयौ।। १३६।।

mattavikṣiptabālānāmarigrastanṛṇāṁ priye/
rogavibhrāntabuddhīnāmsiddhau dānavikrayau//

निश्चित्येत्यादि। निश्चित्य निर्णीय। तन्मूल्यम् निश्चितवस्तुमूल्यमपि निश्चित्य। उभयोः विक्रेतृक्रयकारकयोः।

O Dearest One! the sale or gift of property by one who is a lunatic, out of his sense,[1] under age, a captive, or enfeebled by disease, is invalid.

क्रयसिद्धिरदृष्टानां गुणश्रवणतो भवेत्।
विपर्यये तद्गुणानामन्यथा भवति क्रयः।। १३७।।

krayasiddhiradṛṣṭānāṁ guṇaśravaṇato bhavet/
viparyaye tadguṇānāmanyathā bhavati krayaḥ//

The purchase of things not seen is concluded by hearing the description thereof. If the article be found to differ from its description, then the purchase is of no effect.

कुञ्जरोष्ट्रतुरङ्गाणां गुप्तदोषप्रकाशनात्।
वर्षातीतेऽपि तत्क्रेयमन्यथा कर्त्तुमर्हति।। १३८।।

kuñjaroṣṭūturaṅgāṇāṁ guptadoṣaprakāśanāt/
varṣātīte'pi tatkreyamanyathā karttumarhati//

अदृष्टनाम् वस्तूनाम्। विपर्यये वैपरीत्ये।

The sale of an elephant, a camel, and a horse is effected by the description of the animal. The sale is, however, set aside if the animal does not answer its description. If in the purchase of elephants, camels, and horses a latent vice becomes patent

1. *e.g.*, by drink.

within the course of a year from the date of sale, then the purchase is set aside, but not after the lapse of one year.

धर्मार्थकाममोक्षाणां भाजनं मानवं वपुः।
अतः कुलेशि तत्क्रेयो न सिद्धेन्मम शासनात्।। १३९।।

dharmārthakāmamokṣāṇāṁ bhājanaṁ mānavaṁ vapuḥ/
ataḥ kuleśi tatkreyo na siddhenmama śāsanāt//

तत्क्रेयः मानववपुःक्रेयः।

O Devī of Kula! the human body is the receptacle of piety, wealth, desires, and final Liberation. It should therefore never be the subject of purchase; and such a purchase is by reason of My commands invalid.

यवगोधूमधान्यानां लाभो वर्षे गते प्रिये।
युक्तश्चतुर्थो धातुनामष्टमः परिकीर्तितः।। १४०।।

yavagodhūmadhānyānāṁ lābho varṣe gate priye/
yuktaścaturtho dhātunāmaṣṭamaḥ parikīrtitaḥ//

O Dear One! in the borrowing of barley, wheat, or paddy, the profit of the lender at the end of the year is laid down to be fourth of the quantity lent, and in the case of the loan of metals one-eighth.

ऋणे कृषौ च वाणिज्ये यथा सर्वेषु कर्मसु।
यद्यदङ्गीकृतं मर्त्यैस्तत्कार्यं शास्त्रसम्मतम्।। १४१।।

ṛṇe kṛṣau ca vāṇijye yathā sarveṣu karmasu/
yadyadaṅgīkṛtaṁ marttyaistatkāryaṁ śāstrasammatam//

उत्तमर्णेन मूलधनादधिकं ग्राह्यं लाभः।

In monetary transactions, agriculture, trade, and in. all other transactions, men should ever carry out their undertakings. This is approved by the laws[1].

दक्षः शुचिः सत्यभाषी जितनिद्रो जितेन्द्रियः।
अप्रमत्तो निरालस्यः सेवावृत्तौ भवेन्नरः।। १४२।।

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1. Śāstras.

dakṣaḥ śuciḥ satyabhāṣī jitanidro jitendriyaḥ/
apramatto nirālasyaḥ sevāvṛttau bhavennaraḥ//

A servant should be skilful, clean, truthful, wakeful, careful and alert, and possess his senses under control.

प्रभुर्विष्णुसमो मान्यस्तज्जाया जननीसमा।
मान्यास्तद्बान्धवा भृत्यैरिहामुत्रे सुखेप्सुभिः।। १४३।।

prabhurviṣṇusamo mānyastajjāyā jananīsamā/
mānyāstadbāndhavā bhṛtyairihāmutre sukhepsubhiḥ//

He should, as he desires happiness in this and the next world, regard his master as if lie were Viṣṇu Himself, his master's wife as his own mother, and respect his master's kinsmen and friends.

भर्त्तुर्मित्राणि मित्राणि जानीयात्तदरीनरीन्।
सभीतिः सर्वदा तिष्ठेत् प्रभोराज्ञां प्रतीक्षयन्।। १४४।।

bhartrurmitrāṇi mitrāṇi jānīyāttadarīnarīn/
sabhītiḥ sarvadā tiṣṭhet prabhorājñāṁ pratīkṣayan//

He should know his master's friends to be his friends, and his master's enemies to be his enemies, and should ever remain in respectful attendance upon his master, awaiting his orders.

अपमानं गृहच्छिद्रं गुप्त्यर्थं कथितञ्च यत्।
भर्त्तुर्ग्लानिकरं यच्च गोपयेदतियत्नतः।। १४५।।

apamānaṁ gṛhacchidraṁ guptyarthaṁ kathitañca yat/
bhartturglānikaraṁ yacca gopayedatiyatnataḥ//

He should carefully conceal his master's dishonour, the family dissensions, anything said in private or which would hurt the mind of his master.

अलोभः स्यात् स्वामिधने सदा स्वामिहिते रतः।
तत्सन्निधावसद्भाषं क्रीडां हास्यं परित्यजेत्।। १४६।।

alobhaḥ syāt svāmidhane sadā svāmihite rataḥ/
tatsannidhāvasadbhāṣaṁ krīḍāṁ hāsyaṁ parityajet//

अथ सेवकधर्मानाह दक्ष इत्यादिभिः। दक्षः आत्मकार्येषु चतुरः। शुचिः स्वच्छः। अप्रमत्तः निजकार्येषु सावधानः।

He should not covet the wealth of his master, but remain ever devoted to his good. He should not make use of bad words or laugh or play in his master's presence.

न पापमनसा पश्येदपि तद्गृहकिङ्करीः।
विविशक्तशय्यां हास्यञ्च ताभिः सह विवर्जयेत्।। १४७।।

na pāpamanasā paśyedapi tadgṛhakiṅkarīḥ/
viviśaktaśayyāṁ hāsyañca tābhiḥ saha vivarjayet//

He should not, with lustful mind, even look at the maidservants in his master's house, or lie down with them, or play with them in secret.

प्रभोः शय्यासनं यानं वसनं भाजनानि च।
उपानद्भूषणं शस्त्रं नात्मार्थं विनियोजयेत्।। १४८।।

prabhoḥ śayyāsanaṁ yānaṁ vasanaṁ bhājanāni ca/
upānadbhūṣaṇaṁ śastraṁ nātmārthaṁ viniyojayet//

न पापेत्यादि। पापमनसा तस्य स्वामिनो गृहकिङ्करीरपि न पश्येत् का वार्त्ता तत्पत्नीपुत्र्यादीनाम्। विविक्तशय्याम् रहःशयनम्। ताभिः स्वामिगृहकिङ्करीभिः।

He should not use his master's bed, seat, carriages, clothes, vessels, shoes, jewels, or weapons.

क्षमां कृतापराधश्चेत् प्रार्थयेद्यत्नतः प्रभोः।
प्रागल्भ्यं प्रौढवादञ्च साम्याचारं विवर्जयेत्।। १४९।।

kṣamāṁ kṛtāparādhaścet prārthayedyatnataḥ prabhoḥ/
prāgalbhyaṁ prauḍhavādañca sāmyācāraṁ vivarjayet//

प्रागल्भ्यम् धार्ष्ट्यम्।

If guilty, he should beg the forgiveness of his master. He should not be forward, impertinent, or attempt to place himself on an equal footing with his master.

सर्वे वर्णाः स्वस्ववर्णैर्ब्राह्मोद्वाहं तथाऽशनम्।
कुर्वीरन् भैरवीचक्रात्तत्त्वचक्रादृते शिवे।। १५०।।

sarve varṇāḥ svasvavarṇairbrāhmodvāhaṁ tathā'śanam/
kurvīran bhairavīcakrāttattvacakrādṛte śive//

अशनम् भोजनम्। ऋते विना।

Except when in the Bhairavī-cakra[1] or Tattva-cakra,[1] persons of all castes should marry in their caste according to the Brāhma form,[2] and should eat with their own caste people.

उभयत्र महेशानि शैवोद्वाहः प्रकीर्त्तितः।
तथाऽऽदाने च पाने च वर्णभेदो न विद्यते।। १५१।।

ubhayatra maheśāni śaivodvāhaḥ prakīrttitaḥ/
tathā''dāne ca pāne ca varṇabhedo na vidyate//

उभयत्र भैरवीचक्रे तत्त्वचक्रे च।

O Great Queen! in these two circles,[3] however, marriage in the Śaiva form is ordained,[4] and as regards eating and drinking, no caste distinctions exist.

श्रीदेव्युवाच

किमिदं भैरवीचक्रं तत्त्वचक्रञ्च कीदृशम्।
तत्सर्वं श्रोतुमिच्छामि कृपया वक्तुमर्हसि।। १५२।।

śrīdevyuvāca
kimidaṁ bhairavīcakraṁ tattvacakrañca kīdṛśam/
tatsarvaṁ śrotumicchāmi kṛpayā vaktumarhasi//

अथ भैरवीचक्रतत्त्वचक्रयोर्विधानं श्रोतुमिच्छन्ती श्रीदेव्युवाच किमिदमित्यादि।

Śrī Devī said :

What is the Bhairavī-cakra, and what is the Tattva-Cakra? I desire to hear about them, and it behoves Thee kindly to speak of them.

श्रीसदाशिव उवाच

कुलपूजाविधौ देवि चक्रानुष्ठानमीरितम्।
विशेषपूजासमये तत्कार्यं साधकोत्तमैः।। १५३।।

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1. See below.
2. There are eight forms of marriage, of which the Brāhmodvāha is that most generally adopted.
3. *i.e.*, the Bhairavī-Cakra and Tattva-Cakra.
4. Śaivodvāhaḥ prakīrtitaḥ. In the *Tantrāntara* is it said that in Śaiva marriage a Brāhmaṇa can marry a woman of all the classes, a Kṣatriya can marry all classes except a Brāhmaṇa, a Vaiśya all classed except Brāhmaṇa and Kṣatriya. A Śūdra may marry a Śūdra or Sāmānya, a Sāmānya may marry a Sāmānya alone (ed. *Bhakta*, p. 338).

śrīsadāśiva uvāca

kulapūjāvidhau devi cakrānuṣṭhānamīritam/
viśeṣapūjāsamaye tatkāryaṁ sādhakottamaiḥ//

Śrī Sadāśiva said :

O Devī! in the ordinances relating to Kula worship I have spoken of the formation of Circles.[1] That should be done by the excellent worshippers at times of special worship.

भैरवीचक्रविषये न तादृङ्नियमः प्रिये।
यथासमयमासाद्य कुर्याच्चक्रमिदं शुभम्।। १५४।।

bhairavīcakraviṣaye na tādṛṅniyamaḥ priye/
yathāsamayamāsādya kuryāccakramidaṁ śubham//

एवं प्रार्थितः सन् श्रीसदाशिव उवाच कुलपूजेत्यादि। तत्कुलपूजाविधावुक्तं चक्रानुष्ठानम्।

O Dear One! there is no strict rule relating to the Bhairavī-cakra. This auspicious Circle may at any convenient time be formed.

विधानमस्य वक्ष्यामि साधकानां शुभावहम्।
आराधिता येन देवी तूर्णं यच्छति वाञ्छितम्।। १५५।।

vidhānamasya vakṣyāmi sādhakānāṁ śubhāvaham/
ārādhitā yena devī tūrṇaṁ yacchati vāñcchitam//

अस्य भैरवीचक्रस्य। येन भैरवीचक्रविधानेन। यच्छति ददाति।

I will now speak of the rites relating to this Circle, which benefits the worshippers, and in which, if the Devī be worshipped, She speedily grants the prayers of Her votaries.

कुलाचार्यो रम्यभूमावास्तीर्याऽऽसनमुत्तमम्।
कामाद्येनास्त्रबीजेन संशोध्योपविशेत्ततः।। १५६।।

kulācāryo ramyabhūmāvāṣṭīryā''sanamuttamam/
kāmādyenāstrabījena saṁśodhyopaviśeṣattataḥ//

भैरवीचक्रानुष्ठानमेवाह कुलाचार्य इत्यादिभिः। कुलाचार्यः कुलगुरुः। रम्यभूमौ

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1. Cakra.

रमणीयायां भुव्युत्तममासनमास्तीर्याऽऽच्छाद्य कामाद्येन क्लीँ बीजाद्येनाऽस्त्रबीजेन फट् संशोध्य च ततस्तत्राऽऽसने उपविशेत्।

The Kulācārya[1] should spread an excellent mat in a beautiful place, and, after purifying it with the Kāma[2] and Astra[3]-Bījas, should seat himself upon it.

सिन्दूरेण कुसीदेन केवलेन जलेन वा।
त्रिकोणञ्चतुरस्त्रञ्च मण्डलं रचयेत् सुधीः।। १५७।।

sindūreṇa kusīdena kevalena jalena vā/
trikoṇañcaturasrañca maṇḍalaṁ racayet sudhīḥ//

सिन्दूरेणेति। ततः सुधीः कोविदः सिन्दूरेण कुसीदेन रक्तचन्दनेन केवलेन जलेन वा त्रिकोणं मण्डलं तद्बहिश्चतुरस्त्रञ्चतुष्कोणञ्च मण्डलं रचयेत्।

Then the wise one should draw a square with a triangle in it with either vermilion or red sandal-wood paste, or simply water.

विचित्रघटमानीय दध्यक्षतविमृक्षितम्।
फलपल्लवसंयुक्तं सिन्दूरतिलकान्वितम्।। १५८।।

vicitraghaṭamānīya dadhyakṣatvimṛkṣitam/
phalapallavasaṁyuktaṁ sindūratilakānvitam//

Then, taking a painted jar, and smearing it with curd and sun-dried rice, and placing a vermilion mark on it, let him put a bunch of leaves and fruit upon it[4].

सुवासितजलैः पूर्णं मण्डले तत्र साधकः।
प्रणवेन तु संस्थाप्य धूपदीपौ प्रदर्शयेत्।। १५९।।

suvāsitajalaiḥ pūrṇaṁ maṇḍale tatra sādhakaḥ/
praṇavena tu saṁsthāpya dhūpadīpau pradarśayet//

विचित्रेत्यादि। ततःपरं विचित्रं विविधानि चित्राण्यालेख्यानि यत्रैवम्भूतं घटमानीय

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1. The instructor in Kula worship versed in the Tantras and Mantras and in the knowledge of the Brahman.
2. *i.e.*, "Klīṁ".
3. *i.e.*, "Phaṭ".
4. Usually a mango twig with leaves and a cocoa-nut is placed on the mouth of the jar. The water is perfumed with camphor and the like.

दध्यक्षतविमृक्षितं दध्नाऽक्षतैश्च सम्पृक्तं फलैः पल्लवैश्च संयुक्तं सिन्दूरतिलकैरन्वितं संयुतं कर्पूरादिभिः सुवासितैर्जलैः पूर्णञ्च कृत्वा प्रणवेन ओँ कारेण तत्र मण्डले संस्थाप्य च साधको धूपदीपौ तं प्रदर्शयेत्।

Filling it with perfumed water whilst uttering the Praṇava,[1] the worshipper should place it on the Maṇḍala,[2] and exhibit before it lights and incense-sticks.

सम्पूज्य गन्धपुष्पाभ्यां चिन्तयेदिष्टदेवताम्।
संक्षेपपूजाविधिना तत्र पूजां समाचरेत्।। १६०।।

sampūjya gandhapuṣpābhyāṁ cintayediṣṭadevatām/
saṅkṣepapūjāvidhinā tatra pūjāṁ samācaret//

The jar should then be worshipped with scent and flowers. The Iṣṭa-devatā[3] should be meditated upon as being in the jar. The ritual according to the shortened form should then be done (of the Iṣṭa-devatā).

विशेषमत्र वक्ष्यामि शृणुष्वाऽमरवन्दिते।
गुर्वादिनवपात्राणां नात्र स्थापनमिष्यते।। १६१।।

viśeṣamatra vakṣyāmi śṛṇuṣvā'maravandite/
gurvādinavapātrāṇāṁ nātra sthāpanamiṣyate//

सम्पूज्येति। ततो गन्धपुष्पाभ्यां घटं संपूज्य तत्रेष्टदेवतां चिन्तयेत्। सञ्चिन्त्य च पूर्वोक्तेन संक्षेपपूजाविधिना तत्र कलशे इष्टदेवतायाः पूजां समाचरेत् कुर्यात्।

Listen, O Adored of the Immortals! whilst I speak to Thee of the peculiar features of this worship. There is no necessity of placing the nine cups for the Guru and others.

यथेष्टं तत्त्वमादाय संस्थाप्य पुरतो व्रती।
प्रोक्षयेदस्त्रमन्त्रेण दिव्यदृष्ट्याऽवलोकयेत्।। १६२।।

yatheṣṭaṁ tattvamādāya saṁsthāpya purato vratī/
prokṣayedastramantreṇa divyadṛṣṭyā'valokayet//

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1. Oṁ. The first word : from Pra=before, Nu=to speak.
2. *i.e.*, the square and triangle referred to in verse 158, which is ordinarily perfumed with camphor.
3. The special form of Deity of the worshipper.

यथेष्टमिति। ततो व्रती साधको यथेष्टं तत्त्वं मद्यादिकमादाय पूरतोऽग्रे संस्थाप्य चाऽस्त्रमन्त्रेण फट् प्रोक्षयेत् जलेन सिञ्चेत् दिव्यदृष्ट्याऽवलोकयेच्च।

The Sādhaka should then take such of the elements of worship as he wishes,[1] and place them in front of himself. Then, purifying them with the Weapon Mantra,[2] let him gaze upon them with steadfast eyes[3].

अलियन्त्रे गन्धपुष्पं दत्त्वा तत्र विचिन्तयेत्।
आनन्दभैरवीं देवीं आनन्दभैरवं तथा।। १६३।।

aliyantre gandhapuṣpaṁ dattvā tatra vicintayet/
ānandabhairavīṁ devīṁ ānandabhairavaṁ tathā//

अलियन्त्रे इति। ततोऽलियन्त्रे मद्यपात्रे गन्धपुष्पं दत्त्वा तत्राऽलियन्त्रे एवाऽऽनन्द-भैरवीं देवीन्तथाऽऽनन्दभैरवं देवं विचिन्तयेत्।

Then, placing scent and flowers in the wine-jar, let him meditate upon the Ānanda-Bhairavī and Ānanda-Bhairava in it.

नवयौवनसम्पन्नां तरुणारुणविग्रहाम्।
चारुहासामृताभाषोल्लासद्वदनपङ्कजाम् ।। १६४।।
नृत्यगीतकृतामोदां नानाभरणभूषिताम्।
विचित्रवसनां ध्यायेत् वराभयकराम्बुजाम्।। १६५।।

navayauvanasampannāṁ taruṇāruṇavigrahām/
cāruhāsāmṛtābhāṣollāsadvadanapaṅkajām //
nṛtyagītakṛtāmodāṁ nānābharaṇabhūṣitām/
vicitravasanāṁ dhyāyet varābhayakarāmbujām//

Dhyāna

He should meditate upon the Ānanda-Bhairavī as in the full bloom of youth, with a body rosy as the first gleam of the rising Sun. The light of nectarlike sweetness of Her charming smile illumines Her face as beautiful as a full-blown lotus.[4]

1. *i.e.*, such Tattvas as one prefers if all cannot be had, but there should be the first (Wine) and one of the Śuddhis.
2. "Phaṭ".
3. Divya-dṛṣṭi.
4. Bhāratī reads it to mean, 'Her charming smile and the sweetness of her-words illumine Her face.'

Decked with jewels, clad in beauteous coloured raiment, delighting in dance and song,[1] She with the lotus of Her hands makes the signs which confer blessings and dispel fears.

इत्यानन्दमयीं ध्यात्वा स्मरेदानन्दभैरवम्।। १६६।।

ityānandamayīṁ dhyātvā smaredānandabhairavam//

आनन्दभैरव्या ध्यानमेवाह नवयौवनसम्पन्नामिति। नवयौवनसम्पन्नां नवीनतारुण्यं सम्प्राप्ताम्। तरुणारुणविग्रहाम् नवीनसूर्यसदृशदेहाम्। चारुहासामृताभाषोल्लसद्वदन-पङ्कजाम् चारुहासेन मनोहरहसनेनामृतभाषया सुधातुल्यभाषणेन चोल्लसद्देदीप्यमानं वदनपङ्कजं मुखकमलं यस्यास्तथाभूताम्। नृत्यगीतकृतामोदाम् नृत्यगीताभ्यां कृत आमोद आनन्दो यया ताम्। नानाभरणभूषिताम् अनेकविधभूषणालङ्कृताम्। विचित्रवसनाम् विचित्रमद्भुतं वसनं वस्त्रं यस्यास्ताम्। वराभयकराम्बुजाम् वरोऽभयश्च कराम्बुजयो र्यस्यास्ताम्। एवम्भूतामानन्दभैरवीं ध्यायेत्। इत्येवमानन्दभैरवीं ध्यात्वा आनन्दभैरवं स्मरेत्।

After thus meditating on the Blissful Devī[2] let the worshipper thus meditate upon the Ānanda-Bhairava.

कर्पूरपूरधवलं कमलायताक्षम्
दिव्याम्बराभरणभूषितदेहकान्तिम् ।
वामेन पाणिकमलेन सुधाढ्यपात्रम्
दक्षेण शुद्धिगुटिकां दधतं स्मरामि।। १६७।।

karpūrapūradhavalaṁ kamalāyatākṣam
divyāmbarābharaṇabhūṣitadehakāntim /
vāmena pāṇikamalena sudhāḍhyapātram
dakṣeṇa śuddhiguṭikāṁ dadhataṁ smarāmi//

आनन्दभैरवध्यानमेवाहैकेन कर्पूरपूरधवलमिति। कर्पूरपूरधवलं कर्पूरप्रवाह-वच्छुभ्रम्। कमलायताक्षम् कमलवदायते विस्तृते अक्षिणी यस्य तम्। दिव्याम्बराभरण-भूषितदेहकान्तिम् दिव्यैरम्बराभरणैर्वस्त्रविभूषणैर्भूषितोऽलङ्कृतो यो देहस्तत्र कान्तिरधिका दीप्तिर्यस्य तथाभूतम्। वामेन पाणिकमलेन सुधाढ्यपात्रं मद्यसमन्वितं पात्रं दक्षेण पाणिकमलेन शुद्धिगुटिकाञ्च दधतमानन्दभैरवं स्मरामि चिन्तयामि।

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1. The Śakti should be versed in the Arts (Kalā). There are sixty-four of these—learning, singing, dancing, playing, painting, kissing, embracing, collecting flowers, etc. (see *Raghu-vaṁśa*, Canto 8, verse 67).
2. Ānanda-mayī.

Dhyāna

I meditate upon the Deva Who is white as a Stream of camphor, Whose eyes are large and beautiful like lotuses, the lustre of Whose body is adorned with celestial raiments and jewels, Who holds in His left lotus-like hand the cup full of nectar, and in the right a ball of Śuddhi[1].

ध्यात्वैवमुभयोस्तत्र सामरस्यं विचिन्तयन्।
प्रणवादिनमोऽन्तेन नाममन्त्रेण देशिकः।
संपूज्य गन्धपुष्पाभ्यां शोधयेत् कारणं ततः।। १६८।।

dhyātvaivamubhayostatra sāmarasyaṁ vicintayan/
praṇavādinamo'ntena nāmamantreṇa deśikaḥ/
saṁpūjya gandhapuṣpābhyāṁ śodhayet kāraṇaṁ tataḥ//

ध्यात्वेति। एवमुभौ ध्यात्वा तत्राऽलियन्त्रे उभयोर्भैरवीभैरवयोः सामरस्यमैकरस्यं विचिन्तयन् देशिकः साधकः प्रणवादिनमोऽन्तेन नाममन्त्रेण गन्धपुष्पाभ्यां तौ संपूज्य ततः कारणं मद्यं शोधयेत्।

Having thus meditated upon Them both, and thinking of Them in a state of union[2] in the wine jar, the worshippers should then worship Them therein, with Mantra, beginning with the Praṇava and ending with Namaḥ, the names of the Devatās being placed between,[3] and with perfume and flower. Let him then sanctify the wine.

पाशादित्रिकबीजेन स्वाहान्तेन कुलार्चकः।
अष्टोत्तरशतावृत्त्या जपन् हेतुं विशोधयेत्।। १६९।।

pāśāditrikabījena svāhāntena kulārcakaḥ/
aṣṭottaraśatāvṛttyā japan hetuṁ viśodhayet//

The Kula worshipper should sanctify the wine by repeating

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1. Śuddhi-guṭikā—that is, a ball of purfied Śuddhi or Tattva which is eaten.
2. Sāmarasya, which means identity, or in the ordinary material sense sexual union.
3. The Mantra would thus Ete be gandha-puṣpe : Oṁ Ānanda-Bhairavāya Namaḥ and Ete gandha-puṣpe Oṁ Ānande-Bhairavyai Namaḥ.

over it the Pāśādi-trika-Bīja and Svāhā[1] a hundred and eight times.

गृहकाम्यैकचित्तानां गृहिणां प्रबले कलौ।
आद्यतत्त्वप्रतिनिधौ विधेयं मधुरत्रयम्।। १७०।।

gṛhakāmyaikacittānāṁ gṛhiṇāṁ prabale kalau/
ādyatattvapratinidhau vidheyaṁ madhuratrayam//

ननु केन मन्त्रेण मद्यं शोधयेत् तत्राह पाशादीत्यादि। स्वाहान्तेन स्वाहाऽन्तो यस्यैवम्भूतेन पाशादित्रिकबीजेन आँ ह्रीँ क्रोमिति बीजत्रयेण अष्टोत्तरशतावृत्त्या इममेव मन्त्रं जपन् कुलार्चको हेतुं मद्यं विशोधयेत्।

When the Kali Age is in full sway, in the case of the householder whose mind is entirely engrossed with domestic desires, the three sweets should be substituted in the place of the first element of worship (wine).

दुग्धं सिता माक्षिकञ्च विज्ञेयं मधुरत्रयम्।
अलिरूपमिदं मत्त्वा देवतायै निवेदयेत्।। १७१।।

dugdhaṁ sitā mākṣikañca vijñeyaṁ madhuratrayam/
alirūpamidaṁ mattvā devatāyai nivedayet//

मधुरत्रयमेवाह दुग्धमित्यादि। अलिरूपं मद्यस्वरूपम्। इदं मधुरयत्रम्।

Milk, sugar, and honey are the three sweets.[2] They should be deemed to be the image of wine, and as such offered to the Deity.

स्वभावात् कलिजन्मानः कामविभ्रान्तचेतसः।
तदूपेण न जानन्ति शक्तिं सामान्यबुद्धयः।। १७२।।

svabhāvāt kalijanmānaḥ kāmavibhrāntacetasaḥ/
tadrūpeṇa na jānanti śaktiṁ sāmānyabuddhayaḥ//

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1. *i.e.*, the Mantra, consisting of three Bījas, beginning with Pāśa, or Āṁ—"Āṁ Hrīṁ Kroṁ : Svāhā".
2. Madhura-traya. Some say ghee, honey, sugar. It has been previously said that the Sādhaka house-holder may drink up to five cups. Here it is said that a house-holder is not to drink at all. The apparent contradiction is resoved by Tarkālaṅkāra, who says that a house-holder whose mind is engrossed in his Sādhana may drink five cups but he whose mind is occupied with worldly matters and rites for the attainment of worldly advantages should not drink.

शक्तिं स्त्रियम्।

Those born in the Kali Age are by their nature weak in intellect, and their minds are distracted by lust. By reason of this, they do not recognize the Śakti to be the image of the Deity[1].

अतस्तेषां प्रतिनिधौ शेषतत्त्वस्य पार्वति।
ध्यानं देव्याः पदाम्भोजे स्वेष्टमन्त्रजपस्तथा।। १७३।।

atasteṣāṁ pratinidhau śeṣatattvasya pārvati/
dhyānaṁ devyāḥ padāmbhoje sveṣṭamantrajapastathā//

अत इत्यादि। हे पार्वति अतो हेतोः तेषां कलिजन्मनां शेषतत्त्वस्य मैथुनस्य प्रतिनिधौ देव्याः पदाम्भोजे ध्यानं विधेयम् तथा स्वेष्टमन्त्रस्य जपो विधेयः।

Therefore, O Pārvatī ! for such as these let there be, in place of the last element of worship (sexual union), meditation upon the Lotus-feet of the Devī and the inward recitation of their[2] Iṣṭa-mantra[3].

ततस्तु प्राप्ततत्त्वानि पललादीनि यानि च।
प्रत्येकं शतधाऽनेन मनुना चाभिमन्त्रयेत्।। १७४।।

tatastu prāptatattvāni palalādīni yāni ca/
pratyekaṁ śatadhā'nena manunā cābhimantrayet//

तत्स्त्विति। ततः परं पललादीनि मांसादीनि यानि प्राप्तत्त्वानि तानि प्रत्येकं शतधा जप्यमानेनानेन आँ ह्रीँ क्रोँ स्वाहेति मनुनाऽभिमन्त्रयेत् शोधयेदित्यर्थः।

Therefore such of the elements of worship as have been obtained should be consecrated by the recitation, over each of them, of the same Mantra one hundred times.

सर्वं ब्रह्ममयं ध्यात्वा निमील्य नयनद्वयम्।
निवेद्य पूर्ववत् काल्यै पानभोजनमाचरेत्।। १७५।।

sarvaṁ brahmamayaṁ dhyātvā nimīlya nayanadvayam/
nivedya pūrvavat kālyai pānabhojanamācaret//

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1. Sva-bhāvāt kali-janmānaḥ kāma-vibhrānta-cetasaḥ
   Tadrūpeṇa na jānanti Śaktiṁ sāmānya-buddhayaḥ.
2. Atasteṣāṁ pratinidhau śeṣā-tattvasya Pārvatī!
   Dhyānaṁ Devyāḥ padāmbhoje sveṣṭa-mantra-japas-tathā.
3. *i.e.*,. the Mantra given at initiation. Here it is the Kālikā-Mantra Hrīṁ, Śrīṁ, Krīṁ, Ādyā-kālikāyai Namaḥ.

सर्वमिति। ततो नयनद्वयं निमील्य सर्वं मद्यादितत्त्वं ब्रह्मस्वरूपं ध्यात्वा पूर्ववत् काल्यै निवेद्य च पूर्ववदेव पानभोजनमाचरेत्।

Let the worshipper, with closed eyes, meditate upon them as suffused by Brahman,[1] then offer them as before to Kālī, and, lastly, eat and drink the consecrated elements.

इदन्तु भैरवीचक्रं सर्वतन्त्रेषु गोपितम्।
तवाग्रे कथितं भद्रे सारात्सारं परात्परम्।। १७६।।

idantu bhairavīcakraṁ sarvatantreṣu gopitam/
tavāgre kathitaṁ bhadre sārātsāraṁ parātparam//

O Gentle One ![2] this is Bhairavī-cakra, which is not revealed in the other Tantras. I have, however, spoken before Thee of it. It is the essence of essences, and more excellent than the best.

विवाहो भैरवीचक्रे तत्त्वचक्रेऽपि पार्वति।
सर्वथा साधकेन्द्रेण कर्त्तव्यः शैववर्त्मना।। १७७।।

vivāho bhairavīcakre tattvacake'pi pārvati/
sarvathā sādhakendreṇa karttavyaḥ śaivavartmanā//

अथ भैरवीचक्रस्य माहात्म्यं वर्णयितुमुपक्रमते इदन्त्वित्यादि।

Pārvatī ! in Bhairavī-cakra and Tattva-cakra the excellent worshipper should be wedded to his Śakti, according to the laws prescribed by Śiva[3].

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1. Brahma-maya.
2. Bhadre.
3. Vivāho bhairavī-cakre tattva-cakre'pi Pārvatī.
Two forms of marriage are, Brāhma (the usual kind) and Śaiva. There is in the first no restriction as regards age or caste. A widow can also so marry. The only restriction is that the woman has not already a husband (ix, 279). The latter marriage is of two kings, one terminated by the Cakra and the other life-long (ix, 269 and in verse 280). The persons so married are Śaktis. A Śakti again may be Pūjyā or Bhogyā. The latter may be enjoyed and not the former who merely acts as Uttarasādhikā, that is, assists in the ritual the man whose Śakti she is. A Pūjyā-Śakti is never for life. The Bhogyā-Śakti may be for life or for the Cakra only. In all cases some form marriage precedes intercourse where it takes place. On verse 174 Tarkālaṅkāra says that the Brāhma wife is called Sva-śakti or Apara-śakti (that is not Para-śakti). The

विना परिणयं वीरः शक्तिसेवां समाचरन्।
परस्त्रीगामिनां पापं प्राप्नुयान्नात्र संशयः।। १७८।।

vinā pariṇayaṁ vīraḥ śaktisevāṁ samācaran/
parastrīgāmināṁ pāpaṁ prāpnuyānnātra saṁśayaḥ//

The Vīra[1] who without marriage worships by enjoyment of Śakti[2] is, without doubt, guilty of the sin of going with another man's wife[3].

सम्प्राप्ते भैरवीचक्रे सर्वे वर्णाः द्विजोत्तमाः।
निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक्।। १७९।।

samprāpte bhairavīcakre sarve varṇāḥ dvijottamāḥ/
nivṛtte bhairavīcakre sarve varṇāḥ pṛthak pṛthak//

Śaiva wife is called Para-śakti. The Brāhma wife, is purified by Śaiva marraige ritual or taken as a Śakti in the Bhairavī-cakra, becomes a Parā-śakti. Parā-śakti should (he says) be treated as the Sādhaka's mother and as Divinity (Iṣṭa-devatā). If the thought of wife relationship (Bhāryā-bhāva) arises in the mind there is a fall. Here (he says) Śiva has prohibited the last Tattva ere long for men of ordinary intelligence and weak control over their desire (Kāma). Such are not competent to take a Śakti. This is not clear. But presumably what is meant is that they are not in a position to do Sādhana with a Śakti. For such a man the presence of a woman is rather an obstacle—Vighna—than a help). Those, however, who by Sādhana have conquered lust, may do Sādhana with Śakti. The Uttara and other Tantras say that after doing Sādhana with Siva-śakti and obtaining success (Siddhi) then when the mind is free of temtation, Sādhana may be done with Parā-śakti. *Gupta-sādhana Tantra* says that "in Kulācāra the Siddhamantrin should worship (Pra-pūjayet) the Kula women."

I may add that the various grades of competency and Cakra must be considered. There are men who do Sādhana with a woman who never have sexual intercourse with her nor thought of it. The para-śakti in human form is identified not with the Parā-śakti in Supreme Power. For status of Śaiva wife and her children, see Chapter IX, verse 267, *et seq.*

1. See *Śakti and Śākta.* The worshipper in whom the Rajoguṇa predominates, and for whom worship must be in the Vīrācāra form.
2. Śakti-sevā.
3. Vinā pariṇayaṁ vīraḥ śakti-sevāṁ samācaran
Para-strī-gāminaṁ pāpaṁ prāpnuyān-nātra saṁśayaḥ.

परिणयम् विवाहम्।

When seated in the Bhairavī-cakra men of all castes composing it are like the best of the twice-born; but when the circle is broken, they revert again to their own respective castes.

नात्र जातिविचारोऽस्ति नोच्छिष्टादिविवेचनम्।
चक्रमध्यगता वीरा मम रूपा नराख्यया।। १८०।।

nātra jātivicāro'sti nocchiṣṭādivivecanam/
cakramadhyagatā vīrā mama rūpā narākhyayā//

अत्र भैरवीचक्रे।

In this Circle there is no distinction of caste nor impurity of food.[1] The Vīra worshippers in the Circle are My image; there is no doubt of that.

न देशकालनियमो न वा पात्रविचारणम्।
येन केनाऽऽहृतं द्रव्यं चक्रेऽस्मिन् विनियोजयेत्।। १८१।।

na deśakālaniyamo na vā pātravicāraṇam/
yena kenā''hṛtaṁ dravyaṁ cakre'smin viniyojayet//

In the formation of this Circle there is no rule as to time or place or question as to fitness.[2] The necessary articles may be used by whomsoever they may have been brought.

दूरदेशात् समानीतं पक्वं वाऽपक्वमेव वा।
वीरेण पशुना वापि चक्रमध्यगतं शुचि।। १८२।।

dūradeśāt samānītaṁ pakvaṁ vā'pakvameva vā/
vīreṇa paśunā vāpi cakramadhyagataṁ śuci//

Food brought from a long distance, whether it be cooked or uncooked,[3] whether brought by a Vīra[4] or a

1. Literally, there is nothing to be considered Ucchiṣṭa. This term means food left on the plate of a person after he has finished eating. These leavings are considered impure.
2. Pātra-vicāraṇā.
3. Pakkva, a-pakkva, which also means ripe or unripe, here means cooked or uncooked. Cooked food should not be taken from the place where it has been cooked; if so, it becomes impure.
4. See *Śakti and Śākta.*

Paśu,[1] becomes pure, immediately it is brought within the Cakra.

चक्रारम्भे महेशानि विघ्नाः सर्वे भयाकुलाः।
बिभीतास्ते पलायन्ते वीराणां ब्रह्मतेजसा।। १८३।।

cakrārambhe maheśāni vighnāḥ sarve bhayākulāḥ/
bibhītāste palāyante vīrāṇāṁ brahmatejasā//

द्रव्यं मद्यादि।

While the Cakra is being formed, all dangers flee in confusion, awed by the Brāhmaṇik[2] lustre of its Vīras.

पिशाचा गुह्यका यक्षा वेताला: क्रूरजातयः।
श्रुत्वात्र भैरवीचक्रं दूरं गच्छन्ति साध्वसम्।। १८४।।

piśācā guhyakā yakṣā vetālāḥ krūrajātayaḥ/
śrutvātra bhairavīcakraṁ dūraṁ gacchanti sādhvasam//

साध्वसं सभयम्।

Upon the mere hearing that a Bhairavī circle has been formed at any place, fierce Piśācas, Guhyakas, Yakṣas, and Vetālas[3] depart afar in fear.

तत्र तीर्थानि सर्वाणि महातीर्थादिकानि च।
सेन्द्रामरगणाः सर्वे तत्रागच्छन्ति सादरम्।। १८५।।

tatra tīrthāni sarvāṇi mahātīrthādikāni ca/
sendrāmaragaṇāḥ sarve tatrāgacchanti sādaram//

Into the circle come all the holy places,[4] the great and holy places,[4] and with reverence Indra[6] and all the immortals.

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1. See *Ibid.* Cooked food should not be touched by a lower caste; if so, it beomes impure. But the rule does not apply to uncooked food.
2. Brahma-tejas. The word Brāhmaṇik is here to be understood in its primary meaning, "Brahma jānāti sa Brāhmaṇaḥ"—*i.e.*, he who knows the Brahman is a Brāhmaṇa, and not as signifying the Brāhmaṇa caste.
3. See note under Ch. III, v. 25.
4. Tīrtha—Shrines, places of pilgrimage.
5. Mahā-tīrtha.
6. King of the Celestials.

चक्रस्थानं महातीर्थं सर्वतीर्थाधिकं शिवे।
त्रिदशा यत्र वाञ्छन्ति तव नैवेद्यमुत्तमम्।। १८६।।

cakrasthānaṁ mahātīrthaṁ sarvatīrthādhikaṁ śive/
tridaśā yatra vāñchanti tava naivedyamuttamam//

तत्र चक्रस्थाने।

Śivā ! the place where a circle is formed is a great and holy place, more sacred than each and all the other holy places. Even the Thirty-three[1] desire the excellent offerings[2] made to Thee in this circle.

म्लेच्छेन श्वपचेनापि किरातेनापि हूणुना।
आमं पक्वं यदानीतं वीरहस्तार्पितं शुचि।। १८७।।

mlecchena śvapacenāpi kirātenāpi hūṇunā/
āmaṁ pakvaṁ yadānītaṁ vīrahastārpitaṁ śuci//

Whatever the food be, whether cooked or uncooked, and whether brought by a Mlecha,[3] Caṇḍāla,[4] Kirāta,[5] or Hūṇa,[6] it becomes pure as soon as it is placed in the hand of a Vīra[7].

दृष्ट्वा तु भैरवीचक्रं मम रूपांश्च साधकान्।
मुच्यन्ते पशुपाशेभ्यः कलिकल्मषदूषिताः।। १८८।।

dṛṣṭvā tu bhairavīcakraṁ mama rūpāṁśca sādhakān/
mucyante paśupāśebhyaḥ kalikalmaṣadūṣitāḥ//

By the seeing of the circle and of the worshippers therein, who are but images of Myself, men infected with the taint of the Kali Age are liberated from the bonds of the life of a Paśu[8].

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1. Tri-daśa—*i.e.*, the thirty-three Devas—*viz.*, twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins. The word also means "Devas," as they do not go through the three (Tri) stage (Daśās) : growth, maturity, decay.
2. Naivedya.
3. Non-āryan.
4. See p. 92, note 3.
5. Untouchables, living by hunting.
6. Hun.
7. See *Śakti and Śākta.*
8. See *Śakti and Śākta.* Man is liberated from the bonds which binds his humanity to the animal element in him. A Paśu is one in whom the Tamoguṇa is dominant. He is not fit for Vīra Sādhana.

प्रबले कलिकाले तु न कुर्याच्चक्रगोपनम्।
सर्वत्र सर्वदा वीरः साधयेत् कुलसाधनम्।। १८९।।

prabale kalikāle tu na kuryāccakragopanam/
sarvatra sarvadā vīraḥ sādhayet kulasādhanam//

When, however, the Kali Age is in full sway, the circle should not be concealed. The Vīra should at all places and at all times practise Kula[1] rites and make Kula worship.

चक्रमध्ये वृथालापं चाञ्चल्यं बहुभाषणम्।
निष्ठीवनमधोवायुं वर्णभेदं विवर्जयेत्।। १९०।।

cakramadhye vṛthālāpaṁ cāñcalyaṁ bahubhāṣaṇam/
niṣṭhīvanamadhovāyuṁ varṇabhedaṁ vivarjayet//

In the Circle all distinction of caste, frivolous talk, levity, garrulity, spitting, and breaking wind should be avoided.

क्रूरान् खलान् पशून् पापान् नास्तिकान् कुलदूषकान्।
निन्दकान् कुलशास्त्राणां चक्राद्दूरतरं त्यजेत्।। १९१।।

krūrān khalān paśūn pāpān nāstikān kuladūṣakān/
nindakān kulaśāstrāṇāṁ cakrāddūrataraṁ tyajet//

हूणुना जातिविशेषेण। आमम् अपक्वम्।

Such as are cruel, mischievous, Paśu,[2] sinful, atheists, blasphemers of Kula doctrine, and calumniators of the Kula[3] Scriptures, should be kept far away from the Circle.

स्नेहाद्भयादानुरक्त्या पशूंश्चक्रे प्रवेशयन्।
कुलधर्मात् परिभ्रष्टो वीरोऽपि नरकं व्रजेत्।। १९२।।

snehādbhayādānuraktyā paśūṁścakre praveśayan/
kuladharmāt paribhraṣṭo vīro'pi narakaṁ vrajet//

Even the Vīra[4] who, induced by affection, fear, or

1. Tāntrika rites of the Kaula form.
2. See *Śakti and Śākta* also see p. 459 note 8.
3. See above note 1, *ante.*
4. Tāntrika of the Vīra class. The Vīra is a man of strong impulses and passions. In him the Rajoguṇa is dominant. Tāntrik Sādhana is mainly aimed at using these impulses and passions in such a way what they help and man in the upward path.

attachment, admits a Paśu[1] into the circle falls from his Kula duty,[2] and goes to hell.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राः सामान्यजातयः।
कुलधर्माश्रिता ये वै पूज्यास्ते देववत् सदा।। १९३।।

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāḥ sāmānyajātayaḥ/
kuladharmāśritā ye vai pūjyāste devavat sadā//

All who have sought refuge in the Kula-Dharma, whether Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, or Sāmānyas, should ever be worshipped like Devas.

वर्णाभिमानाच्चक्रे तु वर्णभेदं करोति यः।
स याति घोरनिरयमपि वेदान्तपारगः।। १९४।।

varṇābhimānāccakre tu varṇabhedaṁ karoti yaḥ/
sa yāti ghornirayamapi vedāntapāragaḥ//

He who, whilst in the Circle, makes, from pride in supremacy of his caste, distinctions of caste, descends to a terrible hell even though he should have gone to the very end of the Vedānta[3].

चक्रान्तर्गतकौलानां साधूनां शुद्धचेतसाम्।
साक्षाच्छिवस्वरूपाणां पापशङ्का भवेत् कुतः।। १९५।।

cakrāntargatakaulānāṁ sādhūnāṁ śuddhacetasām/
sākṣācchivasvarūpāṇāṁ pāpaśaṅkā bhavet kutaḥ//

भयादानुरक्त्या भयहेतुकेनानुरागेण।

How within the Circle can there be any fear of sin for Kaulas, who are good and pure of heart, and who are manifestly the very image of Śiva?

यावद्वसन्ति चक्रेषु विप्राद्याः शैवमार्गिणः।
तावत्तु शाम्भवाचारांश्चरेयुः शिवशासनात्।। १९६।।

yāvadvasanti cakreṣu viprādyāḥ śaivamārgiṇaḥ/
tāvattu śāmbhavācārāṁścareyuḥ śivaśāsanāt//

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1. See *Śakti and Śākta.*
2. That is, his duty as a kula-sādhaka.
3. *i.e.*, even though he be a master of Vedāntic doctrine.

Vipras[1] and others who are followers of Śiva[2] should, so long as they are within the circle, follow the ordinance of Śiva[3] and the observances prescribed by Him[4].

चक्राद्विनिःसृताः सर्वे स्वस्ववर्णाश्रमोदितम्।
लोकयात्राप्रसिद्ध्यर्थं कुर्युः कर्म पृथक् पृथक्।। १९७।।

cakrādviniḥsṛtāḥ sarve svasvavarṇāśramoditam/
lokayātrāprasiddhyarthaṁ kuryuḥ karma pṛthak pṛthak//

चरेयुः कुर्युः।

Without the Circle each should follow his own calling according to his caste and stage of life,[5] and should discharge his respective duty for the ordered continuance of the world.

पुरश्चर्याशतेनापि शवमुण्डचितासनात्।
चक्रमध्ये सकृत् जप्त्वा तत् फलं लभते सुधीः।। १९८।।

puraścaryāśatenāpi śavamuṇḍacitāsanāt/
cakramadhye sakṛt japtvā tat phalaṁ labhate sudhīḥ//

One Japa[6] made by a devout[7] man, when seated within the circle, bears the fruit attainable by the performance of a hundred Puraścaraṇa[8] and by Śavāsana, Muṇḍāsana, and Citāsana[9].

भैरवीचक्रमाहात्म्यं को वा वक्तुं क्षमो भवेत्।
सकृदेतत् प्रकुर्वाणः सर्वैः पापैः प्रमुच्यते।। १९९।।

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1. Here the word is used as the equivalent of the Brāhmaṇik caste.
2. Śaiva-māgin, he who follows the mode of life and worship ordained by Śiva.
3. Śiva-śāsana.
4. Śāmbhavācāra. Emanating from Śaṁbhu (Śiva) both words= beneficent.
5. Āśrama.
6. Repetition of Mantra.
7. Su-dhī (Su=good; dhi=intellect), or Wise.
8. A Mantra rite. See *ante*, p. 99, n. 2.
9. These are particular postures—on a corpse, on skulls, and funeral pyre respectively. In the case of Japa done on these the Mantra if of one letter should be said 10,008, if of two letters, 8,008 if of three letters 5,008, and of more letters, 1,008 times.

bhairavīcakramāhātmyaṁ ko vā vaktuṁ kṣamo bhavet/
sakṛdetat prakurvāṇaḥ sarvaiḥ pāpaiḥ pramucyate//

पुरश्चर्येत्यादि। शवमुण्डचितासनात् शवासनात् मुण्डासनात् चितासनाच्च यत् फलं लभते।

Who can describe the glory of the Bhiravī-cakra? Its formation, though but once only frees of all sins.

षण्मासं भूमिपालः स्यात् वर्षं मृत्युञ्जयः स्वयम्।
नित्यं समाचरन् मर्त्यो ब्रह्मनिर्वाणमाप्नुयात्।। २००।।

ṣaṇmāsaṁ bhūmipālaḥ syāt varṣaṁ mṛtyuñjayaḥ svayam/
nityaṁ samācaran martyo brahmanirvāṇamāpnuyāt//

The man who for six months worships in such a circle will become a King, he who so worships for a year becomes the Conqueror of Death,[1] and by the daily performance of such worship he attains to Nirvāṇa.

बहुना किमिहोक्तेन सत्यं जानीहि कालिके।
इहामुत्र सुखावाप्त्ये कुलमार्गो हि नापरः।। २०१।।

bahunā kimihoktena satyaṁ jānīhi kālike/
ihāmutra sukhāvāptye kulamārgo hi nāparaḥ//

What is the need, O Kālikā ! of saying more? Know this for certain, that for the attainment of happiness in this or the next world there is only the Kula-dharma, and no other.

कलेः प्राबल्यसमये सर्वधर्मविवज्जिते।
गोपनात् कुलधर्मस्य कौलोऽपि नारकी भवेत्।। २०२।।

kaleḥ prābalyasamaye sarvadharmavivajjite/
gopanāt kuladharmasya kaulo'pi nārakī bhavet//

When the Kali Age is dominant and men are devoid of all Dharma, even a Kaula merits hell by concealment of the Kula-dharma[2].

कथितं भैरवीचक्रं भोगमोक्षैकसाधनम्।
तत्त्वचक्रं कुलेशानि साम्प्रतं वच्मि तत् शृणु।। २०३।।

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1. Mṛtyuñjaya, a title of Śiva, means "Conqueror of Death".
2. Gopanāt kula-dharmasya kaulo'pi nārakī bhavet.

kathitaṁ bhairavīcakraṁ bhogamokṣaikasādhanam/
tattvacakraṁ kuleśāni sāmprataṁ vacmi tat śṛṇu//

षण्मासमिति। भैरवीचक्रं षण्मासं समाचरन् मर्त्यो भूमिपालः स्यादित्येवमन्वयः।

I have spoken of the Bhairavī-cakra, which is the sole means of attaining enjoyment and final Liberation. I will. now speak to Thee, O Queen of the Kaulas ! of the Tattva circle. Do Thou listen.

तत्वचक्रं चक्रराजं दिव्यचकं तदुच्यते।
नात्राधिकारः सर्वेषां ब्रह्मज्ञान् साधकान् विना।। २०४।।

tatvacakraṁ cakrarājaṁ divyacakaṁ taducyate/
nātrādhikāraḥ sarveṣāṁ brahmajñān sādhakān vinā//

अत्र चक्रराजे तत्त्वचक्रे।

The Tattva cakra is the king of all Cakras. It is also called the Divine Circle.[1] Sādhakas who have not attained to a Knowledge of Brahman[2] may not take part in it.

परब्रह्मोपासका ये ब्रह्मज्ञा ब्रह्मतत्पराः।
शुद्धान्तःकरणाः शान्ताः सर्वप्राणिहिते रताः।। २०५।।

parabrahmopāsakā ye brahmajñā brahmatatparāḥ/
śuddhāntaḥkaraṇāḥ śāntāḥ sarvaprāṇihite ratāḥ//

शान्ताः रागद्वेषादिशून्याः।

निर्विकारा निर्विकल्पा दयाशीला दृढव्रताः।
सत्यसङ्कल्पका ब्राह्मास्त एवात्राऽधिकारिणः।। २०६।।

nirvikārā nirvikalpā dayāśīlā dṛḍhavratāḥ/
satyasaṅkalpakā brāhmāsta evātrā'dhikāriṇaḥ//

Only those worshippers of the Supreme Brahman[3] sare competent to take part in this circle who have attained to Knowledge of Brahman who are devoted to Brahman,[4] pure of

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1. Divya-cakra : possibly so called because those who join it are of the Divya-bhāva.
2. Brahma-jñā.
3. Para-brahmopāsaka.
4. Brahma-tatpara—He to whom the Brahman is his highest Aim.

heart, tranquil,[1] devoted to good of all beings, who are unaffected by the external world,[2] who see no differences, but to whom all things are the same,[3] who are merciful, faithful to their vows,[4] and who have realized the Brahma.[5]

ब्रह्मभावेन तत्त्वज्ञे ये पश्यन्ति चराचरम्।
तेषां तत्त्वविदां पुंसां तत्त्वचक्रेऽधिकारिता।। २०७।।

brahmabhāvena tattvajñe ye paśyanti carācaram/
teṣāṁ tattvavidāṁ puṁsāṁ tattvacakre'dhikāritā//

तत्र तत्त्वचक्रे।

O Knower of That![6] only those who, possessing the Knowledge of the Real,[7] look upon this, moving and motionless Existence as one with Brahman, such men are competent to take part in this Circle.

सर्वं ब्रह्ममयं भावश्चक्रेऽस्मिंस्तत्त्वसंज्ञके।
येषामुत्पद्यते देवि त एव तत्त्वचक्रिणः।। २०८।।

sarvaṁ brahmamayaṁ bhāvaścakre'sminmastattvasaṁjñake/
yeṣāmutpadyate devi ta eva tattvacakriṇaḥ//

भावो भावना विचिन्तनेत्यर्थः।

They who regard everything in the Tattva Circle as Brahman,[8] they alone, O Devī, are qualified[9] to take part therein.

न घटस्थापनाऽत्रास्ति न बाहुल्येन पूजनम्।
सर्वत्र ब्रह्मभावेन साधयेत् तत्त्वसाधनम्।। २०९।।

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1. Thānta=Free from attachment and envy *(Bhāratī)*.
2. Nir-vikāra—Changeless.
3. Nirvikalpa—no distinction, to whom there is no longer "I" and "Thou", "I" and "This", but to whom all things are the Brahman.
4. Satya-saṅkalpaka.
5. Brāhma.
6. Tattva-jña. Tat=That=Brahman. Tattva=Brahman state or Thatness. Tattva is the real. Tattvajña=the knower of That.
7. Tattva=vid=Tattva-jña, or Brahma-jña : Knower of the Brahman.
8. Brahma-maya.
9. Tattva-cakriṇaḥ.

na ghaṭasthāpanā'trāsti na bāhulyena pūjanam/
sarvatra brahmabhāvena sādhayet tattvasādhanam//

In the formation of this Circle there is no necessity for placing the wine jar, no lengthy ritual. It can be formed everywhere in a spirit of devotion to Brahman.

ब्रह्ममन्त्री ब्रह्मनिष्ठो भवेच्चक्रेश्वरः प्रिये।
ब्रह्मज्ञैः साधकैः सार्द्धं तत्त्वचक्रं समारभेत्।। २१०।।

brahmamantrī brahmaniṣṭho bhaveccakreśvaraḥ priye/
brahmajñaiḥ sādhakaiḥ sārddhaṁ tattvacakraṁ samārabhet//

तत्त्वसाधनम् तत्त्वचक्रसाधनम्।

O Dearest One! the worshipper of the Brahma-Mantra[1] and a devout believer in Brahman should be the Lord[2] of the Circle, which he should form of other worshippers who know the Brahman[3].

रभ्ये सुनिर्मले देशे साधकानां सुखावहे।
विचित्रासनमानीय कल्पयेद्विमलासनम्।। २११।।

rabhye sunirmale deśe sādhakānāṁ sukhāvahe/
vicitrāsanamānīya kalpayedvimalāsanam//

अथा तत्त्वचक्रस्य विधानमाह रम्ये इत्यादिभिः।

In a beautiful and clean place, pleasant to the worshippers, should be spread beautiful carpets for seats[4].

तत्रोपविश्य चक्रेशः सहितो ब्रह्मसाधकैः।
आसादयेत्तु तत्त्वानि स्थापयेदग्रतः शिवे।। २१२।।

tatropaviśya cakreśaḥ sahito brahmasādhakaiḥ/
āsādayettu tattvāni sthāpayedagrataḥ śive//

तत्र कल्पिते विमलासने आसादयेत् आनयेत् तत्त्वानि मद्यादीनि।

There, O Śiva! the Lord of the Circle should seat himself

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1. Brahma-Mantra,—Oṁ Saccidekaṁ Brahma.
2. That is, Cakreśvara.
3. That is, who have realized the identity of all thing with Brahman.
4. Vicitra=Beautifully made or coloured : Āsana=mats, carpets.

with the worshippers of Brahman, and have the elements of worship brought and placed in front of him.

तारादिप्राणबीजान्तं शतावृत्त्या जपन् मनुम्।
सर्वतत्त्वेषु चक्रेश इमं मन्त्रमुदीरयेत्।। २१३।।

tārādiprāṇabījāntaṁ śatāvṛttyā japan manum/
sarvatattveṣu cakreśa imaṁ mantramudīrayet//

तारादीत्यादि। ततो मद्यादिषु सर्वतत्त्वेषु तारादिप्राणबीजान्तं तारः प्रणव आदिर्यस्य स तारादिः प्राणबीजं हंस इति बीजमन्तो यस्य सः प्राणबीजान्तः तारादिश्चासौ प्राणबीजान्तश्च तारादिप्राणबीजान्तस्तं मनुम् ओँ हंस इति मन्त्रं शतावृत्त्या जपन् चक्रेश इमं वक्ष्यमाणं मन्त्रमुदीरयेत्।

The Lord of the Circle should inwardly recite the Mantra, beginning with the Tāra[1] and ending with the Prāṇa-bīja,[2] a hundred times, and then pronounce the following Mantra over the elements.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना।। २१४।।

brahmārpaṇaṁ brahmahavirbrahmāgnau brahmaṇā hutam/
brahmaiva tena gantavyaṁ brahmakarmasamādhinā//

मन्त्रमेवाह ब्रह्मार्पणमिति।

Mantra

The act of offering is Brahman. The offering itself is Brahman. Into the Fire which is Brahman offering is made by him who is Brahman. By him alone, who is absorbed in the offering to Brahman, is unity with Brahman attained[3].

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1. Oṁ.
2. That is, Haṁsaḥ—the Mantra, "Oṁ Haṁsaḥ." The Haṁsa-Mantra is called Ajapā. Haṁsa is Prāṇa-bīja (Life mantra). Ha is outgoing breath and Sa=Indrawn breath. Breathing is the Mantra which is constantly said of itself; Haṅkāreṇa bahir yāti saḥ-kāreṇa viśet punaḥ. According to some Saḥ is the outgoing and Haṁ the indrawn breath.
3. Brahmārpaṇaṁ Brahma-havir Brahmāgnau Brahmaṇā hutaṁ, Brahmaiva tena gantavyaṁ Brahma-karma-samādhinā. *vide ante*, p. 80.

सप्तधा वा त्रिधा जप्त्वा तानि सर्वाणि शोधयेत्।। २१५।।

saptadhā vā tridhā japtvā tāni sarvāṇi śodhayet//

सप्तवेति। इमं मन्त्रं सप्तधा त्रिधा वा जप्त्वा सर्वाणि तानि मद्यादीनि शोधयेत्।

All the elements should be purified by the inward recitation of this Mantra seven or three times.

ततो ब्राह्मेण मनुना समर्प्य परमात्मने।
ब्रह्मज्ञैः साधकैः सार्द्धं विदध्यात् पानभोजनम्।। २१६।।

tato brāhmeṇa manunā samarpya paramātmane/
brahmajñaiḥ sādhakaiḥ sārddhaṁ vidadhyāt pānabhojanam//

ब्राह्मेण मनुना ओँ सच्चिदेकं ब्रह्मेति मन्त्रेण।

Then, with the Brahma-Mantra,[1] making an offering of the food and drink to the Supreme Spirit, he should partake thereof with the other Sādhakas, Knowers of the Brahman.

ब्रह्मचक्रे महेशानि वर्णभेदं विवर्जयेत्।
न देशकालनियमो न पात्रनियमस्तथा।। २१७।।
ये कुर्वन्ति नरा मूढा दिव्यचक्रे प्रमादतः।
कुलभेदं वर्णभेदं ते गच्छन्त्यधमां गतिम्।। २१८।।

brahmacakre maheśāni varṇabhedaṁ vivarjayet/
na deśakālaniyamo na pātraniyamastathā//
ye kurvanti narā mūḍhā divyacakre pramādataḥ/
kulabhedaṁ varṇabhedaṁ te gacchantyadhamāṁ gatim//

O Great Queen![2] there is no distinction of caste in the Brahma Circle,[3] nor rule as to place or time or cup.[4] The foolish men who in their ignorance, make distinctions of birth[5] or

1. That is, Oṁ sachidekaṁ Brahma. The words "Brahmaṇi arpaṇaṁ astu" are also added.
2. Maheśāni.
3. That is, Tattva-cakra.
4. Pātra *(Tarkālaṅkāra)*. It may also mean worthiness—that is, there is to be no distinction as to persons deserving, or underserving, to take part in the Cakra. The expression Deśa-kāla-pātra is very often used, and there it means the worth of the person one deals with.
5. Kula—family, or rank.

caste[1] when seated in the Divya-cakra go upon the downward path[2].

अतः सर्वप्रयत्नेन ब्रह्मज्ञैः साधकोत्तमैः।
तत्त्वचक्रमनुष्ठेयं धर्मकामार्थमुक्त्ये।। २१९।।

ataḥ sarvaprayatnena brahmajñaiḥ sādhakottamaiḥ/
tattvacakramanuṣṭheyaṁ dharmakāmārthamuktye//

ब्रह्मचक्रे तत्त्वचक्रे।

And therefore should those excellent worshippers, possessed of the Knowledge that the Supreme Brahman pervades all things, perform the rites of the Tattva Circle with every care for the attainment of religious merit, fulfilment of desire, wealth, and Liberation[3].

श्रीदेव्युवाच

गृहस्थानामशेषेण धर्मानकथयत् प्रभो।
संन्यासविहितात् धर्मान् कृपया वक्तुमर्हसि।। २२०।।

śrīdevyuvāca
gṛhasthānāmaśeṣeṇa dharmānakathayat prabho/
saṁnyāsavihitāt dharmān kṛpayā vaktumarhasi//

एवमशेषान् गृहस्थधर्मान् श्रुत्वा अधूना संन्यासिधर्मान् श्रोतुमिच्छन्ती श्रीदेव्युवाच गृहस्थानामित्यादि।

Śrī Devī said :

Lord! Thou bast spoken in full of the duties of the house-holder; it now behoves Thee kindly to speak of the duties appropriate to the ascetic life[4].

श्रीसदाशिव उवाच

अवधूताश्रमो देवि कलौ संन्यास उच्यते।
विधिना येन कर्त्तव्यस्तत् सर्वं शृणु साम्प्रतम्।। २२१।।

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1. Varuṇa.
2. Adhamā-gati.
3. Dharma, Artha, Kāma, Mokṣa.
4. Saṁnyāsa.

śrīsadāśiva uvāca

avadhūtāśramo devi kalau saṁnyāsa ucyate/
vidhinā yena karttavyastat sarvaṁ śṛṇu sāmpratam//

एवं प्रेरितः सन् श्रीसदाशिव उवाच अवधूतेत्यादि। तत् विधानम् साम्प्रतमिदानीम्।

Śrī Sadāśiva said :

Devī! the stage of life of an Avadhūta[1] is in the Kali Age called Saṁnyāsa. Now listen while I tell Thee what should be done.

ब्रह्मज्ञाने समुत्पन्ने विरते सर्वकर्मणि।
अध्यात्मविद्यानिपुणः संन्यासाश्रममाश्रयेत्।। २२२।।

brahmajñāne samutpanne virate sarvakarmaṇi/
adhyātmavidyānipuṇaḥ saṁnyāsāśramamāśrayet//

When a man who is versed in Spiritual Wisdom[2] acquires Brahman knowledge, and distaste for all Karma he should seek refuge in the life of an ascetic.

विहाय वृद्धौ पितरौ शिशुं भार्यां पतिव्रताम्।
त्यक्त्वाऽसमर्थान् बन्धूंश्च प्रव्रजन्नारकी भवेत्।। २२३।।

vihāya vṛddhau pitarau śiśuṁ bhāryāṁ pativratām/
tyaktvā'samarthān bandhūṁśca pravrajannārakī bhavet//

If, however, one abandons an old mother or father, infant children and a devoted wife, or helpless dependents, and adopts the life of a wandering mendicant, one goes to Hell[3].

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1. Avadhūtāśrama (Avadhūta+Āśrama). Avadhūta=Ava+dhū+kta= Shaken off, rejected; hence, one who has separated himself from the world (see p. 400, note 2, and *Śakti and Śākta*). Āśrama=hermitage, place of rest or refuge, also stage of life.
2. Adhyātma-vidyā-nipuṇa=Ātma-vidyābhijña.
3. See *Bhakta*, p. 418. *Tarkālaṅkāra* says that Veda teaches and when there arises the sense of detachment in a man he should take the ascetic path (Saṁnyāsa). The verse may seem to conflict with this. But the answer is that the prohibition there does not apply where there is intense dispassion (Vairāgya such as that of Śuka-deva, Buddha-deva, Caitanya, Śaṅkarācārya and other great men like them).

ब्राह्मणः क्षत्रियो वैश्यः शूद्रः सामान्य एव च।
कुलावधूतसंस्कारे पञ्चानामधिकारिता।। २२४।।

brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdraḥ sāmānya eva ca/
kulāvadhūtasaṁskāre pañcānāmadhikāritā//

संन्यासग्रहणविधानमेवाह ब्रह्मज्ञाने इत्यादिभिः। अध्यात्मविद्यानिपुणः आत्मविद्याभिज्ञः।

All, whether Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, or Sāmānya, are equally entitled to take part in the purificatory ceremony of the Kula ascetic[1].

सम्पाद्य गृहकर्माणि परितोष्याऽपरानपि।
निर्ममो निलयाद्गच्छेन्निष्कामो विजितेन्द्रियः।। २२५।।

sampādya gṛhakarmāṇi paritoṣyā'parānapi/
nirmamo nilayādgacchenniṣkāmo vijitendriyaḥ//

सम्पाद्य साधयित्वा। अपरान् पित्रादिभिन्नान्। निर्ममः गृहादिविषयममताशून्यः निलयात् गृहात्।

After the performance of all the duties of a householder, and after satisfying all dependants and others,[2] one should go forth from his house, indifferent, free from desires, with all his senses conquered.

आहूय स्वजनान् बन्धून् ग्रामस्थान् प्रतिवासिनः।
प्रीत्याऽनुमतिमन्विच्छेत् गृहाज्जिगमिषुर्जनः।। २२६।।

āhūya svajanān bandhūn grāmasthān prativāsinaḥ/
prītyā'numatimanvicchet gṛhājjigamiṣurjanaḥ//

अनुमतिमन्विच्छेत् अनुज्ञामादद्यात्।

He who wishes thus to leave his house should call together his kinsmen and friends, his neighbours and men of his village, and lovingly ask of them their permission.

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1. Kulāvadhūta-saṁskāra, or purificatory rites upon entrance into life of an Avadhūta.
2. Literally, persons outside the domestic circle.

तेषामनुज्ञामादाय प्रणम्य परदेवताम्।
ग्रामं प्रदक्षिणीकृत्य निरपेक्षो गृहादियात्।। २२७।।

teṣāmanujñāmādāya praṇamya paradevatām/
grāmaṁ pradakṣiṇīkṛtya nirapekṣo gṛhādiyāt//

निरपेक्षः निष्पृहः। इयात् गच्छेत्।

Having obtained it, and made obeisance to his Iṣṭa-devatā,[1] he should go round his village, and then without attachment, set forth from his house.

मुक्तः संसारपाशेभ्यः परमानन्दनिर्वृतः।
कुलावधूतं ब्रह्मज्ञं गत्वा संप्रार्थयेदिदम्।। २२८।।

muktaḥ saṁsārapāśebhyaḥ paramānandnirvṛtaḥ/
kulāvadhūtaṁ brahmajñaṁ gatvā saṁprārthayedidam//

परमानन्दनिर्वृत्तः परमानन्दे निमग्नः।

Liberated from the bonds of household life, and immersed in exceeding joy,[2] he should approach a Kula ascetic of divine knowledge, and pray to him as follows :

गृहाश्रमे परब्रह्मन् ममैतद्विगतं वयः।
प्रसादं कुरु मे नाथ संन्यासग्रहणं प्रति।। २२९।।

gṛhāśrame parabrahman ṃamaitadvigataṁ vayaḥ/
prasādaṁ kuru me nātha saṁnyāsagrahaṇaṁ prati//

यत् प्रार्थयेत् तदाह गृहाश्रमे इत्यादिना।

O Supreme Brahman! all this life of mine has been spent in the discharge of household duties. Do Thou, O Lord! be gracious to me in this my adoption of the life of an ascetic.

निवृत्तगृहकर्माणं विचार्य विधिवद्गुरुः।
शान्तं विवेकिनं वीक्ष्य द्वितीयाश्रममादिशेत्।। २३०।।

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1. The text has Para-devatā, which literally means the Supreme Deva (Brahman), but which is translated by *Takālaṅkāra* as Abhīṣṭa-devatā (or Iṣṭa-devatā), such Devatā being to each worshipper his Supreme Devatā. So far as the Tantra is concerned the Iṣṭa-devatā is either the Brahman or Supreme Devī-Kālikā.
2. Paramānanda, or in the Brahman who is Supreme Bliss.

nivṛttagṛhakarmāṇaṁ vicārya vidhivadguruḥ/
śāntaṁ vivekinaṁ vīkṣya dvitīyāśramamādiśet//

शान्तम् उपरतचित्तम्।

The religious Preceptor[1] should thereupon satisfy himself that the disciple's duties as a householder have all been accomplished, and, on finding him to be of calm mind and full of' discernment, initiate him into the second stage.

ततः शिष्यः कृतस्नानो यतात्मा विहिताह्निकः।
ऋणत्रयविमुक्त्यर्थं देवर्षीनर्चयेत् पितॄन्।। २३१।।

tataḥ śiṣyaḥ kṛtasnāno yatātmā vihitāhnikaḥ/
ṛṇatrayavimuktyarthaṁ devarṣīnarcayet pitṝn//

तत इति। ततः परं यतात्मा संयतमनाः शिष्यः कृतस्नानो विहिताह्निकश्च भूत्वा ऋणत्रयविमुक्त्यर्थं देवर्षीन् देवान् ऋषीन् पितॄश्चार्चयेत् पूजयेत्।

The disciple should then, with a well-controlled mind, make his ablutions and say his daily prayer, and then, with the object of being absolved from the threefold debt[2] due to them, worship the Devas, the Ṛṣis,[3] and the Pitṛs.

देवा ब्रह्मा च विष्णुश्च रुद्रश्च स्वगणैः सह।
ऋषयः सनकाद्याश्च देवब्रह्मर्षयस्तथा ।। २३२।।

devā brahmā ca viṣṇuśca rudraśca svagaṇaiḥ saha/
ṛṣayaḥ sanakādyāśca devabrahmarṣayastathā//

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1. Guru.
2. The threefold debt is that due to the Devas, Ṛṣis, and Pitṛs for protection, teaching, parentage; the fourth debt (Mānava) is that to men for their help. The first is discharged by Yajña, the second by Brahmacarya, the third by giving birth to children, and the fourth by the performance of the duties of the Āśrama.
3. Ṛṣi according to some comes from that root Dṛś=to see for they are seers. Vācaspatya derives it from root Ṛṣ=to go, that is, one who has gone to the end of Saṁsāra by Jñāna is a Ṛṣi. *Bhāratī* classifies them as follows: the highest are the mānasa-putras of Brahmā who are Sanaka, Sanandana, Sanātana and others. The second class are the Devarṣis—Nārada and others. The third class are the Brahmarṣis Bhṛgu and others. Others give a different classification, Bhṛgu is there a Mānasa-putra which is then the same as Brahmarṣi. Another class of Ṛṣis is the King's who are Ṛṣis (Rājarṣi).

ऋणविमुक्त्यर्थं ये देवा ऋषयश्च पूज्यास्तानाह देवा इत्यादिना। ब्रह्मा च विष्णुश्च स्वगणैः सह रुद्रश्चैते देवाः संन्यासकर्मणि पूज्याः। सनक आद्यो येषां ते सनकाद्याः सनकसनन्दनसनातनाद्याः सनकसजातीया ऋषयः तथा देवर्षयो नारदादयो ब्रह्मर्षयो भृग्वादयश्च पूज्याः।

By the Devas are meant Brahmā, Viṣṇu, and Rudra, with their followers[1]; by the Ṛṣis[2] are meant Sanaka and others, as also the Devarṣis[2] and the Brahmarṣis[2].

अत्र ये पितरः पूज्या वक्ष्यामि शृणु तानपि।। २३३।।

atra ye pitaraḥ pūjyā vakṣyāmi śṛṇu tānapi//

अत्र संन्यासकर्मणि।

Listen whilst I now enumerate the Ancestors[3] who should be worshipped.

पिता पितामहश्चैव प्रपितामह एव च।
माता पितामही देवि तथैव प्रपितामही।
मातामहादयोऽप्येवं मातामह्यादयोऽपि च।। २३४।।

pitā pitāmahaścaiva prapitāmaha eva ca/
mātā pitāmahī devi tathaiva prapitāmahī/
mātāmahādayo'pyevaṁ mātāmahyādayo'pi ca//

ऋणविमुक्त्यर्थं पूज्यान् पितृनेवाह पितेत्यादिना सार्द्धेना। एवं पित्रादिवन्माता-महादयोऽपि पूज्याः एवमन्वयः। आदिना प्रमातामहवृद्धप्रमातामहयोः प्रमातामहीवृद्ध-प्रमातामह्योश्च ग्रहणम्।

The father, paternal grandfather. paternal great-grand-father, mother, the maternal grandfather, and others in the ascending line, and the maternal grandmother and others in the ascending line.

प्राच्यामृषीन् यजेद्देवान् दक्षिणस्यां पितॄन् यजेत्।
मातामहान् प्रतीच्याञ्च पूजयेन्न्यासकर्मणि।। २३५।।

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1. *Bhāratī* says that "their followers" should be "his", that is, Rudra's followers.
2. See p. 473 note 3.
3. Pitṛs.

prācyāmṛṣīn yajeddevān dakṣiṇasyāṁ pitṝn yajet/
mātāmahān pratīcyāñca pūjayennyāsakarmaṇi//

ननु कस्यां कस्यां दिशि देवानृषीन्। पितृंश्च पूजयेदित्यपेक्षायामाह प्राच्यामित्यादि। संन्यासकर्मणि देवानृषींश्च प्राच्यां पूर्वस्यां दिशि यजेत्। दक्षिणस्यां दिशि पितॄन् पित्रादीन् यजेत्। प्रतीच्यां पश्चिमायां दिशि मातामहान्मातामहप्रभृतीन् यजेत् पूजयेत्।

At the time of adoption of the life of an ascetic,[1] the Devas and Ṛṣis should be worshipped in the East, the paternal ancestors in in the South, the maternal ancestors in the West.

पूर्वादिक्रमतो दद्यादासनानां द्वयं द्वयम्।
देवादीन् क्रमतस्तत्राऽऽवाह्य पूजां समाचरेत्।। २३६।।

pūrvādikramato dadyādāsanānāṁ dvayaṁ dvayam/
devādīn kramatastatrā''vāhya pūjāṁ samācaret//

अथ संक्षेपतो देवादीनां पूजाया विधानमाह पूर्वादिक्रमत इत्यादिभिः। पूर्वादिक्रमतः पूर्वादिक्रमेण तिसृषु दिक्ष्वासनानां द्वयं द्वयं दद्यात्। तत्रासनानां द्वये द्वये क्रमतो देवादीनावाह्य तेषां पूजां समाचरेत् कुर्यात्।

Spreading two seats on each of these sides, beginning from the East, and invoking the Devas and others thereto, they should there be worshipped[2].

समर्च्य विधिवत्तेभ्यः पिण्डान् दद्यात् पृथक् पृथक्।
पिण्डप्रदानविधिना दत्त्वा पिण्डं यथाक्रमम्।
कृताञ्जलिपुटो भूत्वा प्रार्थयेत् पितृदेवताः।। २३७।।

samarcya vidhivattebhyaḥ piṇḍān dadyāt pṛthak pṛthak/
piṇḍapradānavidhinā dattvā piṇḍaṁ yathākramam/
kṛtāñjaliputo bhūtvā prārthayet pitṛdevatāḥ//

समर्च्येत्यादि। देवर्षिपितॄन् विधिवत् समर्च्य तेभ्यो देवर्षिपितृभ्यः पृथक् पृथक् पिण्डान् विधिवद्दद्यात्। वक्ष्यमाणेन पिण्डप्रदानविधिना देवादिभ्यो यथाक्रमं पिण्डं दत्त्वा कृताञ्जलिपुटो भूत्वा पितृदेवताः प्रार्थयेत्।

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1. Nyāsa-karma=Saṁnyāsa-karma.
2. That is, the Devas and Ṛṣis in the East, the paternal Ancestors in the South, and the maternal Ancestors in the West. And each should be worshipped there separately.

Having worshipped them in proper form, Piṇḍas[1] should be offered to each of them separately according to the rules relating thereto. And then, with folded palms, let the disciple thus supplicate the Devas and Ancestors :

तृप्यध्वं पितरो देवा देवर्षिमातृका गणाः।
गुणातीतपदे यूयमनृणीकुरुताऽचिरात्।। २३८।।

tṛpyadhvaṁ pitaro devā devarṣimātṛkā gaṇāḥ/
guṇātītapade yūyamanṛṇīkurutā'cirāt//

Mantra

O Fathers! O Devas ! O Ṛṣis ! O Mothers! be you satisfied. Do you absolve me, about to enter upon the path of Renunciation[2] from all debts[3].

इत्यानृण्यमर्थयित्वा प्रणम्यं च पुनः पुनः।
ऋणत्रयविनिर्मुक्त आत्मश्राद्धं प्रकल्पयेत्।। २३९।।

ityānṛṇyamarthayitvā praṇamyaṁ ca punaḥ punaḥ/
ṛṇatrayavinirmukta ātmaśrāddhaṁ prakalpayet//

किं प्रार्थयेत्तत्राह तृप्यध्वमित्यादि। हे पितरो देवा देवर्षयो मातृगणाश्च यूयं तृप्यध्वं गुणातीतपदे अतिक्रान्तगुणे पदे व्रजन्तं मामचिरादतिशीघ्रमेव यूयमनृणी कूरुत।

Having thus prayed to be free from all debts, bowing again and again, and being thus freed of all debts, he should perform his own funeral rites[4].

पिता ह्यात्मैव सर्वेषां तत्पिता प्रपितामहः।
आत्मन्यात्मार्पणार्थाय कुर्यादात्मक्रियां सुधीः।। २४०।।

pitā hyātmaiva sarveṣāṁ tatpitā prapitāmahaḥ/
ātmanyātmārpaṇārthāya kuryādātmakriyāṁ sudhīḥ//

आत्मश्राद्धकरणे हेतुं दर्शयन्नाह पिता हीत्यादि। हि यतः सर्वेषामात्मैव पिता तत्पिता पितामहः प्रपितामहश्च स्यात् अतः आत्मनि परमात्मनि आत्मनोऽर्पणार्थाय सुधीर्विद्वान् आत्मक्रियां कुर्यात्।

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1. Funeral cakes.
2. Guṇātīta-pada—literally, beyond the life of attrubutes.
3. *Vide* verse 232, *ante.*
4. Śrāddha in order to realize his severance from the world and o consign the individual Self (Ātmā) into the Supreme Self (paramātmā).

The father and paternal grandfather and great-grandfather are one's Self. In offering, therefore, the individual Self to the Supreme Spirit, he who is wise should perform his own funeral rites.

उत्तराभिमुखो भूत्वा पूर्ववत् कल्पितासने।
आवाह्याऽऽत्मपितॄन् देवि दद्यात् पिण्डं समर्चयन्।। २४१।।

uttarābhimukho bhūtvā pūrvavat kalpitāsane/
āvāhyā''tmapitṝn devi dadyāt piṇḍaṁ samarcayan//

संक्षेपतः आत्मनश्च श्राद्धस्य विधानमाह उत्तराभिमुख इत्यादिना। आत्मपितॄन् आत्मस्वरूपान् पित्रादीन्।

O Devī! sitting with his face to the North, and invoking the spirits of his ancestors[1] upon the seats which he has prepared for them, he should, after doing them homage, offer the funeral cakes[2].

प्रागग्रान् दक्षिणाग्रांश्च पश्चिमाग्रान् यथाक्रमात्।
पिण्डार्थमास्तरेद्दर्भानुदगग्रान् स्वकर्मणि।। २४२।।

prāgagrān dakṣiṇāgrāṁśca paścimāgrān yathākramāt/
piṇḍārthamāstareddarbhānudagagrān svakarmaṇi//

In so offering he should spread Kuśa grass with the ends towards the East,[3] South,[4] West,[5] and towards the North for himself[6].

समाप्य श्राद्धकर्माणि गुरुदर्शितवर्त्मना।
युयुक्षुश्चित्तशुद्ध्यर्थमिमं मन्त्रं शतं जपेत्।। २४३।।

samāpya śrāddhakarmāṇi gurudarśitavartmanā/
yuyukṣuścittaśuddhyarthamimaṁ mantraṁ śataṁ japet//

प्रागग्रानिति। पिण्डार्थं देवर्षिपित्रुद्देश्यकपिण्डदानार्थं यथाक्रमात् क्रमेणैव प्राक्

1. Who are his Sva-rūpa (Bhāratī).
2. Piṇḍa.
3. For the Devas the Ṛṣis. The Piṇḍas are placed on the Kuśa grass.
4. For the paternal Ancestors.
5. For the maternal Ancestors.
6. For his own Śrāddha, offering Piṇḍa to himself as dead.

प्राच्यां दिश्यग्राणि येषां तान् प्रागग्रान् दक्षिणाग्रान् पश्चिमाग्रांश्च दर्भान् कुशानास्तरे-दाच्छादयेत्। स्वकर्मणि आत्मश्राद्धक्रियायां तु उदक् उदीच्यामग्राणि येषां तथाभूतान् दर्भानास्तरेत्।

After completion, according to the directions of the Guru, of the funeral rites, the seeker after Liberation should, in order to purify his heart inwardly, recite the following Mantra a hundred times :

ह्रीँ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्द्धनम्।
ऊर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय माऽमृतात्।। २४४।।

hrīṁ tryambakaṁ yajāmahe sugandhiṁ puṣṭivarddhanam/
ūrvārukamiva bandhanān mṛtyormukṣīya mā'mṛtāt//

तमेव मन्त्रमाह ह्रीँ त्र्यम्बकमित्यादिकम्।

Mantra

Hrīṁ, Let us worship Tryaṁbaka,[1] sweet-scented increaser of nourishment. May He free us from the bond of death just as the Urvaruka[2] is freed of its stalk. May He not cast us away from immortality.

उपासनानुसारेण वेद्यां मण्डलपूर्वकम्।
संस्थाप्य कलशं तत्र गुरुः पूजां समारभेत्।। २४५।।

upāsanānusāreṇa vedyāṁ maṇḍalapūrvakam/
saṁsthāpya kalaśaṁ tatra guruḥ pūjāṁ samārabhet//

उपासनेत्यादि। ततः उपासनाया अनुसारेण रचितायां वेद्यां मण्डलपूर्वकं कलशं संस्थाप्य तत्र कलशे शिष्यस्येष्टदेवतायाः पूजां गुरुः समारभेत्।

Then the reiigious Preceptor[3] should draw a Maṇḍala[4] on

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1. Tryaṁbaka, which, according to Tarkālaṅkāra, means the Father of the three Devas—Brahmā, Viṣṇu, and Rudra—though the Ṛg-vidhāna uses it as an equivalent of Mahādeva (See Chpater v. 210).
2. A kind of melon (see as to mantra, Ṛg-veda, vii, 59, 12). See *ante*, p. 261.
3. Guru.
4. Maṇḍala, or diagram which should be that of the Iṣṭa-devatā of the disciple.

the altar of a shape in accordance with the form of worship of the Iṣṭa-devatā of the Sādhaka,[1] and then place the jar on the altar and commence worship.

ततस्तु परमं ब्रह्म ध्यात्वा शाम्भववर्त्मना।
विधाय पूजां ब्रह्मज्ञो वह्निस्थापनमाचरेत्।। २४६।।

tatastu paramaṁ brahma dhyātvā śāmbhavavartmanā/
vidhāya pūjāṁ brahmajño vahnisthāpanamācaret//

ततस्त्विति। ततस्तु शिष्येष्टदेवतापूजनादनन्तरं तु ब्रह्मज्ञो गुरुः परमं ब्रह्म ध्यात्वा शाम्भववर्त्मना तस्य पूजां च विधाय वेद्यां वह्निस्थापनमाचरेत् कुर्यात्।

Then the Guru, possessed of Brahma knowledge, should meditate upon and worship the Supreme Spirit in the manner prescribed by Śaṁbhu, and place fire on the altar.

प्रागुक्तसंस्कृते वह्नौ स्वकल्पोक्ताहुतिं गुरुः।
दत्त्वा शिष्यं समाहूय साकल्यं हावयेत्तु तम्।। २४७।।

prāguktasaṁskṛte vahnau svakalpoktāhutiṁ guruḥ/
dattvā śiṣyaṁ samāhūya sākalyaṁ hāvayettu tam//

प्रागुक्तेत्यादि। ततः प्रागुक्तेन विधिना संस्कृते वह्नौ स्वकल्पोक्ताहुतिं स्वस्वकल्पे उक्तामाहुतिं दत्त्वा गुरुस्तं शिष्यं समाहूय तेन साकल्यमग्नौ हावयेत्।

The Guru should then offer unto the fire so sanctified the oblation according to his own Kalpa,[2] and then make his disciple perform the complete Homa[3].

आदौ व्याहृतिभिर्हुत्वा प्राणहोमं प्रकल्पयेत्।
प्राणापानौ समानश्चोदानव्यानौ च वायवः।। २४८।।

ādau vyāhṛtibhirhutvā prāṇahomaṁ prakalpayet/
prāṇāpānau samānaścodānavyānau ca vāyavaḥ//

आदाविति। आदौ प्रथमतो भूरादिभिर्व्याहृतिभिः साकल्यं हुत्वा ततः प्राणहोमं शरीरस्थप्राणादिपञ्चवायुहोमं प्रकल्पयेत् कुर्यात्। होतव्यान् प्राणादीन् पञ्चवायूनाह प्राणेत्याद्यर्द्धेन।

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1. That is, the shape of the figure will vary with the Devatā worshipped. The Vedī or altar should be made according to the form of worship.
2. See *post*, under ch. x, v. 139.
3. Sākala-Homa—the universal oblation or sacrifice to Fire.

He should first offer oblation with the Vyāhṛtis, and then with the vital airs, Prāṇa, Apāna, Samāna, Udāna, Vyāna[1].

तत्त्वहोमं ततः कुर्याद्देहात्माध्यासमुक्तये।
पृथिवी सलिलं वह्निर्वायुराकाशमेव च।। २४९।।

tattvahomaṁ tataḥ kuryāddehātmādhyāsamuktaye/
pṛthivī salilaṁ vahnirvāyurākāśameva ca//

तत्वेति। ततः परं देहात्माध्यासमुक्तये शरीरनिष्ठात्मत्वज्ञानविमुक्त्यर्थं यथाक्रमं तत्त्वहोमं पृथ्वीजलादिचतुर्विंशतितत्त्वहवनं कुर्यात्। क्रमेणैव हवनीयानि चतुर्विंशति-तत्त्वान्येवाह पृथिवीत्यादिनाऽहङ्कार इत्यन्तेन किञ्चिदधिकेन सपादद्वयेन।

गन्धो रसश्च रूपश्च स्पर्शः शब्दो यथाक्रमात्।
ततो वाक्पाणिपादाश्च पायूपस्थौ ततः परम्।। २५०।।

श्रोत्रं त्वङ्नयनं जिह्वा घ्राणं बुद्धीन्द्रियाणि च।
मनो बुद्धिश्च चित्तञ्चाहङ्कारो देहजाः क्रियाः।। २५१।।

gandho rasaśca rūpaśca sparśaḥ śabdo yathākramāt/
tato vākpāṇipādāśca pāyūpasthau tataḥ param//
śrotraṁ tvaṅnayanaṁ jihvā ghrāṇaṁ buddhīndriyāṇi ca/
mano buddhiśca cittañcāhaṅkāro dehajāḥ kriyāḥ//

गन्ध इत्यादि। पृथिव्यादिपञ्चतत्त्वहवनानन्तरं गन्धादिपञ्चतत्त्वानि यथाक्रमात् होतव्यानि। ततो वागादिपञ्चकर्मेन्द्रियाणि हवनीयानि। ततः परं श्रोत्रादीनि पञ्चबुद्धीन्द्रि-याणि होतव्यानि। ततो मन आदीनि चत्वारि तत्त्वानि हवनीयानि। ततो देहजाः क्रियाः होतव्याः।

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि यानि च।। २५२।।

sarvāṇīndriyakarmāṇi prāṇakarmāṇi yāni ca//

सर्वाणीति। ततः सर्वाणीन्द्रियकर्माणि यानि च प्राणकर्माणि तान्यपि हवनीयानि।

एतानि मे पदान्ते च शुद्ध्यन्तां पदमुच्चरेत्।
ह्रीँ ज्योतिरहं विरजा विपाप्मा भूयासमित्यपि।। २५३।।

etāni me padānte ca śuddhyantāṁ padamuccaret/
hrīṁ jyotirahaṁ virajā vipāpmā bhūyāsamityapi//

प्राणादिपञ्चवायूनां पृथिव्यादिचतुर्विंतितत्त्वानां देहजक्रियाणां सर्वेन्द्रियकर्मणां

1. The Vyāhṛti are Bhūḥ, Bhuvaḥ, Svaḥ. See p. 483, note 1.

प्राणादिवायुकर्मणाञ्च होमस्य मन्त्रमाह एतानीत्यादिना। पूर्वं एतानि मे इत्युच्चरेत्। तत्पदान्ते च शुद्ध्यन्तामिति पदमुच्चरेत्। ततो ह्रीँ ज्योतिरहं विरजा विपाप्मा भूयासमित्युच्चरेत्। ततो द्विठः स्वाहेत्यप्युच्चरेत्। योजनया एतानि मे शुद्ध्यन्तां ह्रीँ ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहेति मन्त्रो जातः। अनेनैव प्राणादीनि प्राणकर्मपर्यन्तानि सर्वाणि जुहुयात्। यथा प्राणापानसमानोदानव्याना मे शुद्ध्यन्तां ह्रीँ ज्योतिरहं विरजा विपाप्मा भूयासं स्वाहेति प्राणादीन् जुहुयादिति। एवं सर्वत्र योजना।

For the destruction of the false belief that the body, whether gross or subtle, is the Ātmā, the Tattva-Homa[1] should be performed, uttering the following words :

Mantra

"Earth, Water, Fire, Air, Ether; (then) Smell, Taste, Vision, Touch, Hearing; (then) Mouth, Hands, Feet, Anus, and Organ of generation; (then) Ears, Skin, Eyes, Tongue, and Smell; (then) Manas, Buddhi, Ahaṅkāra, and Citta;[2] (and lastly) all involuntary acts, the functions of the senses and of life,[3]

He should then say (after each group) :

"May all these of mine be purified;" (adding)

"Hrīṁ :[4] I am the Light, may I be free from Desire[5] and from the Sin of Ignorance : Svāhā"[6].

चतुर्विंशतितत्त्वानि कर्माणि दैहिकानि च।
हुत्वाऽग्नौ निष्क्रियो देहं मृतवच्चिन्तयेत्ततः।। २५४।।

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1. *Cf.* Tattva-śuddhi, Chapter VI, verse 53.
2. Constituting the mental Self, or Antaḥkaraṇa.
3. The twenty-four Tattvas have been grouped under their different heads—(five) Pṛthivī, Salila, Vahni, Vāyu, Ākāśa; (five) Gandha, Rasa, Rūpa, Sparśa, Śabda; (five) Vāk, Pāṇi, Pāda, Pāyu, Upastha; (five) Śrotra, Tvak, Nayana, Jihvā, Ghrāṇa; (four) Manas, Buddhi, Citta, Ahaṅkāra.
4. Or Mahā-māyā. The union of Cit (Śiva) and (Śakti) that is "May I be like unto the universal Caitanya united with Hrīṁ."
5. Virajā, that is free from Rajoguṇa which is the impulse to action.
6. Vipāpmā, the "Sin" being Avidyā. This should be repeated at the end of each of the seven groups and an oblation made into fire. The seven groups include that of the vital airs. This rite resembles Tattva-śuddhi. See p. 284, note 4, *Cf.* A. Avalon's *Serpent Power*, v. 40.

caturviṁśatitattvāni karmāṇi daihikāni ca/
hutvā'gnau niṣkriyo dehaṁ mṛtavaccintayettataḥ//

चतुर्विंशतीत्यादि। एवं चतुर्विंशतितत्त्वानि दैहिकानि कर्माणि चाग्नौ हुत्वा निष्क्रियः क्रियाभ्यश्च निष्क्रान्तो भूत्वा ततो देहं मृतवच्चिन्तयेत्।

Having consigned as oblations into the fire the twentyfour Tattvas and the functions of the body, he who is now actionless should consider his body as dead.

विभाव्य मृतवत् कायं रहितं सर्वकर्मणा।
स्मरंस्तत् परमं ब्रह्म यज्ञसूत्रं समुद्धरेत्।। २५५।।

vibhāvya mṛtavat kāyaṁ rahitaṁ sarvakarmaṇā/
smaraṁstat paramaṁ brahma yajñasūtraṁ samuddharet//

विभाव्येति। सर्वकर्मणा रहितं मृतवच्च कायं देहं विभाव्य विचिन्त्य तत् जगत्कारणत्वेनातिप्रसिद्धं परमं ब्रह्म स्मरन् सन् यज्ञसूत्रं यज्ञोपवीतं समुद्धरेत् उरःस्थलात् स्कन्धं नयेत्।

Considering his body as dead and devoid of all function, and calling to mind the Supreme Brahman, let him take off his sacred thread.

ऐँ क्लीँ हूँ इति मन्त्रेण स्कन्धादुत्तार्य तत्त्ववित्।
यज्ञसूत्रं करे कृत्वा पठित्वा व्याहृतित्रयम्।
वह्निजायां समुच्चार्य घृताक्तमनले क्षिपेत्।। २५६।।

aiṁ klīṁ hūṁ iti mantreṇa skandhāduttārya tattvavit/
yajñasūtraṁ kare kṛtvā paṭhitvā vyāhṛtitrayam/
vahnijāyāṁ samuccārya ghṛtāktamanale kṣipet//

ऐमित्यादि। ततः तत्त्ववित् ब्रह्मविज्जनः ऐँ क्लीँ इमिति मन्त्रेण यज्ञसूत्रं स्कन्धादुत्तार्य करे हस्ते च कृत्वा व्याहृतित्रयं पठित्वा व्याहृतित्रयान्ते च वह्निजायां स्वाहेति पदं समुच्चार्य घृताक्तं घृतसंयुक्तं यज्ञसूत्रमनलेऽग्नौ क्षिपेत्।

He, the knower of the Tattva, should take it from his shoulder, uttering the

Mantra

Aiṁ Klīṁ Haṁsaḥ

Holding it in his hand while he recites the three Vyāhṛtis,[1] ending with Svāhā, let him throw it steeped in ghee into the fire.

हुत्वैवमुपवीतञ्च कामबीजं समुच्चरन्।
छित्वा शिखां करे कृत्वा घृतमध्ये नियोजयेत्।। २५७।।

hutvaivamupavītañca kāmabījaṁ samuccaran/
chitvā śikhāṁ kare kṛtvā ghṛtamadhye niyojayet//

हुत्वेति। एवं प्रकारेणोपवीतं यज्ञसूत्रमग्नौ हुत्वा कामबीजं क्लीमिति बीजं समुच्चरन् सन् शिखां छित्त्वा करे च कृत्वा घृतमध्ये नियोजयेत् स्थापयेत्।

Having thus offered the sacred thread as an oblation to the fire, he should, whilst uttering the Kāma-Bija[2] cut off his crown-lock[3] and take and place it in the ghee[4] [with the]

ब्रह्मपुत्रि शिखे त्वं हि बालरूपा तपस्विनी।
दीयते पावके स्थानं गच्छ देवि नमोऽस्तु ते।। २५८।।

brahmaputri śikhe tvaṁ hi bālarūpā tapasvinī/
dīyate pāvake sthānaṁ gaccha devi namo'stu te//

Mantra

O Crown Lock! Daughter of Brahman! thou art an ascetic[5] in the form of hair. I am now giving thee a place in the Purifying One.[6] Depart, O Devī! I make obesiance to thee.

कामं मायां कूर्चमन्त्रं वह्निजायामुदीरयन्।
तस्मिन् सुसंस्कृते वह्नौ शिखाहोमं समाचरेत्।। २५९।।

kāmaṁ māyāṁ kūrcamantraṁ vahnijāyāmudīrayan/
tasmin susaṁskṛte vahnau śikhāhomaṁ samācaret//

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1. The seven Lokas which are the seven limbs of Praṇava are collectively called Mahā-vyāhṛti. Homa with the first three is called Vyāhṛti Homa. The seven Lokas are: Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Jana, Tapas, Satya. They have their places in the human body. (See A. Avalon's *Serpent Power*).
2. Klīṁ.
3. See pp. 299, note 2, 384 note 4.
4. Clarified butter.
5. Tapasvinī—feminine of Tapas-vin, one who has performed penances.
6. Pāvaka=the purifier, *i.e.*, Fire.

He should then, whilst uttering the Kāma,[1] Māyā,[2] Kūrca,[3] and Astra[4] Bījas, ending with the Mantra Svāhā, make the Homa[5] sacrifice of that lock of hair in the sanctified fire.

शिखामाश्रित्य पितरो देवा देवर्षयस्तथा।
सर्वाण्याश्रमकर्माणि निवसन्ति शिखोपरि।। २६०।।

śikhāmāśritya pitaro devā devarṣayastathā/
sarvāṇyāśramakarmāṇi nivasanti śikhopari//

ब्रह्मेति। ततो ब्रह्मपुत्रि इत्याद्यं नमोऽस्तुते इत्यन्तं मन्त्रमुदीरयन् एतन्मन्त्रान्ते च कामं क्लीमितिमायां ह्रीमिति कूर्चं हूमिति अस्त्रं फडिति वह्नि जायां स्वाहेति च बीजं कीर्त्तयन् तस्मिन् सुसंस्कृते वह्नौ शिखाया होमंसमाचरेत् कुर्यात्।

The Pitṛs, Devas, and Devarṣis,[6] as also all acts performed in the worldly stage of life,[7] reside in that lock and have it as their support.

अतः सन्तर्प्य ताः सर्वा देवर्षिपितृदेवताः।
शिखासूत्रपरित्यागाद्देही ब्रह्ममयो भवेत्।। २६१।।

ataḥ santarpya tāḥ sarvā devarṣipitṛdevatāḥ/
śikhāsūtraparityāgāddehī brahmamayo bhavet//

ब्रह्ममयो ब्रह्मस्वरूपः।

Therefore the man who renounces the crown-lock and sacred thread after the performance of the oblation becomes one with Brahman.

यज्ञसूत्रशिखात्यागात् संन्यासः स्यात् द्विजन्मनाम्।
शूद्राणामितरेषाञ्च शिखां हुत्वैव संस्क्रिया।। २६२।।

yajñasūtraśikhātyāgāt saṁnyāsaḥ syāt dvijanmanām/
śūdrāṇāmitareṣāñca śikhāṁ hutvaiva saṁskriyā//

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1. Klīṁ.
2. Hrīṁ.
3. Hūṁ.
4. Phaṭ.
5. Śikhā-Homa.
6. See p. 473, no. 3.
7. Āśramas. Or "previos stage," if, as according to the Āgama, there, are, now, but two stages.

The twice-born enter the stage of an ascetic by renunciation of the crown-lock and sacred thread, and the Śūdras and Sāmānyas by the renunciation of the crown-lock[1] only.

ततो मुक्तशिखासूत्रः प्रणमेत् दण्डवद् गुरुम्।
गुरुरुत्थाप्य तं शिष्यं दक्षकर्णे वदेदिदम्।। २६३।।

tato muktaśikhāsūtraḥ praṇamet daṇḍavad gurum/
gururutthāpya taṁ śiṣyaṁ dakṣakarṇe vadedidam//

द्विजन्मनाम् ब्राह्मणक्षत्रियवैश्यानाम् इतरेषाम् वर्णसङ्कराणाम्।

तत्त्वमसि महाप्राज्ञ हंसः सोऽहं विभावय।
निर्ममो निरहङ्कारः स्वभावेन सुखं चर।। २६४।।

tattvamasi mahāprājña haṁsaḥ so'haṁ vibhāvaya/
nirmamo nirahaṅkāraḥ svabhāvena sukhaṁ cara//

ननु गुरुः शिष्यस्य दक्षिणे कर्णे किं वदेदित्यपेक्षायामाह तत्त्वमसीत्यादि। हे महाप्राज्ञ महामनीषिन् तत् जगत्कारणत्वेनातिप्रसिद्धं परं ब्रह्म त्वमेवासि अतोऽहमेव स परमात्मा स एवाहमस्मीति त्वं विभावय विचिन्तय। किञ्च निर्ममः पुत्रादिविषयकममताशून्यो निरहङ्कारो विद्यादिविषयनिमित्तकचित्तसनुन्नतिशून्यश्च सन् स्वभावेन सुखं यथा स्यात्तथा चर इतस्ततो गच्छ। अहमित्यस्यादेर्लोपस्त्वार्षः।

Then he whose crown-lock and sacred thread have been thus removed should make obeisance to the Guru, laying himself full length upon the ground. The Guru should then raise his disciple and say into his right ear : "O wise one! Thou art That.[2] Think within thyself 'I am He'[3] and 'He is I'.[4] Free from all attachments[5] and sense of Self,[6] do thou go as thou pleasest as moved thereto by thy nature"[7].

ततो घटञ्च वह्निञ्च विसृज्य ब्रह्मतत्त्ववित्।
आत्मस्वरूपं तं मत्वा प्रणमेच्छ्रसा गुरुः।। २६५।।

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1. These classes have no thread, which is worn by the "twice-born" only.
2. Tat tavm asi, the Mahā-vākya or Great Word of the Upaniṣads.
3. Haṁsaḥ : Ahaṁ+Saḥ, the A being deleted.
4. So'haṁ is Haṁsaḥ reversed.
5. Nir-mama—literally, devoid of the sense of mineness.
6. Nir-ahaṅkāra.
7. Sva-bhāva, which is now divine.

tato ghaṭañca vahniñca visṛjya brahmatattvavit/
ātmasvarūpaṁ taṁ matvā praṇamecchirasā guruḥ//

तत इति। ततः परं घटं वह्निञ्च विसृज्य ब्रह्मतत्त्वविद गुरुस्तं शिष्यमात्मस्वरूपं मत्वा वक्ष्यमाणमन्त्रेण शिरसा प्रणमेत्।

The Guru, knower of the Brahman, should then, after removal of the jar and the fire, bend his head in obeisance to the disciple, recognizing in him, his own very Self[1].

नमस्तुभ्यं नमो मह्यं तुभ्यं मह्यं नमो नमः।
त्वमेव तत् तत्त्वमेव विश्वरूप नमोऽस्तु ते।। २६६।।

namastubhyaṁ namo mahyaṁ tubhyaṁ mahyaṁ namo namaḥ/
tvameva tat tattvameva viśvarūpa namo'stu te//

येन मन्त्रेण प्रणमेत् तमेव मन्त्रमाह नमस्तुभ्यमित्यादिकम्।

and say :

"O Thou whose form is this Universe![2] bow to Thee and to Myself. To Thee and Me I bow again and again. Thou art 'That' and 'That' is Thou. Again I bow to Thee."

ब्रह्ममन्त्रोपासकानां तत्त्वज्ञानां जितात्मनाम्।
स्वमन्त्रेण शिखाच्छेदात् संन्यासग्रहणं भवेत्।। २६७।।

brahmamantropāsakānāṁ tattvajñānāṁ jitātmanām/
svamantreṇa śikhācchedāt saṁnyāsagrahaṇaṁ bhavet//

ब्रह्ममन्त्रोपासकानां तु संन्यासग्रहणे विशेषविधिमाह ब्रह्ममन्त्रेत्यादिना। तत्त्वज्ञानां ब्रह्मज्ञानिनां जितात्मनां जितमनसां ब्रह्ममन्त्रोपासकानां स्वमन्त्रेण शिखाच्छेदादेव संन्यासग्रहणं भवेत्।

The worshippers of the Brahma-Mantra, who know the Tattva and have conquered themselves, attain the stage of an ascetic by cutting off the crown-lock with their own Mantra[3].

ब्रह्मज्ञानविशुद्धानां किं यज्ञैः श्राद्धपूजनैः।
स्वेच्छाचारपराणां तु प्रत्यवायो न विद्यते।। २६८।।

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1. Ātma-svarūpa, which may also mean Brahman, which is the same thing.
2. Viśva-rūpa.
3. That is, the Brahma-Mantra. See p. 466, note 1.

brahmajñānaviśuddhānāṁ kiṁ yajñaiḥ śrāddhapūjanaiḥ/
svecchācāraparāṇāṁ tu pratyavāyo na vidyate//

ननु यज्ञश्राद्धादिकमकृत्वैव संन्यासं गृह्णतां ब्रह्ममन्त्रोपासकानां प्रत्यवायभागित्वं स्यात्तत्राह ब्रह्मज्ञानेत्यादि।

What need is there of sacrificial[1] or funeral[2] rites or ritual worship[3] for those purified by divine knowledge.[3] For those, who act as they please, there is no fault[4].

ततो निर्द्वन्द्वरूपोऽसौ निष्कामस्थिरमानसः।
विहरेत् स्वेच्छया शिष्यः साक्षाद् ब्रह्ममयो भुवि।। २६९।।

tato nirdvandvarūpo'sau niṣkāmasthiramānasaḥ/
viharet svecchayā śiṣyaḥ sākṣād brahmamayo bhuvi//

निर्द्वन्द्वरूपः सुखदुःखादियुगलानि द्वन्द्वानि तद्रहितो निर्द्वन्द्वस्तत्स्वरूपः।

The disciple, devoid of all contraries;[5] of tranquil mind because desireless, may, as he pleases, roam the earth, the visible image of Brahman.

आब्रह्मस्तम्बपर्यन्तं सदूपेण विभावयन्।
विस्मरन्नामरूपाणि ध्यायन्नात्मानमात्मनि।। २७०।।

ābrahmastambaparyantaṁ sadrūpeṇa vibhāvayan/
vismarannāmarūpāṇi dhyāyannātmānamātmani//

आब्रह्मस्तम्बपर्यन्तं ब्रह्मारभ्य तृणादिगुच्छपर्यन्तं सदूपेण सत्यरूपेण विभावयन् विचिन्तयन्।

He will think of everything, from Brahma to a blade of grass, as the form of the Brahman,[6] and, meditating upon the Supreme in himself, will forget all name and form.

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1. Yajña.
2. Śrāddha. Pūjana. On the contrary, disjunctive knowledge is inherent in ceremonial ordinances.
3. Brahma-jñāna-viśuddhānāṁ : that is, for those whose nature is purified by the knowledge of Brahma tattva.
4. Pratyavāya from prati+ava+i=to go downwards; hence detriment, decrease, omission, fault, etc. Such a one acts prompted by the divine light in him.
5. *i.e.*, devoid of the sense of happiness and misery, etc.
6. Sat=Truth, Being=Brahman.

अनिकेतः क्षमावृत्तो निःशङ्कः सङ्गवर्जितः।
निर्ममो निरहङ्कारः संन्यासी विहरेत् क्षितौ।। १७१।।

aniketaḥ kṣamāvṛtto niḥśaṅkaḥ saṅgavarjitaḥ/
nirmamo nirahaṅkāraḥ saṁnyāsī viharet kṣitau//

अनिकेत इत्यादि। अनिकेतः नियतवासशून्यः। क्षमावृत्तः क्षमैव वृत्तं यस्य सः। निःशङ्कः उद्वेगरहितः। सङ्गवर्जितः क्वचिदप्यनासक्तः।

Homeless, merciful, fearless, devoid of attachment, claiming nothing as his own, devoid of egoism, the ascetic will move about the earth.

मुक्तो विधिनिषेधेभ्यो निर्योगक्षेम आत्मवित्।
सुखदुःखसमो धीरो जितात्मा विगतस्पृहः।। २७२।।

mukto vidhiniṣedhebhyo niryogakṣema ātmavit/
sukhaduḥkhasamo dhīro jitātmā vigataspṛhaḥ//

मुक्त इत्यादि। निर्योगक्षेमः अप्राप्तस्वीकारो योगः प्राप्तपरिरक्षणं क्षेमः ताभ्यां रहितः। सुखदुःखसंमः सुखदुःखे समे यस्य सः। जितात्मा जितदेहः। विगतस्पृहः उच्चावचेषु दृष्टमात्रेषु वस्तुषु इतस्ततो जिघृक्षा स्पृहाः विगता स्पृहा यस्य सः।

He is free of all injunctions and prohibitions. He shall not strive to attain what he has not, nor to protect what he has. He knows himself. He is equally unaffected by either joy or sorrow. He is calm, the conqueror of himself, and free from all desires.

स्थिरात्मा प्राप्तदुःखोऽपि खे प्राप्तेऽपि निष्पृहः।
सदानन्दः शुचिः शान्तो निरपेक्षो निराकुलः।। २७३।।

sthirātmā prāptaduḥkho'pi khe prāpte'pi niṣpṛhaḥ/
sadānandaḥ śuciḥ śānto nirapekṣo nirākulaḥ//

स्थिरेत्यादि। स्थिरात्मा स्थिरचित्तः स्थिरस्वभावो वा। निष्पृहः भोगाकाङ्क्षाशून्यः। शुचिः बाह्याभ्यन्तरशौचसम्पन्नः। शान्तः संयतान्तःकरणः। निरपेक्षः परापेक्षारहितः। निराकुलः आकुलताशून्यः।

नोद्वेजकः स्याज्जीवानां सदा प्राणिहिते रतः।
विगतामर्षभीर्दान्तो निःसङ्कल्पो निरुद्यमः।। २७४।।

nodvejakaḥ syājjīvānāṁ sadā prāṇihite rataḥ/
vigatāmarṣabhīrdānto niḥsaṅkalpo nirudyamaḥ//

नेत्यादि। नोद्वेजकः न भीतिजनकः। विगतामर्षभीः अपगतक्रोधभयः। दान्तः संयतवाह्येन्द्रियः। निरुद्यमः स्वदेहनिर्वाहार्थव्यापारशून्यः।

His soul is untroubled even in sorrow, desireless even in prosperity. He is ever joyful, pure, calm, independent and unperturbed. He will hurt no living dung, but will be ever devoted to the good of all being. He is free from anger and fear, with his senses under control and without desire. He strives riot for the preservation of his body. He is not obsessed by any longing.

शोकद्वेषविमुक्तः स्यात् शत्रौ मित्रे समो भवेत्।
शीतवातातपसहः समो मानापमानयोः।। २७५।।

śokadveṣavimuktaḥ syāt śatrau mitre samo bhavet/
śītavātātapasahaḥ samo mānāpamānayoḥ//

शोकेत्यादि। शत्रौ मित्रे च समः एकरूपः मानापमानयोरपि समः हर्षविषादशून्य इत्यर्थः।

He will be free from grief and resentment, equal to friend and foe, patient in the endurance of cold and heat, and to him both honour and disgrace are one and the same.

समः शुभाशुभे तुष्टो यदृच्छप्राप्तवस्तुना।
निस्त्रैगुण्यो निर्विकल्पो निर्लोभः स्यादसञ्चयी।। २७६।।

samaḥ śubhāśubhe tuṣṭo yadṛcchāprāptavastunā/
nistraiguṇyo nirvikalpo nirlobhaḥ syādasañcayī//

सम इत्यादि। निस्त्रैगुण्यः त्रयो गुणा यस्मिन् स त्रिगुणः सकामः तस्य भावस्त्रैगुण्यम् तस्मान्निष्क्रान्तो निस्त्रैगुण्यः निष्कामः इत्यर्थः। निर्विकल्पः नानाविधकल्पनाशून्यः। निर्लोभः धनाद्यागमे बहुधा जायमानेऽपि पुनर्वर्द्धमानोऽभिलाषो लोभः तद्रहितः। असञ्चयी तत्तद्वस्तुसञ्चयाभाववान्।

He is the same in good or evil fortune, pleased with whatsoever, without effort, he may obtain.[1] He is beyond the

1. That is, whatever comes to him.

three attributes,[1] and ignorance,[2] free of covetousness, and (wealth) he will hoard not[3].

यथा सत्यमुपाश्रित्य मृषा विश्वं प्रतिष्ठति।
आत्माश्रितस्तथा देहो जानन्नेवं सुखी भवेत्।। २७७।।

yathā satyamupāśritya mṛṣā viśvaṁ pratiṣṭhati/
ātmāśritastathā deho jānannevaṁ sukhī bhavet//

यथेत्यादि। यथा सत्यं परमात्मानमेवोपाश्रित्यावलम्ब्य मृषा मिथ्याभूतमपि विश्वं प्रतिष्ठित सत्यवदास्ते तथैवात्मानमाश्रितो मिथ्याभूत एव देहः प्रतिष्ठति एवं जानन् संन्यासी सुखी भवेत्।

He will be happy in the knowledge that, as the unreal universe, which is not Sat, has its support in Sat or the Truth,[4] so the body has the Spirit as its support.

इन्द्रियाण्येव कुर्वन्ति स्वं स्वं कर्म पृथक् पृथक्।
आत्मा साक्षी विनिर्लिप्तो ज्ञात्वैवं मोक्षभाग् भवेत्।। २७८।।

indriyāṇyeva kurvanti svaṁ svaṁ karma pṛthak pṛthak/
ātmā sākṣī vinirlipto jñātvaivaṁ mokṣabhāg bhavet//

इन्द्रियाणीति। इन्द्रियाण्येव पृथक् पृथक् स्वं स्वं कर्म कुर्वन्ति। आत्मा तु साक्षी केवलं शुभाशुभकर्मणां द्रष्टा भवति। अतएव निर्लिप्तः तत्तत्कर्मभिर्बद्धो न भवति। एवं ज्ञात्वैव संन्यासी मोक्षभाग् भवेत्।

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1. Nis-traiguṇya. Tri-guṇa, the three qualities of manifested being, are Sattva, Rajas, Tamas. The state of possession of the three qualities is Traiguṇya, which is Sakāma and that of freedom from them Nis-traiguṇya.
2. Nir-vikalpa, which, Bhāratī says, means here devoid of imaginings (Kalpanā). Vikalpa, according to Yoga-Sūtra (i. 9), is a notion conveyed by mere words, but of which there is no corresponding real object.
3. Asañcayī. Asañcayī is a person who makes provision for the uncertainty of the future not necessarily in a bad sense. An Asañcayī leaves the furture to take care of itself. So Jesus said "Take no heed for the morrow"which is Yoga practice.
4. Satya—that is, the Supreme spirit=Paramātmā. Ātmā=Self or Spirit. "Supported" (Upāśritya) for the self is the support of all (Āśraya). In it which is the eternally enduring Sat are the changing passing forms which are Asat. The term unreal leads to misconception. Asat is the contrary of Sat, and Sat is that which endured. As to "Reality" see *World as Power* by the author.

He attains Liberation by the realization that the Spirit is completely detached from the organs of sense which function each its own way, and is the witness of that which is done[1].

धातुप्रतिग्रहं निन्दामनृतं क्रीडनं स्त्रिया।
रेतस्त्यागमसूयाञ्च संन्यासी परिवर्जयेत्।। २७९।।

dhātupratigrahaṁ nindāmanṛtaṁ krīḍanaṁ striyā/
retastyāgamasūyāñca saṁnyāsī parivarjayet//

The ascetic should not touch any metal, and should avoid calumny, untruth, jealousy, all dallying with woman, and all discharge of seed.

सर्वत्र समदृष्टिः स्यात् कीटे देवे तथा नरे।
सर्वं ब्रह्मेति जानीयात् परिव्राट् सर्वकर्मसु।। २८०।।

sarvatra samadṛṣṭiḥ syāt kīṭe deve tathā nare/
sarvaṁ brahmeti jānīyāt privrāṭ sarvakarmasu//

He should regard with an equal eye worms, men, and Devas. The ascetic wanderer should know that Brahman is in everything that is done.

विप्रान्नं श्वपचान्नं वा यस्मात्तस्मात् समागतम्।
देशं कालं तथा पात्रमश्नीयादविचारयन्।। २८१।।

viprānnaṁ śvapacānnaṁ vā yasmāttasmāt samāgatam/
deśaṁ kālaṁ tathā pātramaśnīyādavicārayan//

अनृतम् अयथार्थभाषणम्। असूयाम् सत्स्वपि गुणेषु दोषारोपणम्।

He should eat without making any distinction as to the fitness of place, time, or person, food whether it comes from a Vipra[2] or Caṇḍāla,[3] or from any other source or person whatsoever.

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1. The intelligent man becomes aware that his spirit is distinct from the body, and in no way dependent on it (see Chapter III, part XII, of the Chāndogya-Upaniṣad). And so, according to the Vedānta—Ātmā sākṣī ceta kevalo nirguṇaśca—"the Spiriti is the one, intelligent, attributeless witness," and to its permanency is due, to use Kantian phraseology, the cause of "the synthetic unity of apperception."
2. *Vide*, p. 496, note 2.
3. *Vide* p. 91, note 3.

अध्यात्मशास्त्राध्ययनैः सदा तत्त्वविचारणैः।
अवधूतो नयेत् कालं स्वेच्छाचारपरायणः।। २८२।।

adhyātmaśāstrādhyayanaiḥ sadā tattvavicāraṇaiḥ/
avadhūto nayet kālaṁ svecchācāraparāyaṇaḥ//

अध्यात्मशास्त्राध्ययनैः वेदान्तशास्त्रपाठैः। तत्त्वविचारणैः ब्रह्मतत्त्वविवेचनैः।

The ascetic, though passing his time as he pleases, should study the Scriptures relating to the Self[1] and in meditation upon the nature of That[2].

संन्यासिनां मृतं कायं दाहयेन्न कदाचन।
सम्पूज्य गन्धपुष्पाद्यैर्निखनेद्वाप्सु मज्जयेत्।। २८३।।

saṁnyāsināṁ mṛtaṁ kāyaṁ dāhayenna kadācana/
sampūjya gandhapuṣpādyairnikhanedvāpsu majjayet//

निखनेत् शुचौ भूमौ गर्त्तं विधाय तत्रैव निदध्यात्। अप्सु जलेषु।

The corpse of an ascetic should on no account be cremated. It should be worshipped with scents and flowers, and then either buried or sunk into water.

अप्राप्तयोगमर्त्यानां सदा कामाभिलाषिणाम्।
स्वभावाज्जायते देवि प्रवृत्तिः कर्मसङ्कुले।। २८४।।

aprāptayogamartyānāṁ sadā kāmābhilāṣiṇām/
svabhāvājjāyate devi pravṛttiḥ karmasaṅkule//

अप्राप्तयोगमर्त्यानाम् न प्राप्तो योगो ब्रह्मज्ञानसंबन्धो यैस्तथाभूतानाम्। कर्मसङ्कुले कर्मसमूहे।

O Devī! the inclination of those men who have not attained union with the Supreme Spirit,[3] and who ever seek after enjoyment, is by nature turned towards the path of action[4].

तत्रापि ते सानुरक्ता ध्यानार्चाजपसाधने।
श्रेयस्तदेव जानन्तु यत्रैव दृढनिश्चयाः।। २८५।।

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1. Adhyātma-śāstra, such as the Vedānta and the like.
2. Tattva—that is, Brahma-tattva.
3. Aprāpta-yoga—that is, those who have not got Yoga, that is, Brahma-jñāna.
4. Karma—that is, Karma-kāṇḍa; in worship, ritualism.

tatrāpi te sānuraktā dhyānārcājapasādhane/
śreyastadeva jānantu yatraiva dṛḍhaniścayāḥ//

तत्रापि तत्रैवापि। अप्राप्तयोगमर्त्याः। सानुरक्ताः अनुरागवन्तः। तदेव अर्च्चादि-कर्मैव।

They remain attached to the practice of meditation, ritual worship, and recitation. Let them who are strong in their faith therein know that to be the best for them.

अतः कर्मविधानानि प्रोक्तानि चित्तशुद्धये।
नामरूपं बहुविधं तदर्थं कल्पितं मया।। २८६।।

ataḥ karmavidhānāni proktāni cittaśuddhaye/
nāmarūpaṁ bahuvidhaṁ tadarthaṁ kalpitaṁ mayā//

It is on account of them[1] that I have spoken of various rites for the purification of the heart, and have with the same object devised many names and forms[2].

ब्रह्मज्ञानादृते देवि कर्मसंन्यसनं बिना।
कुर्वन् कल्पशतं कर्म न भवेन्मुक्तिभाग् जनः।। २८७।।

brahmajñānādṛte devi karmasaṁnyasanaṁ binā/
kurvan kalpaśataṁ karma na bhavenmuktibhāg janaḥ//

O Devī! without knowledge of the Brahman and the abandonment of all action, man cannot attain Liberation, even though he performed countless such acts of worship[3].

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1. That is, in the case of the Aprāpta-yoga.
2. As Śāṅkarācārya, in the Commentary on the Chāndogya Upaniṣad, says : "Rites are enjoined on one who is conscious of the nature of actor and recipient, and is subject to the defects of envy, anger, and the rest. Forms of knowledge contribute to the knowledge to the non-dual, and are easy of accomplishment. They are primarily propounded, and first of all adoration with ceremony, inasmuch as, mankind being habituated to ceremony, adoration without it is difficult. In the case, however, of him who has overcome disjunctive knowledge, there is no necessity for religious restraint, observances, or for penance (Tapas)."
3. Because, as stated, only non-dual knowledge liberates, and duality is inherent in ceremonial worship.

कुलावधूतस्तत्त्वज्ञो जीवन्मुक्तो नराकृतिः।
साक्षान्नारायणं मत्वा गृहस्थस्तं प्रपूजयेत्।। २८८।।

kulāvadhūtastattvajño jīvanmukto narākṛtiḥ/
sākṣānnārāyaṇaṁ matvā gṛhasthastaṁ prapūjayet//

The householder should consider the Kula ascetic, possessed of divine knowledge, to be the visible Nārāyaṇa[1] in the form of man, and should worship Him as such.

यतेर्दर्शनमात्रेण विमुक्तं सर्वपातकात्।
तीर्थव्रततपोदानसर्वयज्ञफलं लभेत्।। २८९।।

yaterdarśanamātreṇa vimuktaṁ sarvapātakāt/
tīrthavratatapodānasarvayajñaphalaṁ labhet//

।। इति श्रीमहानिर्वाणतन्त्रे सर्वतन्त्रोत्तमोत्तमे सर्वधर्म्मनिर्णयसारे श्रीमदाद्यासदाशिवसंवादे वर्णाश्रमाचारधर्मकथनं नामाष्टमोल्लासः।। ८।।

// iti śrīmahānirvāṇatantre sarvatantrottamottame sarvadharmmanirṇayasāre śrīmadādyāsadāśivasaṁvāde varṇāśramācāradharmakathanaṁ nāmāṣṭamollāsaḥ//

तदर्थम् अप्राप्तयोगमर्त्यार्थम्।

इति श्रीमहानिर्वाणतन्त्रटीकायां अष्टमोल्लासः।

By the mere sight of one who has subdued his passions[2] a man is freed of all his sins, and earns that merit which he obtains by journeying to places of pilgrimage, the giving of alms, and the performance of all vows, penances, and sacrifices.

End of the Eighth Chapter entitled "The Dharma and Customs of the Castes and Āśramas."

1. Viṣṇu as collective humanity.
2. Yati.

		Due date of Return	

the Vedic system. Neither the individual capacity of man nor the condition of the collective environment of modern societies is favourable to their practice. For the people of this age the Tantra Shāstra provides the most practicable and sure guide for the achievement of the goal of life. These preach not only for liberation from the hold of ignorance. Mukti, the basic usages for self-existence, self-affirmation and the delight of fulfilment of worldly enjoyment-Bhakti. The Tantras have certain special features which give it a wider appeal than the systems of the Veda. Firstly tantrism is catholic and open to all irrespective of their class or sex. No one is excluded from the shelter of Tantras because of his birth. Even a chandala has a right to be initiated.

This Tantra is to all other Āgama as Śiva is there to all other gods. The Mahanirvana Tantra, as now available consists of over 2500 verses in fourteen chapters. It is in the form of replies given by the lord Śiva to the Devi Parvati, On Mount Kailash, in answer to her urgent queries regarding the most appropriate Śāstra for men in the Kaliyuga.

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